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PREFACE

The object of the study of Astrology may, for practical purposes, be considered as being two-fold. Like other sciences it contributes to the perfection of the human mind when it is pursued for its own sake. Unlike them it helps man a great deal in his ordinary business of life. That it is a science capable of being studied for its own sake may be evident from the fact that such great mathematicians as गर्ग (Garga), पराशर (Parasara), भृगु (Bhṛigu) and वराहमिहिर (Varahamihira) pursued the study of Astrology with a view to the advancement of knowledge. That it has a utilitarian sense about it is clear in the following observations. It is a matter of common knowledge that every person aspires for worldly prosperity. It has been admitted by eminent persons of all times that natural forces exert their influences upon the human mind. The actions of individuals in their every day life depend upon the frame of their mind on the particular occasion. These natural forces emanate from the planets. Not a few will have actually experienced that the *modus operandi* of any action depends a great deal upon the foresight and wisdom of the individual. Master minds have been endowed with a much valued insight into the good and bad influence at work at the time and the right understanding of the nature of their surroundings, and so they are capable of adjusting themselves in such a way as to secure the end in view. But such persons are few and far between. The ordinary run of humanity is endowed only with ordinary intellect.

Mighty intellects of yore—those master minds of the past—have, for the benefit of their posterity, given systematically the effects capable of being produced by the several positions, etc., of the planets. To speak of their stupendous work as the product of idle fancy is to betray ignorance. They have prescribed rules to be observed for embarking on important undertakings by reference to the positions of the planets, so that one may be certain that, if it is begun at an auspicious time, it will be crowned with success. The forces exerted by the planets at such a time will tend to produce benefic results without any great effort on the part of the person concerned. If otherwise the desired effect will hardly be achieved even at the cost of great efforts.

Planets have been declared to be productive of malefic effects when they occupy certain positions. It is, however, an error to suppose that these results will inexorably come about. Various remedies have been recommended to mitigate, if not to ward off, these malefic influences by the performance of Shantis such as Japa, Homā, Archana, etc., the efficacy of these depending upon the efficiency of their performance and the sincerity of the performer. The study of Astrology will, therefore, bestow on the inquirer a knowledge by means of which he can ascertain when he may have favourable or unfavourable times and how he may alleviate the impending misfortune if any. Herein lies the real value of Astrology. In the case of certain horoscopes the position of planets will be such that the native thereof will be able to develop a strong will power. In such an event it will be found that they can adapt themselves to various conditions and act in such a way as to emerge

unaffected by the malefic influences, if any, resulting from the inauspicious positions of planets at the time of birth or at the commencement of any action as the case may be. To be fore-warned is to be fore-armed. A knowledge of Astrology equips one with such arms and it only remains for one to use one's will power wherever possible to shape one's course of action for averting the evil and securing the good.

A study of Astrology presupposes a study of Astronomy without which exact planetary positions for basing astrological facts cannot be found. This will explain why our so called astrologers fail miserably in their predictions and have brought themselves and the science they pretend to know into contempt. On the other hand, instances can be cited in which predictions made years ago by great astrologers have come true with startling precision. The makers of these predictions were not the men that made a living by Astrology, but venerable orthodox Brahmin astrologers of the Teiresian type. It is not possible to say that these predictions were haphazard guesses, for those that made the predictions invariably made sure of their preliminaries by ascertaining previously that certain conclusions they drew from the horoscopes, etc., shown them by querists tallied with actual facts. The accuracy of the horoscopes once established, these eminent astrologers were able to announce all facts connected with the owners of the horoscopes, their relations near or distant, their neighbours and all else that had anything to do with them and their concerns. About 42 years ago, a sage of this description lived in one of the lovely villages of the Amaravati Valley in the Coimbatore District and gave

out his predictions. Many things which he said in the course of a casual conversation with his son-in-law, the writer's father, regarding his future certainly came to pass.

Emboldened by very favourable antecedents and goaded on by innate curiosity to get to the springs of Astrology, I cast about for some standard astrological work to be taken for serious study and fortunately lighted upon ज्ञातकारिजात (Jatakapanijata) which professes to contain all that is choice in गर्गसंहिता (Gargasamhita), पराशरसंहिता (Parasara Samhita), सारावली (Saravali), बृहज्जातक (Brihat Jataka) and other such works, and which, beyond contradiction, is about the best summary on horoscopy enshrining several rare informations not at all found in any other work of its kind. In this connection, a word about its author Vaidyanatha Dikshita would be quite appropriate. As he himself says in the 2nd and last slokas of the work, he is a descendant of the Bharadvaja family and son of Venkatadri. Some say that he is the identical Vaidyanatha, the author of Prataparudriya and some other works and annotations. Again, he has been declared by Kesava Daivagna as his Guru, which fact is borne out by the following Sloka in his work मुहूर्ततत्त्वं (Muhurta tatva)

उचोति शास्त्रमहर्षिवाहुदहरन्मौहूर्ततत्त्वं बहु

व्याख्यत्य मुहूर्ततत्त्वंनाथचाणक्येन्द्रे रत केसव. ॥

Ganesa Daivagna, the son of Kesava Daivagna wrote his Grahalaghava in 1520 A D. So Kesava Daivagna must have been born about 1450 A D. If Vaidyanatha Dikshita should have been his Guru, he must have been born between 1425 A D and 1450 A D.

To revert to my choice of Jatakaparijata Several works of Astrology such as (1) Prajapathya (प्राजापत्य) (2) Brihat prajapathya (बृहत्प्राजापत्य) (3) Surya Hora (सूर्यहोरा) (4) Skanda Hora (स्कन्दहोरा), (5) Vasishtha Hora (वसिष्ठहोरा), (6) Saunaka Hora (शौनकाहोरा), (7) Kausika Hora (कौशिकाहोरा), (8) Garga Hora (गर्गाहोरा), (9) Yavana Hora (यवनहोरा), (10) Mandavya Jataka, (माण्डव्यजातक), etc., are not wholly available, though several slokas therefrom are met with here and there There are other works such as (1) Jatakabharaṇa (जातकाभरण), (2) Sarwartha Chintamani (सर्वार्थचिन्तामणि), (3) Phaladeepika (फलदीपिका), (4) Horamakaraṇa (होरासकन्द), (5) Jatakadesa (जातकदेश), etc., but these are not complete in themselves, as they do not deal with all the branches of horoscopy In Jatakaparijata, one will not fail to find that the author Vaidyanatha Dikshita has judiciously brought together exceptionally valuable materials from several works of classical authors and that he has touched upon almost all the branches Brihat Parasara Hora (बृहत्पारशरहोरा) which is now available though complete in itself, is too voluminous I therefore selected Jatakaparijata for my translation In the notes published in the edition of 1915, I have supplied and supplemented in appropriate places information regarding Rasmi, Grahavasthas, Madhyamayur yoga, Raja yoga, Ashtakavarga Kalachakra and Dasas which were either omitted or briefly touched upon or dealt with in the Jatakaparijata Advantage has also been taken of the opportunity to revise the original translation of some of the slokas of the text, and to furnish additional explanations accompanied by illustrations where such elucidations were considered necessary No pains have been spared to collect together and quote all available parallel

passages freely and fully, almost perhaps to superfluity, so that the translation with these notes may prove to be a self contained and useful compendium on the subject

It is a trite but nevertheless a very important observation that as Time lapses our knowledge increases and our vision widens and that unless we use them constantly, we run the risk of making them run to waste. So since the publication of my Notes in 1915, my aim was to bring out a much more substantial edition of *Jātaka parijata*, but I may perhaps be forgiven for saying that my progress has been delayed, not only by heavy family responsibilities, but also by heavy professional duties till 1931, when I vigorously set to work at this revised edition of *Jātakaparijata* which is nearly double the original one

The present work appearing in two Volumes includes the following new features —

(1) Opportunity has been taken to append notes where ever possible and that too next to the translation of each sloka

(2) A zodiacal chart showing the *Sapthavargas* in one glance has been included

(3) Much valuable information has been added in the *Ashtakavarga* chapter, and the *Ashtakavarga* plate is also explained

(4) An exhaustive index has been made out to facilitate easy and ready reference

Before I close this preface I must express my deep sense of gratitude to my late revered father M R RY, S Venkatarama Sastriar, B A, who aided and advised

me at every stage of my translation of *Jatakaparijata*, and I acknowledge with profound respect for him that much of whatever is good in the interpretation of several passages is owing to his suggestion, his care and his judgment. Mr. N. Parameswara Iyer of Rangoon also helped me greatly with valuable suggestions and copious quotations from works inaccessible to me

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10th November 1932

V. SUBRAHMANYA SASTRI.

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JATAKA PARIJATA

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- 8 Parts of the human body denoted by the zodiacal signs.
- 9 *Animal forms symbolised by the zodiacal signs.*
- 10-12 The regions indicated by the signs.
- 13 Signs—long and short—male and female—benefic and malefic—Eastern, Western, etc. —Movable, immovable and dual.
- 14 Which signs dominate by night and which by day?—*पृष्ठोदय (Prishtodaya) and शीर्षोदय (Sirshodaya) signs.*
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- 16-18 Biped, quadruped and reptile signs and where strong?
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- 20 The castes corresponding to the signs.
- 21 Some signs blind and some deaf and when?
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 35 दशमंश (Dasamāmsas), द्वादशमंश (Dwādasāmsas) and their
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 44 वैशेषिकमंश (Vaiseshikāmsas).
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 3 4½ The several names of the planets from the Sun down to Rahu and Ketu.
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 8 The luminosity or otherwise of the planets.
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 10 The varying influence of the Moon during the 3 divisions of the lunar month.

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- 11 The ष्टोदय (Prishtodaya), शीर्षोदय (Sirshodaya) and उभयोदय (Ubhayodaya) among the planets.
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- 13 Their haunts.
- 14 The stages of life typified by the planets.
- 15 The lords of the four Vedas. Vegetable, mineral and animal kingdoms severally represented by the planets.
- 16-18 The ten states or conditions of planets.
- 19 The colours of the planets.
- 20 Substances pertaining to the planets Deities presiding over them.
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- 22 Their articles of apparel.
- 23 The points of the compass of which they are lords. The seasons they represent.
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- 69 70 Yogas yielding short life
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- 35 39 Those persons to whom the आयुर्वाद (Ayurvaeda) rules apply
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- 45 54 Various clues for ascertaining the time of death of per-
sons born under particular planetary combinations
- 55 सर्प (Sarpa) निगा (Nigada) and पाश (Pasa) drekkana* enu-
merated.
- 56 The term खर (Khara) in Sloka 52 defined and the 64th
Navamsa referred to in the same sloka explained
- 57 The terms जीव (Jeeva), देह (Deha) and मृत्यु (Mrityu) ex-
plained The Sum of जीव (Jeeva) and देह (Deha) being
in excess of मृत्यु (Mrityu) indicates long life
- 58 A clue to the time when loss of wealth or even death
may be apprehended
- 59 71 A clue to the time when a person's death may be looked
for—the particular dasa period, the year, the month and
the day when the event may happen is ascertainable
- 72 The cause of a person's death is to be ascertained with
reference to the 22nd Drekkana from the Lagna
- 73 The nature of a person's death ascertainable from the
position of planets occupying the 7th place from मान्दि
(Mandi)
- 74 Means of ascertaining the ailment leading to death and
also whether the event will take place in one's own
country or abroad, etc
- 75 The planet or planets causing death
- 76 Means of ascertaining whether death will be happy or
unhappy.

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- 77-112 Death under various circumstances and by various agencies— detailed
- 113 115 The means of ascertaining the cause of a person's death from the Navamsa occupied by the lord of the Lagna and the place of death through the रणनवाश (Randhra navamsa)
- 116 The दिक् (Dik) or direction in which a person's death will happen
- 117 The duration of unconsciousness prior to death can be ascertained and the disposal of the dead body predicted
- 118 The region to which the deceased goes can be ascertained
- 119 The means of knowing whether the deceased goes to भूलोक (Bhuloka) भुवर्लोक (Bhuvār loka) or सुवर्लोक (Suvar loka).
- 120 121 The conditions under which the deceased has to go to hell or heaven.
- 122 The conditions under which the deceased may attain to Brahma's seat
- 123 The conditions for the deceased going to the regions of eternal bliss
- 124 Summary of the contents of the Adhyaya

Adhyaya 5A

- 1 Means of ascertaining the ailment leading to death, and also whether the event will take place in one's own country or abroad etc
- 2 3 Death due to accidents and other causes
- 4 10 Death under various circumstances and by various agencies detailed
- 11 The cause of a person's death is to be ascertained with reference to the 22nd Drekkana from the Lagna Drekkana
- 12 The nature of the place where death happens The duration of unconsciousness prior to death.
- 13 The final stage of the dead body, how it is disposed of.

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- 14 The means of knowing the particular region to which the deceased had belonged in his previous birth.
- 15 The region to which the deceased goes.

Adhyaya 6

- 1 Four classes of yogas marring a horoscope.
- 2 Yogas producing poverty.
- 3 Two yogas one leading a person of low birth to eminence, the other forcing the person born to live ignobly.
- 4-5 Yogas betokening beggary, dependence and illiteracy.
- 6 Two yogas, one of them leading to crime, the other to servitude.
- 7 Two yogas, the first leading to adultery and unwholesome living, the second to ignorance, dullness, forlornness, fretfulness and beggary.
- 7½ Yogas leading to exile, wretchedness and poverty.
- 8 9 Yogas leading to कुलध्वंस (Kuladhvamsa) or family extinction.
- 10 राजयोगभङ्ग (Raja yoga bhanga).
- 11 Yoga leading to loss of independence.
- 12 Yogas leading to family dishonor and extinction
- 13 Perpetual servitude.
- 13½ Yoga leading to infanticide.
- 14 15 Yogas under which a person becomes a professional hunter or fowler.
- 16-17 Yogas leading to baseness, wretchedness and misery.
- 18 What mars a राजयोग (Rajayoga)?
- 19 Yogas producing drunkenness, crime and adultery.
- 20 Yogas leading to cruelty to birds and concupiscence.
- 21-25 रेखा (Reka) yogas.
- 26-27 The effects of the above.
- 28-34 दरिद्र (Daridra) yogas, & c.. Yogas producing poverty.
- 35 Planetary positions betokening crime.
- 36 Planets produce depression effect. in नीच (Neecha) navamsas and exaltation effects in उच्च (Uchcha) navamsas.
- 37-38 The effects of the दरिद्रयोग (Daridra yoga).

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- 39 44 द्रेश्य (Preshya) yogas.—Yogas leading to dependence and servitude.
- 45 The effect of the above.
- 46 59 अङ्गहान (Anga heena) yogas.—Yogas leading to deformity and defectiveness of organs.
- 60 73 रोग (Roga) yogas—Yogas producing diverse diseases
- 73½ Yoga leading to danger from snakes
- 74 Yoga leading to captivity.
- 75 75½ Yoga producing diseases or defects connected with the organ of generation.
- 76 A yoga leading to captivity.
- 77 Yoga leading to a disease produced by enchantment.
- 78 Yoga producing consumption
- 79 80½ Yogas leading to insanity.
- 81 Yogas producing idiosy and addiction to wine
- 81½ A yoga producing a disease of the privities.
- 82 A yoga producing a disease of the throat
- 83 A yoga producing insanity.
- 84 Yogas producing ailments affecting teeth and eyes.
- 85 Yoga producing blindness
- 86 Leprosy.
- 87 Same as Sloka 81½.
- 88 Yogas producing strangury and piles.
- 89 91 Yogas producing various diseases affecting the stomach
- 92 Yogas leading to jaundice, delirium, colic and erysipelas
- 93 Same as Sloka 77.
- 94 Yogas leading to diseases brought on by a meeting with celestial spirits, goblins, ghosts or fiends
- 95 97 Special yogas producing certain special diseases
- 98 Yogas under which the person born is a dwarf.
- 99 Husband and wife both one eyed Two yogas—under the first, the person born is one eyed and becomes mated with an one eyed wife, under the second, the person born has a wife defective in some limb.
- 100 Two yogas—under the first, the organ of hearing of the person becomes damaged; under the second, ugly teeth are produced

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- 101 Benefic planetary positions resulting in the happiness of the person born
- 102 Summary of the chapter

Adhyaya 7.

- 1-57 Various planetary positions in which kings or king like men are born
- 58 The good influence of a planet in its several positions.
- 59 The 5 Mahapurusha yogas (महापुरुषयोगा) named.
- 60 (रुचकयोगफलम्) The effect of Ruchaka yoga.
- 61 Another Raja yoga
- 62 (भद्रयोगफलम्) The effect of Bhadra yoga
- 63 (हस्तयोगफलम्) The effect of Hamsa yoga
- 64 (मालव्ययोगफलम्) The effect of Malavya yoga
- 65 (सशयोगफलम्) The effect of Sasa yoga.
- 66 (The time) when a yoga takes effect.
- 67 (भास्करयोग) Bhaskara yoga and its effect
- 68 (इन्द्रयोग) Indra yoga and its effect.
- 69 (मरुतयोग) Marut yoga and its effect.
- 70 (बुधयोग) Budha yoga and its effect.
- 71 (केमद्रुम) Kemadruma yoga.
- 72 73 अनफा (Anapha), सुनफा (Sunapha) and दुरुधरा (Durudhara) yogas defined.
- 74-77 दरिद्रयागा (Daridra) yoga.
- 78-79 Other केमद्रुम (Kemadruma) yogas.
- 80 81 Exceptions to the Daridra yoga.
- 82 A Kemadruma yoga nullifies a Raja yoga
- 83 अनफा (Anapha), सुनफा (Sunapha) and दुरुधरा (Durudhara) yogas defined. The cropping up of the Kemadruma yoga.
- 84 85 The general effect respectively of सुनफा (Sunapha), अनफा (Anapha) and दुरुधरा (Durudhara) yogas.
- 86 90 Special सुनफा (Sunapha) yogas and their effects
- 91 95 Special अनफा (Anapha) yogas and their effects.

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- 96 105 Special दुर रा (Durudhara) yogas and their effects
 106 The conditions under which a yoga takes full effect
 107 The conditions under which the effect of a yoga becomes mixed.
- 108 109 शकट (Sakata) yoga and its effect
 101 111 The effect of a planet's occupying पारिजात (Parijata) and such other Vaiseshikamayas
 112 The yogas termed the lowest अधम (Adhama), the middling सम (Sama) and the highest वरिष्ठ (Varishta)
 113 (चन्द्राधियोग) The Moon's Adhiyoga and its effect.
 114 115 (लग्नाधियोग) Lagadhiyoga and its effect
 116 117 (गजकेसरीयोग) Gajakeshari yoga and its effect
 118 120 (अमलायोग) Amala yoga and its effect
 121 124 The 3 yogas वेनि (Vesi), वेणि (Vesi) and उभयचरी (Ubhaya chari) with their effects
 125 127 Yogas termed शुभ (Subha) अशुभ (Asubha) पापकृतरि (Papa kartari) and सौम्यकृतरि (Samyak-rtari) with their effects
 128 129 (पर्वतयोग) Parvata yoga and its effect
 130 131 (बाहुल्ययोग) Bahala yoga and its effect.
 132 135 (मालिकायोग) Malika yoga and its effect.
 136 137 (चामरयोग) Chamara yoga and its effect
 138 139 (सङ्ख्ययोग) Sankha yoga and its effect
 140 141 (भेरीयोग) Bheri yoga and its effect.
 142 (मृदङ्गयोग) Mridanga yoga and its effect
 143 (श्रीनाथयोग) Srinatha yoga and its effect
 144 145 (सरदायोग) Sarada yoga and its effect.
 146 147 (मथस्ययोग) Mathsyas yoga and its effect
 148 149 (कूर्मयोग) Kurma yoga and its effect
 150 151 (वज्रयोग) Vajra yoga and its effect.
 152 153 (लक्ष्मीयोग) Lakshmi yoga and its effect.
 154 155 (कुसुमयोग) Kusuma yoga and its effect
 156 157 (पारिजातयोग) Parijata yoga and its effect
 158 159 (कलानिधियोग) Kalamidhi yoga and its effect
 160 161 (अंशवत्तारयोग) Amsavatara yoga and its effect
 162 163 (हरिहरब्रह्मयोग) Hariharabrahma yoga and its effect
 164 180 (नाभस) Nabhasa yogas

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- 164 Names of the 20 अकृति (Akṛiti) yōgas.
- 165 Names of the 3 आश्रय (Asraya) yōgas, the 2 दल (Dala) yōgas, and the 7 सङ्ख्या (Sankhya) yōgas.
- 166-167 The 3 आश्रय (Asraya) yōgas and the 2 दल (Dala) yōgas explained.
- 168-172 The 20 अकृति (Akṛiti) yōgas described.
- 173 The 7 सङ्ख्या (Sankhya) yōgas explained.
- 174 The effect of the 3 आश्रय (Asraya) and the 2 दल (Dala) yōgas.
- 175-178 The effect of the 20 अकृति (Akṛiti) yōgas
- 179-180 The effect of the 7 सङ्ख्या (Sankhya) yōgas
- 181 Summary.

 Adhyaya 8

- 1-5 (द्विग्रहयोग) Dvigrāha yōga. Combinations of 2 planets in one bhava.
- 6-14 (त्रिग्रहयोग) Trigraha yōga. Combinations of 3 planets in one bhava.
- 15-25 (चतुर्ग्रहयोग) Chaturgrāha yōga. Combinations of 4 planets in one bhava.
- 26-35 (पञ्चग्रहयोग) Pañchagrāha yōga. Combinations of 5 planets in one bhava.
- 36-38 (षडग्रहयोग) Shadgrāha yōga. Combinations of 6 planets in one bhava.
- 39-44 The effect of planets (other than the Moon) occupying Mesha and other Rasis.
- 45 The presence of the Moon in Mesha and other signs or their Amsas modifies the effect of other planets.
- 46 The effect of evil planetary aspect.
- 47 The effect of benefic planetary aspect.
- 48-55 The effect of planetary aspects on the Moon in the 12 Rasis and in their Amsas.
- 56-61 The effect due to the presence of planets in the 1st bhava.

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- 96 105 Special दुरुधरा (Durudhara) yogas and their effects.
 106 The conditions under which a yoga takes full effect
 107 The conditions under which the effect of a yoga becomes mixed
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 128 129 (पर्वतयोगः) Parvata yoga and its effect
 130 131 (काहलयोगः) Kahala yoga and its effect
 132 135 (मालिकाधियोगः) Malika yoga and its effect
 136 137 (चामराधियोगः) Chamara yoga and its effect
 138 139 (सङ्ख्ययोगः) Sankhya yoga and its effect
 140 141 (भेरिधियोगः) Bheri yoga and its effect.
 142 (मृदङ्गयोगः) Mr̥danga yoga and its effect
 143 (श्रीनाथयोगः) Sr̥natha yoga and its effect
 144 145 (सरदाधियोगः) Sarada yoga and its effect
 146 147 (मथस्ययोगः) Mathasya yoga and its effect
 148 149 (कुम्भयोगः) Kurma yoga and its effect
 150 151 (खड्गयोगः) Khadga yoga and its effect.
 152 153 (लक्ष्मीदलः) Lakshmi yoga and its effect.
 154 155 (कुसुमयोगः) Kusuma yoga and its effect
 156 157 (पारिजातयोगः) Parijata yoga and its effect
 158 159 (कलानिधिधियोगः) Kalanidhi yoga and its effect
 160 161 (अमरावतारयोगः) Amravatari yoga and its effect
 162 163 (हरिहरब्रह्मयोगः) Hariharabrahma yoga and its effect
 164 180 (नाभसा) Nabhasa yogas

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- 1-5 (द्विग्रहयोग) Dwigrāha yōga Combinations of 2 planets in one bhava.
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 56-61 The effect due to the presence of planets in the 1st bhava.

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- 62 64 The effect of the presence of planets in the 2nd bhava.
- 65 67 The effect of the presence of planets in the 3rd bhava.
- 68 70 The effect of the presence of planets in the 4th bhava.
- 71-74 The effect of the presence of planets in the 5th bhava.
- 75-78 The effect of the presence of planets in the 6th bhava.
- 79 81 The effect of the presence of planets in the 7th bhava.
- 82-85 The effect due to the presence of planets in the 8th bhava.
- 86 88 The effect due to the presence of planets in the 9th bhava.
- 89 93 The effect of the presence of planets in the 10th bhava.
- 94 96 The effect due to the presence of planets in the 11th bhava.
- 97-99 The effect of the presence of planets in the 12th bhava.
- 100 103 उच्चफलम् (Uchchaphalam). The influence of planets when in their several exaltation signs.
- 104 मूलत्रिकोणफलम् (Moolatrikonaphalam). The influence of planets in their several Moolatrikona positions.
- 105-106 स्वक्षेत्रफलम् (Swakshetraphalam). The influence of planets when in their swakshetra.
- 107-111 मित्रक्षेत्रफलम् (Mitrakshetraphalam). The influence of planets when in a friendly sign.
- 112 113 शत्रुक्षेत्रफलम् (Satrukshetraphalam). The influence of planets when in an inimical sign.
- 114 नीचराशिफलम् (Neecharasaphalam). The influence of planets when in their depression signs.
- 115 116 The several effects produced by planets in their several positions compared.
- 117 The conditions under which planets are generally favorable.
- 118 Summary.

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Adhyaya 9.

- 1-6 The effect of the presence of मण्डि (Mandi) in the several bhavas.
- 7 The Lagna standing in a certain relation to Mandi is baneful. Planets associated with Mandi or the sign occupied by Mandi equally baneful.
- 8-9 The effect of Mandi's association with the several planets.
- 10-25 The effect of a person's birth in the several cyclic years from प्रभव (Prabhava) to अक्षय (Akshaya).
- 26 The effect of one's birth during the northern उत्तरायण (Uttarayana) or southern दक्षिणायन (Dakshinayana) passage of the Sun.
- 27-28 The effect of one's birth in the several seasons of the year.
- 29-31 The effect of one's birth in the several solar months.
- 32 The effect of one's birth during the light or dark half of a month.
- 33 The effect of one's birth during certain particular divisions of a day.
- 34-37 The effect of one's birth in the several days of the Moon.
- 38-39 The effect of one's birth in the several week-days.
- 40-44 The designations of the 28 Asterisms.
- 45 The fateful portions of the 6 Asterisms styled गण्डान्ताराः (Gandantataras). The term अभुक्त (Abhukta) Moola defined; the birth of कुलध्वंसक (Kuladhvasaka) therein.
- 46-48 The 10 divisions of the Asterism ज्येष्ठा (Jyeshtha) and the effect of a child's birth in them severally on the child's relations.
- 49 The effect of a child's birth in the Asterism ज्येष्ठा (Jyeshtha) coupled with Tuesday or in मूला (Moola) with Sunday.
- 50-51 The effect of a child's birth in the quarters of ज्येष्ठा (Jyeshtha). The same in those of मूला (Moola).
- 52-55 15 divisions of मूला (Moola) and the effects of a child's birth in each of these divisions.

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- 56 59 Risk to parents by a child birth in portions of गण्डान्तारा (Gandanta paras) with special reference to the time of day when such portions occur
- 60 61 The birth of a child with the Moon in the Asterism पूर्वाषाढा (Purvashadha) and with the rising sign Dhanus or with the Moon in पुष्य (Pushya) and the rising sign Kataka proves fatal to parents
- 62 63 Fateful influence on parents of child birth in specified portions of उत्तराषाढा (Uttaraphalguni) पुष्य (Pushya) चित्रा (Chitra) भरणी (Bharani) हस्त (Hasta) and रेवती (Revati)
- 64 67 The limit of the गण्ड (Ganda) period
- 68 69 Child birth in specified portions of कृष्णचतुर्दशी (Krishna chaturdasi) inauspicious
- 70 71 The abandonment recommended of children and cattle born in the new moon day with a notable exception
- 72 The evil effect of a child birth in a Lagna or Asterism identical with that of the father
- 73 74 The evil attending a child's birth in the मुसला (Musala) and मुद्गरा (Mudgara) yogas शिष्टकरण (Shishtakarana) गुलिककरण (Gulikakarana), रिक्तस्थिति (Rikta sthiti) यमकण्टकाल (Yamakan takakala) and ग्रहापेक्षितनाक्षत्र (Grahapeksita Nakshatra)
- 75 76 The evils of a child birth in the yogas व्यतिपात (Vyatipata), परिघ (Parigha), वैधृत (Vaidhrit) विश्कम्भा (Vishkambha) सुल (Sula) and गण्ड (Ganda)
- 77 The birth of a child with teeth inauspicious during the first six months.
- 78 80 The terms जन्मर्क्ष (Janmārksa) कर्मर्क्ष (Karmārksa) मासान्ध (Sanghat kha), समुदाय (Samudaya) अधान (Adhana) वैनासिका (Vainasika) जनि (Jati) देश (Desa) and अभिशेक (Abhisheka) as applied to stars explained and the effect of their occultation (वध Vedha) at birth by planets
- 81 82 The source and character of the गण्ड (Ganda) with reference to particular months of the year
- 83 The benefit of the father seeing his new born child
- 84 90 The effect of one's birth in the several Asterisms.

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- 91-93 The effect of one's birth with the Moon in the several Rasis.
- 94 96 The effect of one's birth in the several Rasyamsas, *i.e.*, Amsas or portions of the several Rasis
- 97-100 The effect of one's birth in the several Yogas.
- 101-103 The effect of one's birth in the several Karanas.
- 104 109 The effect of one's birth in the several rising signs
- 110 The effect of one's birth in the Horas of an odd sign.
- 111 The effect of one's birth in the Horas of an even sign.
- 112 Krura (क्रूर) Drekkanas.
- 113 Water bearing Drekkanas
- 114 Benefic (सौम्य Saumya) Drekkanas.
- 115 Mixed (मिश्र-Misra) Drekkanas
- 116 The effect of one's birth in the several kinds of Drekkanas
- 117-118 The effect of one's birth in the Navamsas of the several planets.
- 119 121 The effect of one's birth in the Dwadasamsas of the several Rasis.
- 122 The effect of one's birth in the several classes of Trimsamsas viz., those owned by Mars, Saturn, Jupiter, Mercury and Venus.
- 123 124 The effect of one's birth in the सत्त्व (Satva), रजस् (Rajas) and तमोवेला (Thamo Vela) respectively.
- 125 The order of the Velas in weekdays.
- 126 The rule for finding the कालहोरा (Kalahora) in weekdays.
- 127 The effect of a person's birth in the several Kalahoras.
- 128 Summary.

॥ श्रीगणेशाय नमः ॥

अथ

जातकपारिजातप्रारंभः

JATAKA PARIJATA

॥ राशिशीलाध्यायः ॥

श्रीकान्ताजशिवस्वरूपममरज्योतिर्गणस्वामिनं
मायातीतमशेषजीवजगतामीशं दिनेशं रविम् ॥
नत्वा गर्गपराशरादिरचितं संगृह्य ताराफलं
वक्ष्ये जातकपारिजातमखिलं ज्योतिर्विदां प्रीतये ॥ १ ॥

Adhyaya I

THE PROPERTIES OF SIGNS

Sloka 1 Having bowed to the Sun, the Lord of day, who is of the nature of Vishnu (विष्णु), the beloved of the Goddess Sri (श्री), Brahman (ब्रह्म) and Siva (शिव), who is the Sovereign of the hosts of immortal lights, who transcends Maya (माया) [Prakriti (प्रकृति), nature] and who rules all animate worlds I am going to expound Jataka Parijata (जातक पारिजात) to the joy of all astrologers epitomising the starry influence treated of by Garga (गर्ग) Parasara (पराशर) and others

भारद्वाजबुलोद्भवस्य विदुषः श्रीवैकटार्द्रेरिह
ज्योतिःशास्त्रविशारदस्य तनयः श्रीविद्यनाथः सुधीः ।
होरासारमुधारसज्जविबुधश्रेणीमनःप्रीतये
राशिस्थाननिरूपणादिसकलं वक्ष्ये यथानुक्रममात्र ॥ २ ॥

Sloka 2. I, the talented Vaidyanatha (वैद्यनाथ), the son of the learned Venkatadri (वेङ्कटाद्री), a descendant of the Bharadwaja (भरद्वाज) family and a proficient in the Science of Astrology, set forth in regular order the whole matter (of Astrology) commencing with the definitions of the zodiacal positions to afford mental enjoyment to the multitude of wise men who appreciate the nectareous sweets of astrological truths.

प्रणम्य वन्दारुजनाभिवन्द्यपदारविन्दं रघुनायकस्य ।

संगृह्य सारावलिमुख्यतंत्रं करोम्यहं जातकपारिजातम् ॥ ३ ॥

Sloka 3. Prostrating myself at the lotus feet of the Lord of Raghus which the bard community have to salute (in undertaking anything auspicious) I prepare the work of Jatakaparijata (जातकपारिजात) abridging the important scientific work Saravali (सारावली).

मेपाजविश्वक्रियतुंबुराद्या वृषोक्षगोताधुरुगोकुलानि ।

द्वंद्वं नृयुगं जुतुमं यमं च युगं वृत्तयिं मिथुनं वदन्ति ॥ ४ ॥

कुलीरकर्काटककर्कटारुयाः कण्ठीरवः सिंहमृगेन्द्रलेयाः ।

पाथोनकन्यारमणीतरुण्यस्तौलीवणिक्ज्जूकतुलाधराश्च ॥ ५ ॥

अल्यष्टमं वृश्चिकर्कापिंकीटा धन्वी धनुश्चापशरासनानि ।

मृगो मृगास्यो मकरश्च नक्रः कुंभो घटस्तोयधराभिधानः ॥ ६ ॥

मीनान्त्यमत्स्यपृथुरोमहृषा वदन्ति ॥

Sloka 4-6 and first quarter of Sloka 7—The first sign, astrologers style as Mesha (मेष), Aja (अज), Viswa (विश्व), Kriya (क्रिय), Tumbura (तुम्बुर) or Adya (आद्य), the second as Vrishabha वृषभ or वृष, Uksha (वृक्षन्), Go (गो), Tavuru (तवुर) or Gokula (गोकुल), the third as Dwandwa (द्वंद्व) Nriyugma (नृयुगम), Jutuma (जुतुम or जितुम), Yama (यम), Yuga (युग) or Mithuna मिथुन; the

fourth as Kulira (कुलीर), Karkataka (कर्कटक) or Karkata (कर्कट); the fifth as Kanthirava (कण्ठीरव), Simha (सिंह), Mrigendra (मृगेन्द्र) or Leya (लेय); the sixth as Pathona (पाथोन), Kanya (कन्या) Ramani (रमणी) or Taruni (तरुणी); the seventh as Thauli (तौली), Vanik (वणिक्), Juka (जूक), Thula (तुल) or Dhata (घट); the eighth as Ali (अलि), Vrischika (वृश्चिक), Kaurpi (कौर्पि) or Kita (कीट); the ninth as Dhanus (धनुस्), Chapa (चाप) or 'Jarasana शरासन); the tenth as Mriga (मृग), Mrigasya (मृगास्य), Makara (मकर) or Nakra (नक्र) the eleventh as Kumbha (कुम्भ), Ghata (घट) or Thoyadhara (तोयधर); and the twelfth as Meena (मीन), Anthya (अन्त्य), Mathsya (मत्स्य), Prithuroma (पृथुरोम) or Jhasha (झष)

NOTES.

The author presumes in the student an elementary knowledge of the science, such as the names of the 12 Rasis, the 27 Nakshatras, *etc.*, and begins to give the different names by which each of the signs is known.

In slokas 18 to 25 the Rasis have been more elaborately dealt with, but the following from Skandahora (स्कन्दहोरा) may be noted here regarding Vrishabha (वृषभ) and other Rasis

तावुरः सौरभेयश्च वृषो वृषभवाचकः । मिथुने जुतुमं प्राहुर्नृयुग्ममिति चापरे ॥
कुटीरः कर्कटः कर्को कृकाटश्चाभिधीयते । सिंहो लेयो मृगेन्द्रश्च रज्यास्त्रो रज्यकापि च
वृश्चिको मधुपः कौर्पो धनुर्धन्वी च तौक्षिकः । आकोकरो मृगो नक्रो मकरः संप्रगीयते ॥
कुम्भः कलशनामासौ हृद्गोम इति चोच्यते । अनिमेषाद्द्वयो मीनो योऽप्येव यमिरित्यपि ॥

The following are the Latin names for the several zodiacal signs from Mesha (मेष) onwards :

Mesha	...	Aries	Tula	...	Libra
Vrishabha	...	Taurus	Vrischika	...	Scorpio
Mithuna	...	Gemini	Dhanus	...	Sagittarius
Kataka	...	Cancer	Makara	...	Capricorn
Simha	...	Leo	Kumbha	...	Aquarius
Kanya	...	Virgo	Meena	...	Pisces

दक्षादिकर्क्षनपादयुताः क्रियाद्याः ।

चक्रस्थिता दिविचरा दिननाथसंख्याः

क्षेत्रक्षराशिवनानि भसञ्जितानि ॥ ७ ॥

Sloka 7 (quarters 2 to 4) Kriya (क्रिय) and other zodiacal signs in the heavens consist of nine quarters of stars reckoning from Dasra (दस Aswini) and are termed Kshetra (क्षेत्र) Raksha (ऋक्ष), Rasi (राशि), Bhavana (भवन) and Bha (भ)

NOTES

Rasis are usually counted from Mesha and Nakshatras from Aswini (अश्विनी). Each Nakshatra has four quarters and each Rasi consists of nine quarters of the Nakshatras. Thus Mesha is composed of Aswini (अश्विनी) Bharani (भरणी) and the first quarter of Krittika (कृत्तिका) and so on. cf. Garga (गर्ग)

अश्विनी भरणी रावः कृत्तिका पादः एव । तेषां चित्रयः बालः वृषः सौम्यः तथा ॥
सौम्यादयमात्रा मिथुनं त्वान्त्याश्चरणप्रथमः । तेषां पुन्यमाश्रया राशिः वयस्य स्मृतः ॥
पित्र्य भाग्यसमाश्रयः पादः सिंहः प्रकाशितः । तेषां चित्रयः वयस्य हस्तश्चित्रादमेव च ॥
तुला विद्यान्तः स्वार्ता विगाताश्चरणप्रथमः । तेषां मिथुनः वयस्य वृक्षिव उच्यते ॥
मूलमाष्य तथा धनूः पादः विधधरस्य च । तेषां चित्रयः विष्णुमवरो वामनः एवम् ॥
नक्षत्राणां तुभः नथानाश्रयप्रथमः । तेषां चित्रयः मीनः स्यात्किमुच्यते ॥

The last quarter of the sloka gives the several synonymous terms for Rasi (राशि) or sign

कालात्मकस्य च शिरोमुखदेशरक्षो-

हस्तकुक्षिभागकटिवस्तिरहस्यदेशः ।

ऊरु च जानुयुगलं परतस्तु जंघे

पादद्वयं क्रियमुखाग्रयाः क्रमेण ॥ ८ ॥

Sloka 8 The parts of the body of the person Kala (काल-Time) beginning with Mesha, are respectively the head the mouth, the breast, the heart the belly, the hip, the groin the private part, the two thighs, the two knees, the two calves and the two feet

NOTES

cf. वृ. जा. 1-4. The 12 Rasis are supposed to represent the several parts of the body of Kalapurusha (कालपुरुष), Mesha (Aries) representing the head and so on.

cf. सारावली

शीर्षास्त्रिबाहुहृदयं जठरं कटिर्वास्त्रिमेहनोरुयुग्मम् ।

जामू जट्टे चरणौ कालस्याङ्गानि राशयोऽङ्गानाः ॥

The object of this division is also distinctly expressed in the same work thus :

कालनरस्यावयवान् पुरुषाणां कल्पयेत्प्रभववादे ।

सदसदग्रहमर्थोऽङ्गान् पृथक् मोषद्रवाश्चापि ॥

i. e., to find out the full growth or otherwise of the different parts of the body of the owner of the horoscope according as the Rasis typifying them are connected with benefic or malefic planets.

In the case of all horoscopes, the several parts of the body referred to above should be understood to be represented by the signs beginning from the Lagna.

व्यत्यस्तोभयपुच्छमस्तकयुतौ मीनौ सकुम्भो नर-

स्तौली चापधरस्तुरंगजघनो नक्रो मृगास्यो भवेत् ।

वीणाढ्यं सगर्दं नृयुग्ममवला नौस्था सप्तस्थानला

शेपाः स्वस्वगुणाभिधानसदृशाः सर्वे स्वदेशाश्रयाः ॥ ९ ॥

Sloka. 9. Sign Pisces consists of two fishes with their two tails and heads in reversed positions. Aquarius is symbolised by a man with a pot. Libra is a person with a balance; Sagittarius is a man armed with a bow, the hinder part of the body being that of a horse. Capricornus is a shark with the face of a deer. Gemini constitute a pair of human beings bearing a harp and a mace. Virgo is a woman standing in a boat carrying with her corn and fire. The remaining signs correspond to things with properties indicated by their respective names. Each one of them inhabits the region appropriate thereto.

NOTES

cf वृ च I 5 विशेषाशया is another reading

मेघस्य धातुकररत्नधरातलं स्यात्
 उक्ष्णस्तु मानुकृपिगोकुलकाननानि ।
 द्यूतक्रियारतिनिहारमही युगस्य
 *वापीतटाकपुलिनानि कुलीरराशेः ॥ १० ॥
 कण्ठीरवस्य धनशैलगुहामनानि
 पष्ठस्य शाद्वलवधूरतिशिल्पभूमिः ।
 सर्वार्थसारपुरपण्यमही तुलायाः
 कीटस्य चाश्मनिपकीटनिलप्रदेशाः ॥ ११ ॥
 चापस्य वाजिरथवारणयासभूमि-
 रेणाननस्य सरिदंबुवनप्रदेशः ।
 कुंभस्य तोयघटभाण्डगृहस्यलानि
 मीनस्य धाम सरिदंबुधितोयराशि ॥ १२ ॥

Slokas 10-12 The abode of Mesha (मेघ) or the Ram is the surface of the earth containing precious stones and yielding minerals. The quarters of Vrishabha (वृषभ) or the Bull, is the table-land farms, the cow station and the forest. The place of Mithuna (मिथुन) or Gemini is the gambling house and pleasure haunts such as a park or a garden. The seat of Kataka (कटक) or the Crab is a lake a pond or a sand bank in the midst of water. The region of Simha (सिंह) or the Lion is deep mountain caves and dense forests. The haunt of the sixth or Virgo is a pasture land or the pleasure room of a woman. The locality of Thula (तुला) or Libra is the bazaar of a city abounding in all kinds of valuable things. The lair of Vrischika (वृश्चिक) or the Scorpion consists of a region abounding in flint, or holes of

noxious reptiles. The camp or barrack containing horses chariots and elephants is the place of Chapa (चाप) or the Sagittarius. The home of Makara (मकर) or the Deer-faced is a river or other water-abounding region. The seat of Kumbha (कुम्भ) or Aquarius is a water-pot and the receptacles of vessels in a house. The resort of Meena (मीन) or Pisces is a river, the sea and similar collections of water.

NOTES.

These are useful in fixing the nature and the whereabouts of absconded or missing persons, lost things, etc., and seem to have been culled from the works of the Yavanas, from which the following is extracted —

भाद्यः स्मृतो मेघसमानमूर्तिः कालस्य मूर्द्धा गदितः पुराणैः ।

सोऽजाविका संचरन् दशदिक्षेनाग्निधातवाकरत्नभूमिः ॥

वृषाकृतिस्तु प्रथितो द्वितीयः सवक्त्रकण्ठायतनं विधातुः ।

यनाद्रिसानुद्विपगोकुलानां कूर्पीवलानामधिवासभूमिः ॥

वीणागादाभृन्मिथुनं तृतीयः प्रजापतेः स्कन्धभुजांसदेशः ।

प्रनर्तको गायनशिल्पकस्त्री श्रीडारतिर्द्युतविहारभूमिः ॥

कर्कः कुलीराकृतिरम्बुसंस्थो वक्षःप्रदेशे विहितश्च धातुः

केदारधापीपुलिनानि तस्य देवाङ्गानारम्यविहारभूमिः ॥

सिंहस्तु शैले हृदयप्रदेशे प्रजापतेः पञ्चममाहुरावाः ।

तस्मादचीदुर्गगुहाचनाद्रिब्याधावनी दुर्गचनप्रदेशाः ॥

प्रदीपिकां गृह्य करेण कन्या नौस्था जले पृथमिति मुच्यन्ति ।

कालार्थधीरा जठरं विधातुः सशार्दूल स्त्रीरतिशयभूमिः ॥

वीथ्यां तुला पण्यधरो मनुष्यः स्थितः स नाभी कटिबन्दिदेशे ।

शुक्लार्थवीथ्यापणपट्टनाध्वसार्थाधिवासोन्नतसस्यभूमिः ॥

श्वभ्रोऽष्टमो वृश्चिकविग्रहस्तु प्रोक्तः प्रभोर्मेदुगुदप्रदेशे ।

गुहाधिलश्वभ्राविपाद्मगुप्तिर्वल्मीकवीटजगराहिभूमिः ॥

धन्वी मनुष्यो हयपश्चिमाद्गन्तमाहुरसू भुवनप्रणेतुः ।

समस्थितव्यनसमस्तवाजिसुरास्त्रभृत्पञ्चधाश्वभूमिः ॥

मृगार्द्धपूर्वं मकरोर्दगात्रो जानुप्रदेशे तमुच्यन्ति धातुः ।

नदीवनारण्यसरोहनूपश्वभ्रमिवासो दशमः प्रदिष्टः ॥
 स्कन्धे तु रिक्तः पुरुषस्य कुम्भो जह्वे तमेवादशमाहुरार्योः ।
 शुष्कोदकाधारकुशस्य पक्षी स्त्रीशौण्डिको द्यूतनिवासभूमिः ॥
 जले तु मीनद्वयमन्यराशिः कालस्य पादौ विहितौ चरिष्ठौ ।
 सपुण्यदेवद्विजार्ताभूमिर्नदीसमुद्राम्बुचयाधवासः ॥

एतत्स्वरूपप्रयोजन हतनष्टादिषु स्थानपरिज्ञान । तथा च पट्पञ्चादिखाया 'रा-
 शिर्यः कालदिदेशाः' इति

न्हस्वा गोजघटास्समा मृगनृयुक्चापांत्यकर्काटका
 दीर्घा वृश्चिककन्यकाहरितुला मेघादि पुंयोपितौ ।
 प्रागादि क्रियगोनृयुक्कटकभान्येतानि कोणान्विता-
 न्याहुः कूरशुभौ चरस्थिरतरद्वंदानि तानि क्रमात् ॥ १३ ॥

Sloka 13 The signs Mesha, Vrishabha and Kumbha are short Makara, Mithuna, Dhanus, Meena and Kataka are of even length while Vrischika, Kanya, Simha and Thula are long. The signs are male and female from Mesha onwards in regular order. Mesha, Vrishabha, Mithuna and Kataka with their thrikona or triangular signs represent the four quarters commencing from the East. Again, the signs from Mesha, taken in order, are to be considered *perce* and *auspicious*, they are also termed moving, fixed and dual signs respectively.

NOTES.

This sloka is helpful in deciding the sex, appearance, character, etc., of the person concerned. If the Lagna be a male sign and the surroundings lead to the same conclusion, he is surely a male but if they should be otherwise he will be a male with feminine appearance and character, etc., or *vice versa*. The student should never venture any prediction unless all the existing conditions are fully and carefully tested and weighed. अत्र पुरुषस्त्री प्रभृतिषु राशिषु लक्षणानिपु जातास्तत्त्वमानी भवन्तीति प्रयोजनं हेयम्।

cf. सत्याचार्य

ओजा पुरुषा शेया भेषान् स्वाननका युग्मा ।
उभ्रेपूया पुरुषा सौम्या युग्मेषु भवन्ते ॥
चरसया स्थिरमजा दि प्रकृतिरिति राशय क्रमश्च ।
राशिस्तभावतुरया नायन्ते प्रकृतय प्रसूतानाम् ॥

The sign Meena is stated to be of even length, but it will be seen from *sloka 56 infra* that the sign's length is represented by the number 20 and should therefore be classed as a short sign

cf. सारावली

हस्तास्तिमिषोऽथवा मिथुनधनु कर्किनृगमुग्माश्च समा ।
वृश्चिकन्या मृगशित्वणिजा दीर्घा समाख्याता ॥

Vide also notes to that sloka

दिगाशक्तप्रयोजन तु । मूर्तिर्मागृहद्वारज्ञान, तथा हस्तनट्यापि चातरेयाने दिग्बिज्ञान न
नथा च

यात्क्यदिङ्मुनगतस्य सुखेन मिद्धि व्यर्थश्रमो भवति दिक्प्रीतिलोमल्ले ॥ इति

वीर्येपिता निशि वृषनृयुक्कर्किचापाजनक्रा

हित्वा युग्मं भवनमपरे पृष्ठपूर्णेदयाश्च ।

शेषाः शीर्षोदयदिनचलाः श्रेष्ठताराशयस्ते

मीनाकारद्वयमुभयतः काललग्नं समेति ॥ १४ ॥

Sloka 14. Vrishabha, Mithuna, Katakā, Dhanus, Mesha and Makara possess strength at night. These excepting the sign Mithuna rise with their rear portion first. The rest appear with their heads and have strength during the day. They are also termed signs characterised by superiority. The rising sign at any given time, if represented by a couple of fish-figures is to come under both the Prishtodaya (पृष्ठोदय) and Seershodaya (शीर्षोदये)

NOTES

cf. पराशरजालक

दिवा शीर्षोदयाश्चैव सन्ध्यायामुभयोदया । नक्त पृष्ठोदयाश्चैव वर्णा स्वया उदाहिता ॥

Also दम्भुहोराप्रकाश

भेषा वृषद्वन्द्वकुलरिचापकुलवक्त्राश्च निरावला स्युः ।

तुलाधरो वृश्चिककुम्भश्च बन्धालिमीना दिवमाप्तिमान्युः ॥
 कीर्तिवृषः कर्कभनुर्षाश्च पृष्ठोदयाख्याः समृगाः सदोक्षाः ।
 बन्धातुल्युग्मघटाभिहिताः शीर्षोदयाख्या ह्युभयोदयोऽन्त्यः ॥

For the usefulness of this sloka, cf.

शीर्षोदये गमाभिवाजिषार्थभिर्द्वः पृष्ठोदये विपलता बलविद्वंश्च ॥
 Also शश दिवा दिनवले निशि नक्तर्षार्थे राशौ विपर्ययवले गमन न शस्तम् ॥

मीनालिकर्कटमृगाः सलिलाभिधाना-

स्तोयाश्चया घटवधूयुगगोपसंज्ञाः ।

निस्तोयभूतलचराः क्रियचापतौलि-

कण्ठीरवाश्च बहवः प्रवदन्ति सन्तः ॥ १५ ॥

Sloka. 15. Many learned men say that Meena, Vrischika, Kataka and Makara are termed watery signs. Kumbha, Kanya, Mithuna and Vrishabha, represent the water-resorters, while Mesha, Dhanus, Thula and Simha, represent those that traverse (dry or) waterless regions.

NOTES.

Among planets, the Moon and Venus are termed watery planets, Mercury and Jupiter are water resorters, and the Sun, Mars and Saturn waterless ones. *Vide* Adhyaya II sl. 13. एषा प्रवोजनमुक्त वरादेण होरारणे "ग्राम्यारण्यजलोद्भवराशिषु जाना भवन्ति तच्छीलाः" इति.

चापापराद्धहस्तिगोमकरादिमेषा

मानसिता बलद्युताश्च चतुष्पदाख्याः ।

कन्यानुयुग्मघटतौलिशरासनाद्या

लघान्विता यदि नरा द्विपदा बलाढ्याः ॥ १६ ॥

मृगापराद्धान्त्यकुलीरसंज्ञा जलाभिधाना बलिनश्चतुर्थे ।

जलाश्रयो वृश्चिकनामधेयः सप्तममस्थानगतो बली स्यात् ॥ १७ ॥

Sl. kas. 16—17. The latter half of Dhanus, Simha, Vrishabha, the forepart of Makara and Mesha, when they happen to be the Mana (मान) or the 10th house, possess strength and are called quadruped signs. Kanya

Mithuna, Kumbha, Thula and the fore-part of Dhanus, when they form the lagna or the rising sign, have abundant strength and are termed the human family of bipeds. The latter part of Makara, Meena and Kataka which are termed watery signs, are strong when they happen to be the 4th house. Vrischika which is a water-resorting sign is strong in the seventh house.

NOTES

cf गर्ग . तृयुक् तुला घट कया पूर्वमर्द्धं च धन्विन ।

लग्ना बलिना नित्यमेते हि नरराशय ॥

तुर्ध्वे वर्वटा भीमा मकरार्द्धं च पश्चिमे ।

विशेषा वणिना नित्यमेते हि नरराशय ॥

सप्तमे वृश्चिक बीमे बलान् परिवर्तित ।

धनुषोऽर्द्धाङ्गगोमिहा बलिने से चतुष्पद ॥

मार्गर्द्धे नरराशेश वैश्विदिग्बलमव ति ।

These are useful in finding the (भाव स्थित) Bhavadigbala
Vide आपनिपद्दति Ch III Sl 21 23

केन्द्रं गतोऽपि द्विपदो बलाढ्यः चतुष्पदाः केन्द्रगता रजन्याम् ।

कीटास्तु सर्वे यदि कंटकस्थाः सन्धिद्वये धीर्ययुता भवन्ति ॥ १८ ॥

Sloka 18 A biped sign is strong in a Kendra (केन्द्र) position (1st, 4th, 7th, or 10th house) during the day, the quadruped signs are strong at night when in the same Kendra (केन्द्र) position. All reptile signs when in the Kataka (कण्टक) or Kendra (केन्द्र) position possess strength in the two periods of junction between day and night (morning and evening).

NOTES.

cf. बृहज्जानव

केन्द्रस्था द्विपदाद्योऽपि निशि च प्रातः च सभ्यादये (विशेषत्वम्)

The term काग (reptiles) here includes not only Vrischika Rasi but also the other aquatic signs cf. देवकीर्ति

मिथुनतुल्यकुम्भकन्या दिवाबला धन्विनश्च पूतादम् ।

आतृपांमेहा राजी मृगहययो पूर्वपार्श्वे ।

वृश्चिकमीनकुलीरा मकरान्त्यार्द्धं च सभ्यायाम् ।

धातुमूलं जीवमित्याहुरार्या मेपादीनामोजयुग्मे तथैव ।

खर्गाद्धातुमृत्तिकान्तस्तृणान्तं वृक्षान्मूलं जीवकूटः मजीवः ॥ १९ ॥

Sloka. 19. Wise men say in respect of Mesha and other signs taken in order, that they are mineral, vegetable and animal, as also odd and even signs. Mineral comprises things of that class varying from gold to clay. Vegetable includes all plants from a tree down to a grass and the animal includes the whole body of living beings.

मीनालिष्टृषभा विप्राश्चापाजहरयो नृपाः ।

कुंभयुग्मतुला वैश्याः शूद्राः स्त्रीमृगकर्कटाः ॥२०॥

Sloka. 20 Meena, Vrischika and Vrishabha are Brahmins. Dhanus, Mesha and Simha are Kshatriyas ; Kumbha, Mithuna and Thula are Vaisyas ; and Kanya, Makara and Kataka are Sudras.

NOTES.

The sign Vrishabha is considered as Sudra (शूद्र) and Kataka Brahmin. This seems to be the correct view cf. प्रपञ्चसार, चतुर्थ पटल—Sloka 41.

स्युः कर्कटो वृश्चिकमीनराक्षी विप्रा नृपाः सिंहकधन्वमेपाः ।

तुला सकुंभा मिथुनं च वैश्याः कन्या वृषोऽथो मकरश्च शूद्राः ॥

महानिशान्धाः क्रियगोमृगेशा मध्यन्दिने कर्कटयुग्मकन्याः ।

पूर्वाह्नकाले च धिरौ तुलाली धन्वी मृगाख्यश्च तथा पराह्णे ॥ २१ ॥

Sloka. 21. Mesha, Vrishabha and Simha are blind at the dead of night. Kataka, Mithuna and Kanya are blind at midday. Thula and Vrischika are deaf in the forenoon. Dhanus and Makara are so in the afternoon.

मृगाननश्चापधरश्च पङ्क्तु मन्धिद्वये नाशकरो भवेताम् ।

स्यादक्षसन्धिः कटकालिपीनमानं प्रगण्डान्मिति प्रमिद्वम् ॥२२॥

Sloka. 22 The deerfaced and the bow bearing signs, i. e. Makara and Dhanus which are lame become fatal in the two periods of twilight. The concluding portion of the signs Kataka, Vrischika and Meena is called Riksha-Sandhi (रक्षसन्धि) and is well known as Pragandantha (प्रगण्डान्त) i. e. —the end of the elbow—a vulnerable part (a critical period)

NOTES.

For the effect of a birth at कृष्णसन्धि / मातृवली
जातो न जीवति नरो मातृपथ्यो भवेन्मकुलहन्ता ।
यदि जीवति गण्डान्ते बहुगजतुरगो भोद्भूपः ॥

रक्तगौरशुक्रान्तिपाटलाः पाण्डुचित्ररुचिनीलकाञ्चनाः ।
पिङ्गल श्वेतलवभ्रुपाण्डुरास्तूवुरादि भगनेषु कल्पिता ॥ २३ ॥

Sloka. 23 Red, white green (parrot's hue) pink, pale-white, piebald, black, golden yellowish or brown, variegated, deep brown, and white are the colours as signed to the signs from Mesha on wards

NOTES

cf. वृ. भा. I 20

cf. लघुजातक

अरणसिन्धुरितपाण्डुपाण्डुचित्रा सितेतरपिशङ्गा ।
पिङ्गलश्वेतलवभ्रूमलिनारचयो यथासत्यम् ॥

Also सारावली

लोहितसितशुक्रहरिता पाटलपरिधूम्रपाण्डुचित्राश्च ।
कृष्णकनकाभिङ्गा कर्पूरलवभ्रुत्वजादिवर्णाः स्युः ॥

Also सूर्यजातक

रक्त सित शुक्रनिभ पाटलोधूम्रपाण्डुः ।
चित्रः कृष्ण स्ववर्णादपि पिङ्गल कर्पूरस्ततः ॥
यधुर्मत्स्यनिभ पूर्वराशेर्दण्डा क्रमास्मृता ॥

प्रयोजन ३ सुनिवावम्बवर्तिवादिवर्णज्ञानम् ॥

Also Adhyaya III Sl. 4, *infra*

वस्त्राद्यं शालिमुख्यं ननकलनिचयः कन्दलीमुख्यधान्यं

त्वक्मारं मुद्रपूर्वं तिलमनमुखं त्रिक्षुलोहादिकं च ।

शस्त्राद्यं काञ्चनाद्यं जलजनिमुसुं तोयजातं ममस्तं

द्रव्याण्याहुः क्रियादिप्रचलवल्युतेप्रल्पताधिस्यभांजि ॥ २४ ॥

Sloka 24 Clothing and other articles of apparel, superior rice, the collection of forest produce, plantain, cereals of the highest sort, bamboo, mudra or kidney bean and other stored articles of trade coming up to sesamum-sacks, sugar-cane, iron and other kindred substances, weapons and horses, gold and other valuable articles, flowers springing in water and all water-born things are said to be the materials represented by Mesha and the remaining signs respectively, their quantity being small or great, according as the signs typifying them are weak or strong

धराजशुक्रशशिनिसौम्यमितारजीवार्कजमंदजीया ।

रुमेण मेपादिषु राशिनाथास्तदंशयाश्चेति वदन्ति सन्त ॥ २५ ॥

Sloka 25. Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas

NOTES

cf. सू. त्त 16

"मेकाग्रिराशिनाथा" is another reading

cf. प्रपञ्चसार - चतुर्थपटल - Sl. 42.

अद्भारावजवृद्धिचक्रा पृथगुले शुक्रस्य युक्त्वयके

बौधे कर्कटशङ्खयो द्विमरचः सिंहस्तथा गोपतेः ।

चापादनावपि धैर्यणौ मकरकुम्भाभ्यां च मान्दी महा ।

मोक्षा राश्यधिपा बौधे च वरुणे मोक्षे क्रमो दर्शितः ॥

मूलत्रिकोणा हरितायुरुक्रिया वधूधनुस्तौलिघटा दिवाकरात् ।
 सितासितार्काङ्गिरसां नखांशकास्त्रिकोणमार्दो परतःस्वमन्दिरम् ॥२६॥
 वृषादिभागत्रयमुच्चमिन्दोर्मूलत्रिकोणं परतस्तु सर्वम् ।
 मेपादिका द्वादशभागसंज्ञाः कुजस्य कोणं परतः स्वमे स्यात् ॥२७॥
 कन्यार्द्धमुच्चं शशिशस्य कोणं दशांशकाः स्वर्क्षफलं शरांशः ।
 कुम्भस्त्रिकोणं फणिनायकस्य तुंगं नृयुग्मं रमणी गृहं स्यात् ॥ २८ ॥

Sloks. 26-28. Simha (सिंह), Vrishabha (वृषभ), Mesha (मेघ), Kanya (कन्या), Dhanus (धनुस्), Thula (तुला), and Kumbha (कुम्भ) are the first triangular (Moolathrikona-मूलत्रिकोण) signs of the planets commencing with the Sun. In the case of Sukra (शुक्र), Sani (शनि), Ravi (रवि), and Guru (गुरु), the first 20 degrees of the signs Thula (तुला), Kumbha (कुम्भ), Simha (सिंह), and Dhanus (धनुस्) form the Moolathrikona (मूलत्रिकोण), and the rest Swakshetra (स्वक्षेत्र), i. e., their own house. The first three degrees of Vrishabha (वृषभ) form the exaltation portion of the Moon, and the rest, her Moolathrikona (मूलत्रिकोण). The first twelve degrees of Mesha are called the Moolathrikona (मूलत्रिकोण) of Kuja (कुज) and the rest, the Swakshetra (स्वक्षेत्र). The first half of Kanya (कन्या) is the exaltation portion of Budha (बुध); the next ten degrees, the Moolathrikona (मूलत्रिकोण); and the last five degrees, the Swakshetra (स्वक्षेत्र). Kumbha (कुम्भ) is the Moolathrikona (मूलत्रिकोण) of Rahu; Mithuna (मिथुन), the exaltation sign and Kanya (कन्या), the Swakshetra (स्वक्षेत्र)

cf. सारावली

उच्चबलं कन्यायां बुधस्य तुङ्गांशकैः सदा चिन्त्यम् ।
 परतस्त्रिकोणजातं पञ्चभिर्देशैः स्वराशिर्जं परतः ॥
 उच्चं भागत्रितयं वृष इन्दोश्च त्रिकोणमपरेक्षाः ।
 द्वादशभागा मेघे त्रिकोणमपरे स्वमे तु भौमस्य ॥

दशभागा ईदृशस्य च त्रिकोणमपरे स्वभ चापे ।
 शुक्रस्य तु त्रिमात्रा पञ्चमिरपरे स्वभ चक्रे ॥
 विनातिरिक्ताः सिद्धे त्रिकोणमपरे स्वभवनमर्थस्य ।
 बुध्मे त्रिकोणनिर्जमे रविजस्य यथा रवेः सिद्धे ॥

Also शम्भुहोराप्रकाश

दिशा (10) गुणा (3) गजाश्विनः (28) शरेन्दवः (15) समीरणा (5)
 नगाश्विनः (27) करोद्भवाः (20) रवस्तु तुङ्गजापराः ।
 हरौ रवेर्नखा (20) रवास्त्रिकोणक परे (10) गृह
 वृषे विधोस्तु तुङ्गजा गुणा (1) परे (27) त्रिकोणताः ॥
 बुधस्य भास्वरा (12) अवो त्रिकोणताः परे (18) स्वभ
 धनुर्धरे गुरो दिश (10) त्रिकोणजाः परे (20) स्वभम् ॥
 घटे भृगीः शरेन्दवः (15) त्रिकोणता परे (15) स्वभ
 घटे शनैरित्रिकोणजा नखा (20) परे (10) स्वगेहताः ।
 बुधस्य तुङ्गजाः त्रिमात्रा शरेन्दवः (15) परे (5) शराः
 स्वभ परे त्रिकोणता दिश (10) स्तु सस्मृता बुधैः ॥

For the Exaltation and Swaishetra (स्वभक्ष) places of Rahu and Ketu vide the following from Parasara (पराशर)

राहोन्तु वृषभ वेतोर्वेदिच तद्भसेक्षम् ।
 मूलत्रिकोणकं च युग्मद्याप तथैव च ॥
 कन्या च स्वगृह प्रोक्त मीन च स्वगृहं स्मृतम् ।

मेपो वृषो मकरपृष्ठकुलीरमीना-

स्तौली च तुंगभयनानि तदस्तनीचा ।

नित्यांगनाहरिमयामनुसारनीर-

संख्या दिनाकरमुखादतितुंगभागा ॥ २९ ॥

Sloka 29 Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Thula are the exaltation signs of the seven planets respectively from the Sun onwards, their depression signs being the 7th from their exaltation ones. The highest exaltation portion of the planets counting from the Sun are the 10th, the 3rd, the 28th,

the 15th, the 5th, the 27th and the 20th degree of the several signs.

NOTES.

These are useful in finding the correct Uchcha (उच्च) balas of the several planets.

The effects of the Sun and the Moon occupying their respective highest exaltation degrees in their exaltation signs (Uchcha Rasi-उच्चगति) have been separately given thus by Garga —

स्योच्चगो रश्मितीतांश्च जनयेतां महीपतिम् ।

उच्चस्थो धनिनं रयातं स्वप्रिकोगतावपि ॥

and the result of their occupying their extreme depression portions is thus described by the same.

अन्धं दिगम्यरं मूर्खं परपिण्डोपजीवनम् ।

कुर्यातामतिनीचस्थो पुरुषं शशिभास्करौ ॥

लग्नं होरा दृगाणं स्वरनवदशकद्वादशांशाः कलांशा-

स्त्रिंशत्पञ्चशकारूपा व्ययदुरितवयश्चीकरा मानवानाम् ।

होरा राश्यर्द्धमोजे दिनकरशशिनोरिन्दुमातृदहोरे

युग्मे राशौ दृगाणा निजंतनयतप स्थानपानां भवन्ति ॥ ३० ॥

Sloka. 30. Lagna or the whole, Hora (होरा) or half, Drekkana (द्रेक्कण) or $\frac{1}{3}$ rd, Swaramsa (स्वरांश) or $\frac{1}{7}$ th, Navamsa (नवांश) or $\frac{1}{9}$ th, Dasamamsa (दशमांश) or $\frac{1}{10}$ th, Dwadasamsa (द्वादशांश) or $\frac{1}{12}$ th, Kalamsa (कलांश) or $\frac{1}{16}$ th, Thrimsamsa (त्रिंशांश) or $\frac{1}{30}$ th, and Shashtyamsa (षष्ट्यंश) or $\frac{1}{60}$ th of a sign (usually called Dasavarga-दशवर्ग) produce loss, danger, long life and prosperity to men. Hora (होरा) means the half of a Rasi; in an odd sign, the halves belong respectively to the Sun and the Moon, and in an even one to the Moon and the Sun. The Drekkana (द्रेक्कण) or the third portions of a sign are owned by the lords of the sign itself, of the son's or 5th house, and of the 9th or the house of Dharma (धर्म)

NOTES.

दुरितचयश्रीमरा is another reading.

There are sixteen Vargas, but only ten are given here. Even these ten Vargas are but seldom consulted. Six and sometimes seven are usually resorted to and are known as Shadvarga (षड्वर्ग) and Sapthavarga (सप्तवर्ग) respectively. *Vide* slokas 47 & 48 *infra*.

cf. the following from गण

क्षेत्रं होराथ द्वेष्काणो नवांशो द्वादशांशकः ।
त्रिंशांशवच्च वर्गोऽयं सर्वस्य समुदाहृतः ॥
आदिष्वपि पदार्थेषु स्थितः स्वेषु स्ववर्गः ।
पञ्चवर्गगतोऽप्येवं ग्रहे भवति नान्यथा ॥

Also सूर्यजातक for सप्तवर्ग

लग्नं होरा त्रिभागश्च सप्तांशो नवमांशकः ।
द्वादशांशस्तर्हि त्रिंशद्वचः सप्तवर्गिणि ॥

For the names of the 16 Vargas, *cf.* पराशर
वर्गान् षोडशसंख्यकान् ब्रह्मा लोकपितामहः ।
तानहं संप्रवक्ष्यामि भैलेय श्रूयतामिति ॥
क्षेत्रं होरा च द्वेष्काणस्तुर्यांशः सप्तमांशकः ।
नवांशो दशमांशश्च सूर्यांशः षोडशांशकः ॥
त्रिंशांशो वेदवान्हंसो भांशस्त्रिंशांशकस्तनः ।
खवेदांशोऽक्षयेदांशः पष्टांशश्च ततः परम् ॥

That is, (1) Rasi, (2) Hora, (3) Drekhana, (4) Chathurthamsa or 1/4th (5) Sapthamsa, (6) Navamsa, (7) Dasamamsa (8) Dwa-dasamsa (9) Shodasamsa (10) Vimsamsa (11) Siddhamsa or one twenty-fourth, (12) Bhamsa or one twenty-seventh, (13) Trim-samsa, (14) Khavedamsa or one fortieth (15) Akshavedamsa or one forty fifth and (16) Shashyamamsa or one sixtieth.

For the uses of the several Vargas, *cf.* होराप्रदीप
लग्नद्विचारा होरातश्चार्धमपदो ज्ञेयाः ।
द्वेष्काणात्कर्मफलं धातुविचारस्तु सप्तांशात् ॥
संततिफलं नवांशाद् द्वादशभात्फलविज्ञता च ।
मृत्योर्ज्ञानं षण्णितं त्रिंशांशाज्जातकज्ञेस्तु ॥

According to the Yavanas, the lords of the Horas and Drekkanas are as described in the following sloka .

आद्या तु होरा भवनस्य पत्युरेकादशक्षेत्रपतेर्द्वितीया ।
स्वद्वादशैकादशराशिपानां द्वेष्कार्णमंज्ञाः क्रमशस्त्रयोऽस ॥

so that, according to this view, the ownership of the Horas is not restricted to the Sun and the Moon, but is shared by all the planets. But this view of the Yavanas is not recognised by Varahamihira, nor even by authorities like Satya who has thus stated.

ओजेषु रवेर्होरा प्रथमा युग्मेषु चोत्तरा क्षेपा ।
इन्द्रोः क्रमशो ज्ञेया जन्मनि चेष्टी स्वहोरास्यौ ॥
राशिपतेर्द्वेष्कार्णमन्वज्जमनवमभवनपतयः स्युः ।
तेषामधिपतयः स्वस्वेष्टेष्कार्णे ग्रहा बलिनः ॥

But it may be mentioned here that this convention of the Yavanas has been accepted for *Prasna* (प्रश्न) purposes (Horary astrology) while the other is recognised for purposes of horoscopy. cf

रवीन्दू विपमे चन्द्ररवी चात्र समो क्रमात् ।
होरा स्यालम्नस्याद्या द्वितीया लाभस्य तु ॥
आद्या तु जातके प्रोक्ता द्वितीया प्रश्नकर्मणि ॥
लम्नपुल्लभपाश्वरे गृहे पुल्लभमेतनुपा युगे गृहे ।
धर्मलम्नसुतपाः स्थिरे गृहे जातके सप्तु द्वाण उच्यते ॥
सप्तराशिषु द्वाण उच्यते लम्नस्य सुतपस्य चाप्यथ ।
धर्मस्य सुविधानकर्मणि प्रश्न एव तत्तुरि.कलाभयः ॥

लग्नादिसप्तमांशेशास्त्वोजे राशौ यथाक्रमम् ।

युग्मे लग्ने स्वरांशानामधिपाः सप्तमादयः ॥ ३१ ॥

Sloka 31. The owners of the Saptamamsas (सप्तमांश) or the 7th portions of Lagna and other houses are in the case of an odd sign to be counted regularly from the lord thereof, while in the case of an even sign, they are to be reckoned from the lord of the 7th house onwards.

NOTES.

This sloka gives the rule for finding out the lord of the Saptamamsa in the cases of odd and even signs.

Thus, for example, the Saptamamsas of Thula, an odd sign, will begin with Thula and end with Mesha, while those of Vrischika, an even sign, will count from Vrishabha (=the 7th sign reckoned from Vrischika) and close with Vrischika. The magnitude of each segment is 41° .

Saptamamsas are useful to ascertain the character or temperament of the native, he being cruelly disposed if born in a Krura Saptamamsa, or peaceful in nature if his birth happens in a Saumya Saptamamsa. This division is also utilised for seeking information about one's brothers, etc.,

c/. सूर्यजातक

ओजराशी खरांशाद्या युग्मे सप्तमतो मेताः ।

सप्तमांशाधिपतयः सम्यक् मृत मयोदिताः ॥

Also कक्षागवर्मन् ॥

मेपालिभिधुतमृगादीरिभोनतुलावृषभचापधरकर्त्री ।

घटधरकन्यापूर्वाः सप्तोशानां भवन्तीशाः ॥

सप्तवर्गप्रयोजनं तु

कृषे जाताश्च शठस्वभावाः मौम्येषु जाताः प्रवदन्ति सौम्याः ।

चापार्जसिहराशीनां नवांशास्तुवुरादयः ।

वृषकन्यामृगाणां च मृगाद्या नव कीर्तिताः । ३२ ॥

वृषकुतुलाघटानां च तुलाद्याश्चांशका नव ।

कर्कितृथिकमीनानां कर्कटाद्या नवांशकाः ॥ ३३ ॥

Slokas 32-33 The Navamsas of Dhanus, Mesha and Simha respectively belong to the nine signs from Mesha onwards; those of Vrishabha, Kanya and Makara, to Makara and others following it. The nine signs beginning with Thula are the owners of the Navamsas of Mithuna Thula and Kumbha. The Navamsas of Kataka, Vrischika and Meena respectively appertain to the nine signs from Kataka onwards. ३३

NOTES

These give the rules for finding out the Navamsas. Each

Navamsa is 3° 20'. The subjoined table gives the nine Navamsas in their order for the several signs.

Navamsa	Mesha Simha Dhanus	Vrishabha Kanya Makara	Mithuna Thula Kumbha	Kataka Vrischika Meena
1st	Mesha	Makara	Thula	Kataka
2nd	Vrishabha	Kumbha	Vrischika	Simha
3rd	Mithuna	Meena	Dhanus	Kanya
4th	Kataka	Mesha	Makara	Thula
5th	Simha	Vrishabha	Kumbha	Vrischika
6th	Kanya	Mithuna	Meena	Dhanus
7th	Thula	Kataka	Mesha	Makara
8th	Vrischika	Simha	Vrishabha	Kumbha
9th	Dhanus	Kanya	Mithuna	Meena

चेर चाद्यंशको ज्ञेयः स्थिरे मध्यमवांशकः ।

अंत्यांशको द्विस्वभावे वर्गोत्तम इति स्मृत ॥ ३४ ॥

Sloka 34 The Vargottama (वर्गोत्तम) or the best Navamsa is the first Navamsa in a moveable sign, the middlemost in a fixed sign, and the last in a dual sign.

NOTES.

It will be seen that the Vargottama (वर्गोत्तम) Navamsas in the several Rasis bear the same names as the signs themselves. For example, the first Navamsa (नवांश) of Mesha is Mesha; the first of Kataka is Kataka and so on. The middlemost Navamsa (नवांश) in Vrishabha is Vrishabha and so on *cf.*

ये च ग्रहेषु स्वगृहांतस्त ये वर्गोत्तमास्तै यर्जनैरिच्छाः ।

Planets situated in Vargottamamsas (वर्गोत्तम) are said to be productive of immense good *cf.* बृहत्संहिता.

यर्गोत्तमाश्चरगृहादिषु पूर्वमध्यपर्यन्ततः शुभफला नवभागसंज्ञाः ॥

Also सत्य

चरमवनेन्द्राद्यंशा स्थिरेषु मध्या दिग्भूतिषु तथान्याः ।

यर्गोत्तमाः प्रदिष्टान्नेदिह जातः कुले मुन्याः ॥

Also माराधली

यर्गोत्तमा नरांतामथादिमध्यान्नागाश्चराद्येषु ।

सूतो कुलमुपकराः ॥

लगादिदशमांशेशास्त्वोजे युग्मे शुभादिकाः ।

द्वादशांशाधिपतयस्तत्तद्राशिवशानुगा ॥ ३५ ॥

Sloka 35. In the case of an odd sign, the owners of the Dasamamsa (दशमांश) or $\frac{1}{2}$ th portions are to be counted from the sign itself; in the case of an even sign, from its 9th onwards. The owners of the Dwadasamsa (द्वादशांश) or $\frac{1}{3}$ th portions of a sign are to be reckoned from that sign

NOTES

This sloka gives the rules for calculating the Dasamamsa (दशमांश) and Dwadasamsa (द्वादशांश) of a Rasi

c/. पराशर

दिग्देशाया तन्भ्यांजे युग्मे तत्रवमाद्वदेव ।

पूर्वादि दश दिक्पाला इन्द्राग्निरसराक्षसाः ॥

वरुणो मारुतश्चैव कुबेरशानपञ्चजा ।

अनन्तश्च क्रमादोजे समे वा द्युत्क्रमेण तु ॥

द्वादशांशस्य गगना नक्षत्रादिनिर्दिशेत् ।

तेषामधीशाः क्रमशो रणेशाः शिष्यमा हयः ॥

It will be seen from the above that according to Parashara (पराशर) (a) the lords of the Dasamamsas in the case of an odd sign are (1) Indra (इन्द्र), (2) Agni (अग्नि), (3) Yama (यम), (4) Rakshasa, (5) Varuna (वरुण), (6) Maruta (मारुत), (7) Kubera (कुबेर), (8) Eśana (ईशान), (9) Padmanā (पद्म), and (10) Ananta (अनन्त), these being counted in the inverse order in the case of an even sign; and

(b) the lords of the several Dwadasamsas of each sign are (1) Ganesa (गणेश), (2) Aswini Kumaras (अश्विनीकुमारौ), (3) Yama (यम) and (4) Ahī (अहिः) recurring in regular order. But this view is not accepted by all.

ओजे कलांशः प्रमुखास्तदीशा विरिचिशौरीशदिवाकराश्च ।

युग्मे विलग्ने सति भास्कराद्या विलोमतः पौडश भागनाथाः ॥३६॥

Sloka 36. The Shodasamsas (षोडशांश) or $\frac{1}{16}$ th portions of a sign are important. Their lords in the case of an odd sign are Brahma (ब्रह्मा), Vishnu (विष्णु), Hara (हर) and Ravi (रवि) recurring in regular order. When the Lagna is an even sign, the lords of the Shodasamsas (षोडशांश) are to be counted in the inverse order from Bhaskara (भास्कर) or Ravi (रवि)

Notes

The Shodasamsas (षोडशांश) are thus described in the following works—

फलदीपिका—

स्वादीशाभ्य कलाशपा विधिहरांशाराः समक्षेऽन्यथा ॥

सर्वार्थचिन्तामणिः

ओजे कलानामधिपान्तद्दीशाभ्यचतुर्मुखो विष्णुहरौ दिनेशः ।

युग्मे क्रमाद्यत्ययमेव राशौ ॥

The Shodasamsa (षोडशांश) division of the zodiacal sign is variously known as Kalamsa (कलाम), Nripamsa (नृपाम), and so on. By this mode of division, the ecliptic is cut up into 192 equal segments of $1^{\circ} 52' 30''$ each in length. The segments are named in regular consecution, in the order of the zodiacal signs, so that the initial segment of the sign Aries takes on the name of that sign, that of the sign Taurus assumes the name of Leo, and so forth. The segment rulers are, in the case of the positive signs Brahma (ब्रह्मा), Vishnu (विष्णु), Rudra (रुद्र) and Aditya (आदित्य) in rotation. In the case of the negative signs, the enumeration of rulership is reversed. cf. Parasara (पराशर)

आजसिंहाशितौ शेषा नृपशिः क्रमशः सदा ।

अर्जविष्णु हर सूर्यो ह्योत्रे युग्मे प्रतीपकम् ॥

But according to some, the count of the segments in the case of an odd sign must follow the order of the zodiacal signs commencing from Aries and be supplemented in the end by the names Brahma (ब्रह्मा), Vishnu (विष्णु), Rudra (रुद्र) and Aditya (आदित्य) to make up the number 16. If the sign is even the order of enumeration is to be reversed. According to this system the positive and negative signs are distinguished by the possession of a common disposition of segments.

There are some others whose views are also marshalled below for convenience of reference.

(1) If the sign under segmentation is positive the count of the segments must follow the order of the zodiacal signs commencing from that sign (as in the case of the द्वादश segmentation) and be supplemented in the end by the names of the planets Saturn, Mercury, Mars and the Sun, to make up the number 16. When the sign is negative, the order of the count is reversed.

(2) The method of allocation of the segments is the same as in the previous system only, in place of the four planets Saturn, Mercury, Mars and the Sun, the names of the divinities mentioned with reference to the first method are put in.

(3) The method of allocation of the segments is in no wise different from that of (2) above, except for the circumstance that in place of the divinities we substitute the names of the 9th, 10th, 11th and 12th signs counted from the positive signs (under segmentation). When the sign under segmentation is negative, the order of naming is of course as usual reversed. This scheme has a certain amount of symmetry about it as it provides not only for rulers though not wholly planetary, but also for zodiacal names of all segments.

The word शित (in the 2nd line) = शुभ. These two words are used in astrological classics not only in the general sense of 'Ascendant' but also (as here) in that of 'a given sign or house' or 'a sign or house under consideration' or from which a count has to be made for a specific purpose.

The predictive value of the (षोडशम) segmentation is, as may be expected, involved in considerable obscurity. in the absence of any consensus of testimony among astrological authors as to the affinities of the several segments with the signs and the planets. And the sad part of it is that reputable authors like Varahamihira (वरहमिहिर), Kalyanavarman (कल्याणवर्मन्) and Bala bhadra (बलभद्र) have nothing to say about the Shodasamsa in their works.

An ingenious interpretation of this somewhat obscure variant of the verse has been offered by Mr. T. V. Sarma of Tanjore on the authority (as he tells me) of Pandit C Saptarshi Sastry of Tanjore.

"In an odd sign, the lords of the Shodasamsas or the sixteen sub divisions are those of the twelve signs reckoned from that sign onward, together with those of the 9th, 10th, 11th and 12th signs from the same sign. In an even sign, the lords are to be counted in the reverse order from the 12th sign.

Notes—In an odd sign, the first twelve sub-divisions are ruled by the lords of the twelve signs beginning from that sign and the remaining four sub divisions are respectively ruled by the lords of the 9th, 10th, 11th and 12th signs counted from the same sign. In an even sign on the other hand, the first four sub divisions are respectively governed by the lords of the 12th, 11th, 10th and 9th signs from that sign and the remaining sub divisions are respectively ruled by the lords of the twelve signs but counted in the reverse order.

It is a peculiarity of our ancient Hindu authors to denote numbers by the two well-known notation known as the Kata payadi (कटपयादि), and the Arnavadi (अर्णवादि), Sankhyas. The words Virinchi (विरिञ्चि), Souri (श्रीरि), Isa (ईश), and Diwakara (दिवाकर), are used in accordance with the latter Sankhya.

Virinchi (विरिञ्चि) or Brahma (ब्रह्मन्) represents 9 (the Prajapati, Marichi, (मरीचि), Dhruva (ध्रुव), Angura (अङ्गुर), Pulasthya (पुलस्त्य), Pulaha, (पुलह), Kratu (क्रतु), Daksha (दक्ष), Athira (अथि) and Vridhavasashta (वृद्धवसिष्ठ).

Souri (श्रीरि) or Vishnu (विष्णु) represents 10 (the 10 Avatars).

Isa (ईश) stands for 11 (the 11 Rudras) and Diwakara (दिवाकर) for 12 (the 12 Adityas) "

But this interpretation presents certain difficulties. Apart from syntactical objections, the compound Virinchi Saurisudhakaraha (विग्निर्गिरिदासिनाकरा) will not bear a numerical interpretation as neither the Phaladeepika (फलदीपिका) nor the Sarwarttha Chintamani (सर्वार्थचिन्तामणि), nor even Parasara (पराशर) varies the names of the divinities into those of any other denomination e.g. Nanda (नन्द), Dik (दिक्), and the like, as they could have done if they had the Arnavadi Sankhya (अर्णवदिभङ्गा) in view. If numbers were in their mind, one or other of our ancient authors would have ordinary Sankhya Vaccha Subanthia (संख्यावाच्यसुबन्तः). It is unfortunate that Balabhadra (बलभद्र), such a copious author in other respects, does not so much as even mention the Shodasamsa (षोडशमसा) in his Horaratna (होरातन्त्र). Had he chosen to introduce the topic, it would have put an end to all trouble.

The word Vilagne (विलग्ने) in the second half of the sloka should be read with Oje (ओज) in first line also. Vilagne (विलग्ने) can only mean the 'rising sign'. The verse as a whole considers the possibility of a 'rising sign' being 'positive, or negative, or male or female, as they are termed in Western Astrology. The lines quoted above from Parasara (पराशर) tend to confirm this view and the interpretation as given in the translation is almost near the mark. But Phaladeepika (फलदीपिका) and Sarwarttha Chintamani (सर्वार्थचिन्तामणि) interpret the allocation of the Shodasamsa (षोडशमसा) rulerships differently. On that account, the language of Jataka-parijata (जातपारिजात) cannot be forced to bear a meaning which its author did not evidently intend. Jatakaparijata (जातपारिजात) and Parasara (पराशर) go a good way together as regards Shodasamsa (षोडशमसा) rulerships.

आराकिंजीवशशिनन्दनशुक्रभागा-

स्त्वोजे समीरपवनाष्टकशैलवाणा ।

युग्मे यमीरगिरिपन्नगपञ्चवाणा-

क्षिशांशुका सितविदार्यशनिक्षमाजा ॥ ३७ ॥

Slok 37. The Tarimasmsas (विमोस) or degrees, i.e. 30th portions allotted in an odd sign to Kuja, Sani, Guru, Paddha and Sukra are respectively 5, 5, 8, 7 and 5.

In an even sign, Sukra, Budha, Guru, Sani and Kuja have 5, 7, 8, 5 and 5 degrees respectively.

Notes

cf. ध्रुवमीर्णि पञ्चाथ पञ्च चाष्टौ सप्त च पञ्चैव चोत्तमवनेषु ।
 अरणिभुतमन्दसुरगुरुबुधशुक्राणां त्रयेणांशाः ॥
 पञ्चेव सप्त चाष्टौ पञ्च च पञ्चाथ युग्मवदनेषु ।
 भागा भागैवशशिसुतसुरेज्यशनिभूमिपुषाणम् ॥

Each of the planets other than the Sun and the Moon own two signs one odd and the other even. When a planet is in an odd sign, then take the odd Trimsamsa Rasi (त्रिंशांश राशि) of the planet in whose Trimsamsa (त्रिंशांश) the first planet lies. Thus, a planet in an odd sign in a Guru Trimsamsa (गुरु त्रिंशांश) must be placed in the Trimsamsa Kundali (त्रिंशांश कुण्डली) in Dhanu (धनु) (an odd sign) and not in Meena (मीन), while a planet in an even sign in Guru Trimsamsa (गुरु त्रिंशांश) must be placed in Meena (मीन).

Trimsamsa (त्रिंशांश) divisions are greatly useful in female horoscopes (Pide Adhyaya XII, *infra*) Pide also notes on Adhyaya II *sloka* 26 *infra*.

पट्यंशकानामधिपास्त्वयुग्मे घेरांशकाद्यासुरदेवभागः ।

य इन्दुरेखादिशुभाशुभांशाः क्रमेण युग्मे तु यथाविलोमात् ॥३८॥

घेरांशको राक्षसदेवभागो कुबेरयक्षावलिक्किनरांशः ।

अष्टः कुलघ्नो गरलाग्निसंज्ञो मायांशकः प्रेतपुरीशभागः ॥ ६९ ॥

अपांपतिर्देवगणेशभागः कालाहिभागावमृतांशचन्द्रौ ।

मृद्वंशकः कोमलपद्मानुर्लक्ष्मीशवागीशदिगंबरंशः ॥ ४० ॥

देवार्द्रभाग कलिनाशमंजु क्षितीश्वराख्यः कमलाकरंशः ।

मन्दात्मजो मृत्युकरस्तु कालो दावाग्निघोरामयकंटकांशः ॥ ४१ ॥

सुधामृतांशौ परिपूर्णचन्द्रो विषम्राट्त्रिंशः कुलनाशभागः ।

मुख्यास्तु वंशश्रयपातकांशौ कालस्तु मौम्यो मृदुगतिलांशौ ॥४२॥

दंष्ट्राकरालेन्दुमुखाप्रवीणा. कालाग्निदण्डायुधनिर्मलाख्याः ।

शुभाकरोऽशोभनशीबिलांशौ सुधापयोधिभ्रमणन्दुरेखाः ॥ ४३ ॥

Slokas 38—43 Demoniacal and divine portions (enumerated in these slokas) whereof the first is Ghoramsa rule the Shashtyamsas or 8th parts in an odd (sign Propitious and unpropitious portions reckoned from Indurekha in the inverse order govern the 8th parts in an even sign The following are the designations of the several Shashtyamsas —

Odd Sign	Names of Shashtyamsas	Even Sign	Odd Sign	Names of Shashtyamsas	Even Sign
1	Ghoramsa	60	31	Mṛityukarāmsa	32
2	Rakshasamsa	59	32	Kalamsa	29
3	Devamsa	58	33	Davagniamsa	28
4	Kuberamsa	57	34	Ghoramsa	27
5	Yakshavalyamsa	56	35	Yamamsa [Amayamsa]	26
6	Kinnaramsa	55	36	Kantakamsa	25
7	Bhrashtamsa	54	37	Sudhamsa	24
8	Kulagnamsa	53	38	Amrutamsa	23
9	Garalamsa	52	39	Purnachandramsa	22
10	Agniyamsa	51	40	Vishapradigdhamsa	21
11	Mayamsa	50	41	Kulinasamsa	20
12	Prethapurisamsa	49	42	Vimsakshayamsa	19
13	Apampathyamsa	48	43	Uthpathakamsa	18
14	Devaganesamsa	47	44	Kalamsa	17
15	Kalamsa	46	45	Saumyamsa	16
16	Saipamsa	45	46	Mridvamsa	15
17	Amruthamsa	44	47	Seethalamsa	14
18	Chandramsa	43	48	Damshtal aralamsa	13
19	Mridwamsa	42	49	Indumukhamsa	12
20	Komalamsa	41	50	Pravivamsa	11
21	Padmabhanvamsa	40	51	Kalagniamsa	10
22	Vishnuamsa	39	52	Dandayudhamsa	9
23	Brahmamsa	38	53	Nirmalamsa	8
24	Maheśwaramsa	37	54	Subhakaramsa	7
25	Devamsa	36	55	Kruramsa	6
26	Ardrams	35	56	Seethalamsa	5
27	Kalinasamsa	34	57	Sudhamsa	4
28	Kshitiswaramsa	33	58	Payodhyamsa	3
29	Kamalakaramsa	32	59	Bhramamsa	2
30	Gulikamsa	31	60	Indurekhamsa	1

मूलत्रिकोणस्वष्टोचभातवर्गोत्तमानां दशवर्गजानाम् ।

मंयोगजातोत्तमानामपूर्वा वैशेषिकांशा इति ते वदन्ति ॥ ४४ ॥

Sloka. 44. They (wisemen) say that Vaises hikasms or parts of great excellence commence with Uttama (*vide* next sloka) which is produced by the combination (of the special characteristics) of Moola-thrikona, Swakshetra, Swochcha, Swa Vargottama arising from the ten Vargas

NOTES

If planets be in their Moolatrikona Swakshetra, Uchra or Vargottama positions and have other benefic positions arising from the Dasa Vargas, then Uttama and other Vaisesikasms referred to in the next two and a half slokas will result and do immense good to the owner of the horoscope

उत्तमं तु त्रिवर्गक्यं चातुर्वर्गन्तु गोपुरम् ।

वर्गपञ्चक्रमयोगं सिंहासनमिहोच्यते ॥ ४५ ॥

वर्गद्वयं पारिजातं पण्णां पारायतांशकः ।

मत्तमं देवलोकं स्यादष्टमं च तथा भवेत् ॥ ४६ ॥

ऐरावतं तु नवकं फलं तेषां पृथक् पृथक् ।

Sloka. 45-46 1/2. The union of three Vargas is called Uttama Four Vargas combined constitute a Gopura The combination of five Vargas is called Simhasana. Two Vargas united form Parijata The union of six Vargas is called Parivathamsa When a seventh varga is added to the Parivathamsa, the combination becomes Devaloka. A eighth varga joined to the seven spoken of already will make the combination Devaloka likewise The combination of 9 Vargas is Iravatha The effects of the combination are distinct and separate

NOTES.

cf. पाराक्षर

मस्तवर्गोऽथ दिग्गो पारिजातादि मस्तवाः ।
 पारिजात भवेद् द्वाव्यामुत्तम त्रिभिश्च ये ॥
 चतुर्भिर्गोपुरार व स्याच्छ्रे मिहायन तथा ।
 पारावत भवेत् पटुभिर्गोपुरैश्च मस्तभिः ॥
 पञ्चभिर्गोपुरैश्च नवभिः शक्यारणम् ।
 दिग्भिः श्रीधामयोग स्यात् ॥

For the effects of planets in Varseshukramas referred to in sloka 44, see *infra* IV 81, VI 63, VII 5, 52, 81, 92, 93, 146 VIII 19, 88, 92, IX 102 and XV 61

cf. Also पार्ष्णिपि

आर्यानिष्पगुणार्थैश्च विभक्त्यः पारिजाताशकः
 स्वाचार विनयान्वित च निपुण यद्युत्तमांशे स्थित ।
 मेदो गोपुरभाग शुभमांशे स्वक्षेत्रगो मन्दिर
 य सिंहासनगो नृपेन्द्रवर्धित भूपालतुल्य नरम् ॥
 श्रेष्ठाश्च द्विपपादनादिभिश्च पारावताधिष्ठितः
 सखीति यदि देवलोत्सहितो भूमण्डलाधीश्वरम् ।
 वन्द्य भूपतिभिः सुरेन्द्रमन्त्रा रारावताशस्थितः
 मन्त्राय धनधान्यपुत्रमहित भूत विदग्धाद्वहः ॥

विलग्रहोराद्रेष्काणनवांशद्वादशांशका ॥ ४७ ॥

त्रिंशांशकश्च पटुर्ग शुभकर्मसु शस्यते ।

मसांशयोग पटुर्ग मस्तवर्गोऽभिधीयते ॥ ४८ ॥

जातकेषु च सर्वेषु ग्रहाणां बलकारणम् ।

Sloka is. 46½-48½ The Shadvarga consisting of Lagna, Hora, Drekkim, Navamsa, Dwadasamsa and Thrimamsa is recommended in regard to auspicious undertakings. This Shadvarga when combined with Sapthamamsa is called Saptha Varga and is a source of strength to the planets in all horoscopes

NOTES.

This is useful when the Saptavargyabala has to be calculated. See श्री ५ Adhyaya III, sl 2 & 3.

In the example worked out in श्री ५ it will be seen that Jupiter, whose position is given as 8 signs 1° 25' 1", occupies his (1) Moolatrikona, (2) Swadrekkan, (3) Swasaptimsa, (4) Swanavamsa, (5) Swadwisamsa, (6) Swadwadwisamsa, and (7) Swakalamsa, so that Jupiter is said to have attained the Devalokamsa.

Mars (11 signs 27° 57' 9") occupies his (1) own Drekan, (2) a Vargottama Navamsa and (3) own Dhimsamsa, and so possesses three Vargas. He is therefore said to have attained the Uttamamsa.

अथ म्याननामानि-

कल्पोदयाद्यतनुजन्मविलग्नहोरा वागर्थभुक्तिनयनस्वकुटुम्भानि ।

दुश्चक्रविक्रमसहोदरवैर्यैर्यकर्णास्तृतीयभवनस्य भवन्ति संज्ञाः ॥

Sloka 49 Kalpā Udaya (rising), Adya (first), Thanu (body), Janma (birth), Vilagna, and Hora are the names of the Lagna or the rising Sign at the time of birth, Vak (speech), Artha (wealth) Bhukthi (food), Nayanā (eye), Sva (property), and Kutumbā (family) are the names of the second house from the Lagna. Dushkrya, Vikrama (prowess), Sahodara (brother), Virya (heroism), Dhairya (firmness), and Karṇa (ear) are the designations of the third house from Lagna.

पातालवृद्धिबुक्कितिमातृविद्या यानां वृगेहसुखबन्धुचतुष्टयानि ।

धीदेवराजपितृनन्दनपञ्चकानि रोगांश्चक्षुभयपृष्ठरिपुक्षतानि ॥५०॥

Sloka. 50 Pathala, Vriddhi, Hibukā, Kshiti, (land), Matrī (mother), Vidyā (learning), Yana (vehicle), Ambu (water) Geha (house), Sukha (happiness), Bandhu (relations) and Chathushtaya are the terms to denote the fourth house. Dhi (intelligence), Deva (deity), Raja (king), Pitrunandana (father son), and Panchaka are the

names of the fifth house. Roga (disease), Amsa (partition), Sasthra (weapon), Bhaya (danger), Shashta, Ripu (enemy) and Kshata (wounds) are the names of the sixth house.

जामित्रकामगमनानि कलत्रसंपत्

द्यूनास्तसप्तमगृहाणि वदन्ति चार्या ।

रघायुरघुरणमृत्युविनाशनानि

धर्मो गुरु शुभतपोनवभाग्यभानि ॥ ५१ ॥

SLOKA 51. Jamithra, Kama (love), Gamana (cohabitation, travelling etc.), Kalathrasampat (Dower), Dyuna, Asta and Saptama are, say the elders, the names of the seventh house. Raghata, Ayus (life), Ashta, Rana (battle), Mrityu (death), and Vinasā are the names of the 8th house. Dharma (virtue), Guru (father), Subha (auspicious things), Tapis (penance), Nava (ninth) Bhagya (fortune) are the names of the 9th house.

व्यापारमेषूरणमध्यमानं ज्ञानं च राजास्पदकर्मसंज्ञा ।

एकादशोपांत्यभवायलाभा रिक्वययद्वादशकांत्यभानि ॥ ५२ ॥

SLOKA. 52. Vyapara (employment), Meshurana, Madhya (zenith), Mana (honour) Gna (knowledge), Rajaspadada (sovereignty), and Karma (work), are the words to indicate the tenth house. Ekadasa (eleventh), Upanthya (penultimate), Bhava, Aya (income), Labha (gain) are the expressions for the eleventh house. Ripha, Vyaya (expenditure), Dwadasaka (twelfth) and Anthyabha (last house), are the names of the twelfth house.

NOTES

मेषूरणमितिमान is another reading.

मेषूरणोदयकलत्ररसातलानि स्युः केन्द्रकंटकचतुष्टयसंज्ञितानि ।

लघुत्रिकोणभवनं नवपंचमं च स्युः त्रिकोणमुदयान्नवमं वदन्ति॥

तनुसुखमदनाज्ञाराशय केन्द्रसंज्ञा

फणपरभवनानि स्वायपुत्राष्टमानि ।

व्ययरिपुगुरुदुश्चिक्यानानि चापोक्लिमानि

प्रभवति चतुरस्रं मृत्युबन्धुद्वयं च ॥ ५४ ॥

• *Slokas 53-54.* Meshurana (the 10th), Udaya (the 1st), Kalathra (the 7th), and Rasathala (the 4th) are called by any one of the designations Kendra, Kantak and Chathu-shtaya. The 9th and the 5th houses from the Lagna are called the Thrikona houses. They (astrologers) call the 9th from the Lagna Thrithrikona. The 1st, 4th, 7th and the 10th are called Kendras. The 2nd, 11th, 5th and the 8th are called Panapara houses. The 12th, 6th, 9th and the 3rd are Apoklima houses. The 8th and the 4th are the Chathurasra signs.

NOTES

According to some the biped, the quadruped and the reptile signs become strong when they happen to be in Kendra, Panaphara and Apoklima houses respectively. This view is not accepted by Badarayana (बादरायण) for he says

केन्द्रस्थातिथयः स्युर्मध्यबलाः पणकराशिता ज्ञेयाः ।

आपोक्लिमाः सर्वे हीनबला राशयः कथिताः ॥

According to Balabhadra the terms Kendra, Panaphara etc are applied only to Bhavas and not Rasis. For he says

“ एतेन केन्द्रादिसंज्ञा भावानामेव न राशीनामिति सूचितम् । अन्यथा राशी राशिबली बहिरात्मवेदहदाहको दृष्टा न्वदष्टदर्शक इत्यादिवत् विरुद्धार्थो प्रगतेः । तथा च राशीनामेव केन्द्रादिसंज्ञेति सुन्दरमिश्रोक्तमपान्ता केन्द्रस्था इति द्रुपदो वराहस्य शब्दाल्पत्वेनार्थाल्पता स्पष्टेव ॥

In this chapter, the terms used to indicate one or the other of the twelve houses or a number of them may be divided into two classes, viz, (1) those which are used as mere conventional names serving no other purpose than that of denoting the particular house or houses they have been specially elected to designate and (2) those which, besides serving such purpose, also connote the functions of the houses they signify

Of the former class may be mentioned the following —

Hora (होरा) for the 1st, Doshikya (दुश्चिह्न) for the 3rd house, Meshurana (मेषुरण) for the 10th, Rikha (रिक्ता) for the 11th, Chaturasra (चतुरस्र) for the 4th and 8th houses, Kantaka (काण्डर), Kendra (केन्द्र) and Chatushtaya (चतुष्टय) for the 1st, 4th, 7th and 10th houses, Panaphara (पणफरा) for the 2nd, 5th, 8th and 11th houses; and Apokhina (अपोहिम) for the 3rd, 6th, 9th and 12th houses.

The following belong to the latter class — Thanu (तनु) for the Lagna, (meaning thereby that everything about the body—its growth or decay—health, etc., has to be ascertained from the Lagna, Kutumba (कुटुम्ब) or Sva (स्व) for the 2nd house, thus indicating that information regarding one's family, dayadins and wealth has to be predicted from the 2nd house, Sahaja (सहज) or Vikrama for the 3rd house, Bandhu (बन्धु), Vesma (वस्म) or Griha (गृह), Sukha (सुख) for the 4th house, Dhi (धि) or Buddhi (बुद्धि), Putra (पुत्र), etc., for the 5th house and so on.

दुश्चिह्नयायारिमानान्युपचयभवनान्याहुरार्चयिमुख्याः

शेषा पीडिर्क्षसंज्ञा नवधनजलधीकामरंध्रान्त्यहोरा ।

एते भावास्तदीशेन्दुजसितगुरुभिः संयुता वीक्षिता वा

नान्यैर्युक्ता न दृष्टा यदि शुभफलदा जन्मत पृच्छतो वा ॥ ५५ ॥

Sloka. 55. Eminent professors of Astrology say that the 3rd, 11th, 6th and the 10th houses are Upachaya (signs of increase or growth) houses. The remaining houses, viz. the 9th, 2nd, 4th, 5th, 7th, 8th, 12th and the 1st are houses of suffering. These houses if occupied or aspected by their several lords, or by Budha, Sukra or Guru, but unoccupied and unaspected by the rest, produce auspicious effects in respect to a birth, or to a person making a query.

NOTES.

First half. In the opinion of some eminent astrologers like Garga, the 3rd, 6th, 10th and 11th houses cease to be Upachaya houses if they are aspected by malefic or other inimical planets. Says Garga

अथोपचयसज्ञा स्यात् तिलाभारिपुर्कर्मणाम् ।

न चेन्नवन्ति दृष्टान्ते पापस्वस्वामिशसुभि ॥

That is, the term Upachaya (उपचय) is applied to the 3rd, 6th, 10th, and 11th houses provided they are not respected by malefics or by planets inimical to the lords of those houses. But this view is not accepted by Varahmihira (वराहमिहिर). He would have those houses always as Upachaya ones. And in this, he is supported by Satya and Varanashwara.

cf मन्त्र

दशमेकादशपञ्चतृतीयसञ्ज्ञानि चन्मालशाभ्याम् ।

उपचयभवनाणि स्युः शेषाण्युक्षान्यपचयाम्ब्यानि ॥

Also यवनेधर

पष्ठ तृतीय दशम च राशिमेनादश चोपचयर्क्षमाहुः ।

होरागृहस्थानशशाङ्कभेभ्य शेषाणि चेन्मयोपचयाम्ब्यानि ॥

Latter half of the Sloka cf. वराह

अधिपयुतो दष्टो वा बुधजीवितरक्षितश्च यो राशिः ।

स भवति बलरात्र यदा युक्तो दष्टोऽपि वा शेष ॥

Also नादरायण

जीवन्मनायशशिक्षैर्युतदष्टा बलघनी भवति होरा ।

शेषैरेलहीना स्यादेव मिथस्तु मध्यमला ॥

बलहीना यदि सर्वत्र धीक्षिता नैव युक्ता वा ।

नखा जिना पिंशतिरष्टयुक्ता रदांगलोका नियदर्शनाख्या ।

मेपादि मानं क्रमशो वदन्ति तुलादिपदकस्य विलोमतस्ते ॥ ५६ ॥

Sloka. 56 Astrologers say that the (lengths) measures of the six signs beginning with Mesha are represented by the numbers 20, 24, 28, 32, 36, and 40 respectively. The same figures taken in the inverse order give the measures of the six signs from Thula onwards.

cf वृहत्साम — पूर्वदिं विषयादय कृतागुणा मानं प्रमीय च तत्र ॥

Also मन्त्र — चतुरत्तरोत्तरा स्युर्विचिनिभागा भवन्ति मेपादे ।

मानमिहादं पूर्वं मीनाये चोत्तरमाददं ॥

It will be seen that the figures given in the sloka in the text

aggregate 360 and are the measurements in degrees of the 12 signs which they subtend at the centre

As the whole zodiac is passed over in 24 hours, each degree is finished in $24/360 \times 60 \times 60$ or 240 seconds or 240'24 or 10 Vighatikas or Chashakas

भागवत्यवहारश्च क्षेत्रे भागेनैकेन काले द्वा चपरा भवन्ति । यस्याद्या कला क्षेत्रे सा काले प्राण इति

So that 1 1 1 1 or 1 (circular measure) = 1 (प्राण) or Asu
(6 Pranas being = 1 (पर) Chashaka

1 घटिका) Ghati 1 is therefore = 360 (प्राण) Pranas

“तथैतज्जात काले या घटिका सा षष्ठ्यधिके शतग्रयेण गुणिता प्राणा भवन्ति । क्षेत्रे च ता एव विलिखन्नासा षष्ठ्या भागमपहृत्य षड्भागा क्षेत्रे भवन्ति । एव मेघादीना प्राणभागाः द्वागुणिताश्चपरा भवन्ति । तेन चपकशतद्वय मेघमीनयोः प्रमाणम् । एव च चारिश्चदधिकं शतद्वय धृषकुभयोः ।” उत्पलः ।

Thus it is seen that the several measurements mentioned in the sloka in the text when multiplied by 10 give the Chashakas (200, 240, 280 &c in time) of the several signs. These figures are useful in finding out the relative lengths of the several parts of a human body (see Adhyaya III slok 176)

तत्र यस्मिन्नोद्ग्रे दीर्घराशिर्भवति दीर्घाधिपो वा ग्रहन्तद्ग दीर्घं भवति सध्वयोर्मध्य ह्रस्वयोर्ह्रस्वमिति” उत्पलः

cf भागवती—ह्रस्वन्तिभिर्गोजघटानिधुनधनुः कर्कशगमुखाश्च समा ।

तृश्चिरकन्दागृगपनिपणिजो दीर्घाः समाख्याता ॥

पुमिल्लगाधिगमै शीर्षप्रभृतीनि सर्वजन्तूनाम् ।

महशानि च जायन्ते गगनचरैश्चैव तु यानि ॥

Also मन्त्र—दीर्घाधिपतिर्दीर्घे गृहे स्थितोऽवयवदीर्घहृत्तपि ॥

तनुः शरीराखिरा किरीटिनो घना गुरुर्हयनखानरानुका ।

शशांकभागा यदि तुंगुरादिके मुहूर्तजन्मादिषु मृत्युसूचका ॥ ५७ ॥

Sloka. 57. If the degrees attained by the Moon in Mesha and the other signs be respectively 8, 25, 22, 22, 21, 1, 1, 23, 18, 20, 20, 10, they indicate death when a muhurta, a birth or other such points are under consideration.

तु in this sloka signifies the number 8 (अष्टमूर्तिः— 8 forms) and not 6.

In this sloka Vaidyanatha Dikshita gives the Moon's Mrityubha-
gas (मृत्युभागाः) or fateful portions in the several signs. These are
more or less identical with those given in Sirwartha Chinta-
mani (सर्वार्थचिन्तामणि) and Saravali (सारावली).

(1) सर्वार्थचिन्तामणी

कुम्भे विंशतिभागो स्यान्मृत्युं दद्याद्विंशतिः ।
एकविंशतिभागस्तु सिंहे तत्वेस्तु गोवृषे ॥
अष्टमे मेषचन्द्रस्तु त्रयोविंशतिकोऽलिगः ।
द्वाविंशतिः कुलीरे तु तुलायां वेदभागकः ॥
विंशतिर्मकरे चन्द्रः कन्यायां प्रथमांशकः ।
धन्विन्यष्टादशो भागो मीने दशमभागयुक् ॥
द्वाविंशतिर्नृकुम्भे तु चन्द्रोऽप्येवं मृतिप्रदः ।
ये ये निशाकरांशास्तु मृत्युभागा विवक्षिताः ॥
तावद्भिर्वस्त्रैर्जातो मृत्युमेति न संशयः ।

(2) सारावल्यां

कुम्भे दिशति दशद्वौ भागो मृत्युं तथैकविंशत्ये ।
सिंहे च षड्भ्रमंशे वृषे च नवमे तथैकोक्तः ॥
अलिनि त्रिविजयुक्ते मेषे च तथाष्टमे दिशति मृत्युम् ।
कर्कटके द्वाविंशे तुलिनि चतुर्थे मृगे दिशे ।
कन्यायां प्रथमंशे धनुर्धरेऽष्टादशे ज्ञापे दशमे ।
मिथुने च द्वाविंशे शशिप्रसूतस्य मरणकरः ॥
मे भुक्ताः शशिनोऽंशाः जन्मनि वर्धयन्तिस्तु तावद्भिः ।
मरणं हि जन्मभाजामप्यन्तजयद्वरक्षणाम् ॥

But in the two works Brihat parāpati (बृहत्परापत्य) and
Phaladeepika (फलदीपिका) the Mrityubha-
gas (मृत्युभागाः) of the Moon
in the several signs from Mesha are given as 26, 12, 13, 25, 24,
11, 26, 14, 13, 25, 5 and 12 respectively,

cf. बृहत्परापत्य—चन्द्रो रम्यो लघो मित्रे भूरि वार्गं धीरं भयम् ।

26 12 13 25 24 11 26 14

गोप माता मनो रम्य मृत्युभागं विधोरताम् ॥

13 25 5 12

Also फलदीपिका

चान्द्रं रूपं लोकं दूरो वरुणः कुट्ये चित्रं भाग्यं लोके मुखाणाम् ।

26 12 13 25 24 11 26 14 13 25

मेने राजवं मृत्युभाग्याः प्रदिष्टाः मेपादीनां वर्णमन्त्रैर्हिमोक्षोः ॥

5 12

The (मृत्युभाग्याः) Mṛtyubhāgās of the other planets and of the Rasis in general as stated in other works have been collected and given in the following statement for easy reference :

In the Rasi mentioned hereunder	Mṛtyu bhāgās or fateful degrees of									
	Sun.	Mars.	Mercury.	Jupiter.	Venus.	Saturn.	Rahu.	Ketu.	Mardi.	Rasi.
Mesha .	20	19	15	19	28	10	14	8	23	1
Vṛśabha	9	28	14	29	15	4	13	18	24	9
Mithuna ..	12	25	13	12	11	7	12	20	11	22
Kataka ..	6	23	12	27	17	9	11	10	12	23
Simha ...	8	29	4	6	10	12	24	21	13	25
Kanya ..	24	28	18	4	13	16	23	22	14	2
Thula .	16	14	20	13	4	3	22	23	4	4
Vṛśchika	17	21	10	10	6	18	21	24	18	23
Dhanus .	22	2	21	17	27	28	10	11	20	18
Makara .	2	15	22	11	12	14	20	12	10	20
Kumbha ...	3	11	7	15	23	13	18	13	21	24
Meena	23	6	5	28	14	15	0	14	22	10

पुत्रो वदुर्दिव्यजनाधिको धनी विराटयोगोत्रवयोधिको धुना ।

मेपादिके पुष्करभागसंज्ञिका मुहूर्तजन्मादिषु शोभनप्रदा ॥ ५८ ॥

Sloka 58. The degrees 21, 14, 18, 8, 19, 9, 24, 11, 23, 14, 19, and 9 attained by the Moon in Mesha and the following signs respectively are called Pushkara and are to be taken as producing auspicious effects when a muhurtha, a birth or other such points are under consideration

NOTES

58 These Pushkarabhagas are referred to in the text in Adhyaya VII, Sloka 25 infra.

क्रमान्पाटलकर्णाटचेरचोलवसुन्धरा ।

पाण्ड्यकेरलकोट्टासमलयावनिसेन्धवा ॥ ५९ ॥

उदक्पाञ्चालयवनकोशलक्षितिसंज्ञका ।

मेपादिसर्वराशीनां वासदेशा प्रकीर्तिता ॥ ६० ॥

Slokas. 59-60. The inhabited regions denoted by Mesha and the other signs are respectively (1) Patala (2) Karnata (3) Chera (4) Chola (5) Pandya (6) Kerala (7) Kollasa (8) Malaya (9) Saindhava (10) North Panchala (11) Yavana and (12) Kosala.

स्वाम्याशाख्यं यत्तदाहु प्लवत्वं भानुकान्तादंबुसंज्ञाभिजित्स्यात् ।

होरातन्त्रे पारिजाताभिधाने संज्ञाध्याय कीर्तितो राशिशीलः ॥ ६१ ॥

Sloka. 61. The point of the compass which is assigned to the lord of a sign indicates the characteristic of Plava or slope of the sign. The name of the fourth house from that occupied by the Sun is called Abhijit. In the astrological work called 'Parijata,' the chapter defining the "Properties of Signs" has been propounded.

NOTES.

61. यत्तदेवप्लवत्वं is another reading.

cf. गार्ग्यो

भयनाधिपदिङ्नाम सुव इति वज्रनेः प्रयत्नः कथितः ।

तत्सुवगो भिनिहभ्यादचिरेण मर्हापनिः शत्रून् ॥

The meaning is 'यस्य भयनस्य राज्ञेः स्वामिनो या दिक् तस्यां दिशि स राजासुवसंज्ञः । यथा मेघवृक्षिकयोः स्वामी भौमः तस्य दिक् दक्षिणा अतएव मेघवृक्षिकी सुवसंज्ञा इत्यन्यत्रापि ज्ञेयम्' यत्प्रभद्रः ॥

These are useful in locating the direction towards which a thief may have absconded in the case of queries regarding things stolen. A King that sets out on an expedition in the direction indicated by the Plava (वज्र) of his Janma Rasi (जन्मराशि) will soon return victorious after subduing his enemy.

इति श्रीनवग्रहकृपया वैद्यनाथविरचितजातकपारिजाते

राशिगीलाध्यायः प्रथमः ॥

• Thus ends the 1st Adhyaya on the Properties of Signs in the work Jataka Parijata composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते द्वितीयोध्यायः.

ग्रहस्वरूपगुणाध्यायः.

कालस्यात्मा भास्करश्चित्तमिन्दुः सत्त्वं भौमः स्याद्वचश्चन्द्रसूनुः ।
देवाचार्यः सौख्यविज्ञानसारः कामः शुक्रो दुःखमेवार्कसूनुः ॥१॥

Adhyaya II

NATURE OF THE PLANETS AND THEIR PROPERTIES.

Sloka. 1 The Sun is the soul of Kalapurusha ; the Moon, his mind , Kaja, his strength ; Budha, his speech ; Guru, the essence of all his knowledge and happiness ; Venus, his desire or lust; and Saturn, his misery.

NOTES.

In the notes to sloka 8 of Adhyaya I, the several parts of Kalapurusha (कालपुरुष) beginning with the head were stated to be counted from Mesha and those of the owner of a horoscope from the Lagna. This is so far as the external appearance, *etc.* of the several parts of the body are concerned. Now the inherent qualities of the person are to be ascertained from the planets. These planets are then known as Karakas (कारका) and appertain to the owner of the horoscope just in the same way as they do to the Kalapurusha.

cf. बृहज्ज्ञानक.

कालात्मा दिनकृन्मनस्तुद्दिनगुः सत्त्वं कुजो भो वचो

जीवो ज्ञानसुरो सितश्च मदनो दुःखे दिनेशारमजः ।

Also मारावर्ती

आन्मह रविः धीतकरस्तु चेत. सत्त्वं धराजः शशिजोऽथ वाणी ।

ज्ञान सुरो देवगुरुमोदश्च शुक्रः शनिः कालनरस्य दुःखम् ॥

The several constituents of Kalapurusha (कालपुरुष) will be strong or weak in proportion to the strength of the several planets representing them. But Saturn is an exception.

“ शनी बलिनि दुःखमात्रं अवले दुःखप्रावरणम् ” When Saturn is strong, there is less of misery, when he is weak, misery predominates
cf. माग्यजी

आत्माद्यो गगनर्गवैलिभिर्बलवत्तराः ।

दुर्बलैर्दुर्बलान्ते तु विपरीतं शने षष्ठम् ॥

and the effects of these qualities will reveal themselves during the dasa periods of the planets concerned

By the word मौख्य used in the text and translated as 'happiness' both wealth and progeny are also to be understood in addition to health and knowledge. For it is said

धनस्य सुखपरसाधनत्वाद् सुखशब्देन धनमपि गृह्यते । सुखशब्देन पुनरप्यमप्युच्यते । पुत्रजन्मविपत्तिभ्यां न परं सुखदुःखयोः । There is no greater happiness or misery than the birth or death of one's child

Jupiter is therefore the giver of health wealth progeny and that is why his association and aspect are said to be extremely beneficial

cf. वचना

गुरुरा देहपुष्टि . स्वाहृद्भिर्गुणार्थसम्पदः ।

By the word 'association' used above, occupation of the planet's house is also to be understood. This will be explained in Adhyaya XIV *infra*. Saturn is the giver of all sorts of दुःख (misery) cf. वचना

सम्यदो गुरुसंयोगे शनियोगे विपत्तयः ।

चिन्तितस्य सदा पुमा सर्वभावानुसारतः ॥

In a horoscope the Sun and the Moon must—not to say of the Lagna—be strong, otherwise it is not a satisfactory one. Of these the Moon is the most important. For, it is said

चन्द्रार्की बलयुक्तां बुद्धादयः प्रोक्तकालयलहीना ।

शुभफलदासे सर्वे दशामु येतेषु संचिन्त्या ॥

Also

अमृतकिरणवीर्यादीर्यमाश्रित्य सर्वे विदधति फलमेते खेचराः साध्वसाधु ।
निजनिजविषयेषु व्याप्रियन्ते यथामून्यलमिह मनसैवाधिष्ठितानीन्द्रियाणि ॥

दिनेशचन्द्रौ राजानौ सचिवौ जीवभार्गवौ ।

कुमारो वित्कुजो नेता प्रेक्ष्यस्तपननन्दनः ॥ २ ॥

Stoka. 2. The Sun and the Moon are sovereigns. Guru and Sukra are counsellors Budha is the (their apparent) young prince; Mars is the commander-in-chief and Saturn is the servant.

NOTES.

In saying that the Sun and the Moon are Sovereigns, it must be understood that the Sun is the King, the Moon being the Queen. Similarly, Jupiter is the Minister (मन्त्रि) and Venus his wife cf. (मय्यंताम्)

अहं राजा शशी राज्ञी नेता भूमिमुतः खग ।

सौम्यः कुमारो मन्त्री च गुरुस्तद्वलभा भृगुः ॥

प्रेक्ष्यस्तथैव संप्रोक्तः सर्वदा तनुजो मम ।

एषां प्रयोजनम् । 'जन्मनि प्रथलेने वा यो ग्रहः सवलः स राजत्वा दिक् करोति । निर्बली राजत्वादिनाशकरः । यद्वा जन्मनि प्रथकाले वा बलचालुपचयस्थो यो ग्रहः स्यात्तदा तदुक्तो राजादिवन्तस्य साधकः स्यादन्यथा हानिकरः' ॥

Further, the Sun is the lord of the six signs from Simha taken in the negative side while the Moon is the lord of the six signs from Kataka counted in the positive side. It is by these two planets that the supremacy over the other 10 signs has been given to Mars and the other planets. For example, the 2nd place from the Sun (negatively) has been allotted to Mercury. The 3rd Rasi has been given to Venus who is the minister. The Vahana Stthana (वाहनस्थान) or the 4th house has been given over to Mars who is the commander-in-chief. The 5th house is the house of knowledge, and has been allotted to Jupiter. To the servant Saturn has been allotted the 6th house or house of ser-

vice Similar remarks apply in the case of the Moon with respect to the Rasis under her sway

हेलिः सूर्यस्तपनदिनवृद्धभानुपूषारुणाका

सोम शतितुतिरुदुपातिग्लौमृगांकेन्दुचन्द्रा ।

आरोवक्रक्षितिजरुधिरांगारककूरनेत्रा

सौम्यस्तारातनयबुधारिद्रोधनाश्वेन्दुपुत्रः ॥ ३ ॥

Sloka 3 Heli, Surya, Thapana, Dinakrit, Bhanu, Pusha, Aruna and Arka are synonymous words meaning the Sun Soma, Seethadyuti, Udupathi, Glou, Mriganka, Indu and Chandra signify the Moon Ara, Vakra, Kshitija Rudhira, Angaraka and Kruranethra denote Mars Saumya, Tharathanaya, Budha, Vid, Bodhana and Induputra are the names of Mercury

NOTES

For the several names for each of the planets cf. शुक्रात्मक

सूर्यो भानुस्तथादित्यो रविः प्रभाकरस्तथा ।

दिनेशश्च तमोऽन्ता दिवाकर्त्ता दिवामणि ।

शतितुश्चन्द्रमाः सोमो रजनापतिरेव च ।

शितरश्मिर्निशायाथः दशी कुमुदिनीपतिः ॥

आरो यत्रो महीसूनुः स्थितो रश्मि एव च ।

अङ्गारक इति ख्यात वृष्टक् वृष्टस्तथा ॥

सौम्यो भोऽथ बुधश्चति सोमजो बोधनस्तथा ।

यो सौम्यस्य पयोय कुमारश्च प्रभासुतः ॥

मन्त्री वाचस्पतिगुल्मुराचार्यदेवेज्यजीराः

शुक्र काव्य मितभृगुसुतान्छास्फुजिदानवेज्या ।

छायासुनुस्तरणितनय शोणशन्याकिमन्दा

गङ्ग सर्वासुरफणितम मेहिकेयागवध ॥ ४ ॥

Sloka 4. Manthri, Vachaspathi, Guru, Suracharya Devejya and Jeeva mean Jupiter. Sukra, Kavya, Sitha, Bhrigusutha, Achcha, Aspujit and Danavejya are the names of Venus Chaya-sunu, Tharani thanaya Kona, Sani, Aarki, and Manda are used to express Saturn Sarpa Asura, Phanin Thamas, Sumhikeya, and Agu are said to be the names of Rahu

Cf.—शुकजातक

गुरर्जाविं देवमन्त्री देवताना पुरोहितः ।

देवेभ्य अङ्गिरासूनुर्बृहस्पतिरिति स्मृतः ॥

शुक्रो नृगुर्भृगुमुत आस्फुटिद्य मितमथा ।

उशना दैत्यपूज्यश्च काम कविरिति स्मृतः ॥

कोणो मन्द शनि वृष्णः सूयपुत्रो यमस्तथा ।

पहुः शनैश्चर शौरि कालछायामुतोऽयितः ॥

राहुन्तमोऽसुरोऽगुश्च स्वभानुश्च विधुन्तुद ।

ध्वजःशिखी केतुरिति प्रसिद्धा वदन्ति तज्ज्ञा गुलिकश्च मान्दि ।

उपग्रहा भानुमुखग्रहांशा कालादयः कष्टफलप्रदा स्युः ॥ ५ ॥

Sloka 5 Dhwaya, Sikhi and Ketu are, as astrologers declare, the well known names of Ketu The Son of Manda or Sani is called Gulika Minor planets Kala and others (to be enumerated in the coming sloka) are portions belonging to Ravi and other planets and produce painful consequences

Cf —शुकजातक

धाता च संहिकेयश्च भुजङ्गो भुजगमथा ॥

शिखी केतुर्धनो धन्यो मृत्युपुत्रोऽनिलस्तथा ।

क्रमशः कालपरिधिधूमाद्धप्रहराह्वया ।

यमकंटककोदण्डमान्दिपातोपकेतयः ॥ ६ ॥

Sloka 6 The Upagrhahs in their order are Kala, Paridhi, Dhuma, Ardhaprahara, Yamakantaka, Kodanda Mandi, Patha and Upakethu

NOTES

There are nine Upagrahas for the nine planets

The Sun's Upagraha is	(काल)	Kala
, Moon's	(परिधि)	Paridhi
Mars	(भूम)	Dhuma
, Mercury's	(अर्धप्रहर)	Ardhaharaha
, Jupiter's	(यमकण्ठक)	Yamakantaka
Venus	(गण्ड or इन्द्राण or वामुक)	Kolanda
, Saturn's	(मार्ग or गुब्बि)	Mandi
Rahu's	(पात or व्यतीपात)	Pata
Ketu's	(उपकेतु)	Upaketu

For finding their several positions on any particular day Astrologers have certain conventions which are epitomised in the following quotations —

(१) पल्लदीपिका

घर रश्मिदास्य घट निव्यस्तान् स्वनिर्मान्दिनाढ्य क्रमोणाकवारान् ।
 अहर्मानवृद्धिक्षयौ तत्र कार्यौ निशाया तु वारेश्चरापञ्चमाणा ॥
 दिवशाघटीनियतनु रानीनां चन्द्रे हरस्याद्यमकण्ठकस्य ।
 अर्धप्रहारस्य भटानटेन मनीषिणीचन्द्ररसौजयज्ञ ॥
 कालस्य फेन तरश्मिदिद्य वन्तो नटस्तेरनुसूयपारात् ।
 एषा सम सान्दिवदेय तत्तत्ताड्या स्फुट लभ्यवदग्र साध्यम् ॥
 भूमौ चेद्रगृहस्त्रयोदशभिरध्यक्षी समेते रवी
 स्थानस्मिन् व्यतिपातको विगलिते चक्रादधास्मिन् द्युते ।
 पङ्क्तिर्मे परिवेष इन्द्रधनुरित्यास्मिन् द्युते मण्डलान्
 अत्यष्टशयुते ऽथ वेतुरथ तत्रैकक्षयुक्तो रवि ॥

(२) पराशर

नखलिप्तपिधके भूमे कृतिगिस्तविहीनका
 केनौ काया गुरार्याकपाटक्षपादावसानका ॥
 चात्वारो राशयो भानौ युक्तभागास्त्रयोदश ।
 भूमौ नाम महादोष सर्वैकर्मविनाशक ॥
 भूमौ मण्डलत शुद्धा व्यापातोत्र दोषद ।
 सप्तभूमे व्यतीपातो परिवेषस्तु दोषहृत् ॥

परिवेषश्च्युतचक्रादिन्द्र चापश्चक्षोपदः ।

अत्यष्टयंशयुते चापे केतुखेट. परो विषम् ॥

एकराशियुते केतौ सूर्य. स्यात्पूर्ववत्तम. ।

अप्रकाशग्रहाश्चेते दोषाः पापग्रहाः स्मृता. ॥

When the length of day or night is 30 ghatikas, the position of Mandi (मान्दि) on the week days counting from Sunday onwards is at the end of ghatikas 26, 22, 18, 14, 10, 6 and 2 during day time. These figures have to be proportionately increased or diminished according as the length of day chosen is greater or less than 30 ghatikas. But since the lords of the first 7 muhurtas in the night are counted, not from the lord of the week day chosen, but from that of the 5th, the position of Mandi at night time will be different on the week days, viz. at the end of ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

The position of Yamakantaka during daytime on weekdays is at the end of ghatikas 18, 14, 10, 6, 2, 26, & 22 of Ardhaprahara, at the end of ghatikas 14, 10 and 6, 2, 26, 22 and 18, of Kala, at the end of ghatikas 2, 26, 22, 18, 14, 10 and 6

The position of Dhuma is found by adding 4 signs, 13 degrees, 20 minutes to the figures for the Sun. Subtract Dhuma from 12 signs. The result is Vyathipatha. This increased by 6 signs becomes Parivesha or Paridhi. When Parivesha again is subtracted from 12 signs, we get Indrachapa. Add to this 16 degrees, 40 minutes, Kethu is obtained. Kethu increased by one sign will give the figures for the Sun.

Dhanus, Karmuka and Chapra are all synonyms.

For detailed effects of the several Upagrahas occupying one or the other of the 12 bhavas, please refer to Brihatparasarabhora.

Six of these (Mandi, Dhuma, Paridhi, Kodanda, Pata and Upaketu) however appear to have been specially noticed. The author has dealt with Mandi almost elaborately in Slokas 1 to 9 of Adhyaya IX. The remaining five are generally known as Dhumadi Panchagrahas (धूमादिपञ्चग्रहा) and for their effects, see slokas 13-14 of Adhyaya XIV.

भानु श्यामललोहितद्युतितनुश्चन्द्र मितान्गो युवा
 दूर्वाश्यामलकान्तिरिन्दुतनयः संरक्तगौर बुज ।
 मन्त्री गौरकलेवर सिततनु शुक्रोसितांग शनि
 चान्द्रीलाकृतिदेहवानहिपतिः नेतुमिचित्रद्युति ॥ ७ ॥

Sloka 7. The Sun possesses a form with dark red-rays The Moon is a youth with a white body Budha (the Moon's son) has the lovely dark green hue of Durva or bent grass Kuja is of a pale red colour Jupiter has a body of yellowish hue Sukra has a white person Sani is dark in form Rahu has a body black in appearance Ketu has a variegated aspect

प्रकाशकौ शीतकरप्रभाकरौ ताराग्रहा पञ्च धरासुतादय ।
 तम स्वरूपौ शिखिमिहिकासुतौ शुभा शशिज्ञामरन्ध्रभार्गवा ॥

Sloka 8 The Moon and the Sun are luminous The five planets beginning with Kuja are star planets, Ketu and Rahu are of the nature of darkness The Moon, Mercury, Jupiter and Venus are auspicious.

क्षीणदुमन्दरनिराहुशिखिधमाजा
 पापास्तु पापयुतचन्द्रसुतश्च पाप ।
 तेषामतीन शुभदौ गुरुदानवेज्यौ
 क्रूरौ दिवाकरसुतक्षितिर्जौ भवेताम् ॥ ९ ॥

Sloka 9 But the waning Moon, Saturn, the Sun, Rahu, Ketu and Mars are malign Budha in conjunction with a malign planet is malignant also Of those (styled benign planets), Jupiter and Venus are exceedingly auspicious (benefic) Saturn and Mars are exceedingly malefic (among the malignant planets),

About the malignity of weak Moon (क्षीणचंद्र) opinions are at slight variance of (स्कन्दहोरा) Skandahora

इन्दुः कृष्णचतुर्दश्या क्षीणो भवति नान्यदा ।

अथ पापकुहूस्तावत्समे क्षीणतरो मतः ॥

Also

अमावास्या चतुर्दश्या क्षीणचन्द्रो न सर्वदा

The Moon is therefore weak only on the 14th and 15th days of her waning The Moon is generally a benefic

of यरनेश्वर

कूरग्रहोर्कं कुजसूर्यजौ च पापौ शुभाः शुक्रशुभ्रजौवा ।

But of स्कन्दहोरा

क्षये सोमस्य सर्वं स्युर्चलिनोऽपि चलत्युताः ।

तस्य क्षीणत्वमेतावत्पापत्वे पर्यवस्यति ॥

अतः क्षीणः सपाप स्वात्कुर इत्ययमा पुन ।

तस्मात्पापतरो ज्ञेयस्तार्थ्या भौमस्तथाविधः ॥

नेभ्यः शनिश्च तादृक्ष इत्येते पापसञ्ज्ञिता ।

Also गुणाकर

कूरग्रहाः कुजदिवाकरसूर्यसूनुक्षीणेन्दवः शशिसुतः महितस्तु तै स्यात् ।

पूर्णेन्दुजीवभृगुजाः शुभसञ्ज्ञिता रजुन्मेः सयुतस्तुहिनरश्मिसुतोऽपि सौम्य ॥

Also मागधर्मी

गुरुबुधशुक्राः साम्याः मौरिबुजाकास्तु निसर्गते पापाः ।

शशिजोऽशुभसयुक्त क्षीणश्च निशाकरः पापः ॥

A very weak Moon must therefore be treated as malignant Mercury is by nature a benefic planet But his benefic qualities are so weak that he may better be classed as indifferent—neither benefic nor malefic

of स्कन्दहोरा

सौम्यो जहाति तद्योगे शुभगामिर्यौवस्य ।

उच्यते पाप इत्येव द्विविधे पर्यवस्यता ॥

He becomes really benefic or malefic according to his association If he is associated with weak Moon the Sun, Mars or Saturn he is a malefic When associated with the waxing Moon (वृद्धिचंद्र) Jupiter or Venus he is a benefic When he is alone he is more a benefic than a malefic

cf. यवनश्वर

सौम्यस्तु सां मे इति मिथितो न्येयं स्वतुत्यप्रतिमत्तमेति ॥
(वर्मस्तु तुल्यप्रवृत्तिवमति is another reading)

Also वेमिष्ठ

सूर्यभौमशनिराहुकेतव दूरसत्त्वचराः क्षयचन्द्रः ।
पूर्णचन्द्रगुरुशुक्रचन्द्रजाः सर्वकर्मसु हि सौम्यसेचराः ॥

शुक्रादिकस्य दशके प्रथमे तु मध्य-
वीर्यो द्वितीयदशकेऽतिशुभप्रदोऽसौ ।

चन्द्रस्त्वतीयदशके बलवर्जितस्तु
सौम्येक्षणादिसहितो यदि शोभन स्यात् ॥ १० ॥

Sloka 10 In the first period of ten days of the lunar month which consists of bright and dark halves, the Moon is of moderate strength. During the second period of ten days, he is very auspicious. During the third period of ten days he has no strength, but he will prove auspicious if he possesses the advantages such as being aspected by benefic planets.

cf. यवनश्वर

सां मे तु शुक्रप्रणिष प्रवृत्तेरात्रे शर्मा मध्यबलो दशाहे ।
श्रेष्ठा द्वितीयेऽल्पबलस्तृतीये साम्येस्तु दष्टा बलवान् सदैव ॥

रव्यारराहुमन्दाश्च पृष्ठे नोद्यन्ति सर्वदा ।
शिरसा शुक्रचन्द्रजा जीवस्तूभयतो व्रजेत् ॥ ११ ॥

Sloka 11 The Sun, Mars, Rahu and Saturn always rise with the hind part appearing in front. Venus, the Moon and Mercury rise with the head foremost. Jupiter goes both ways.

दिवाकरज्ञो विहगस्वरूपौ सरीसृपाकारयुत शशाङ्क ।
पुरन्दराचार्यसितौ द्विपादौ चतुष्पदौ भाजुस्तक्षमाजौ ॥ १२ ॥

Sloka 12 The Sun and Mercury are of the form

of a bird The Moon has the shape of a reptile
Jupiter and Venus are bipeds Saturn and Mars are
quadrupeds

जलाशयौ चन्द्रसुरारिवन्धौ बुधालयग्रामचरौ गुरुजौ ।

कुजाहिमन्दध्वजवासरेशा भवन्ति शैलाटविसंचरन्त ॥१३॥

Sloka 13 The Moon and Venus are resting in
water (water dwellers) Jupiter and Mercury haunt
villages which are the seats of learned men Mars,
Rahu Saturn Ketu and the Sun haunt mountains and
forests

बालो धराज शशिज कुमारकस्त्रिशुद्ररु षोडशमत्सर मित ।

पञ्चाशदर्को विधुब्दसप्तति शताब्दसंख्या शनिराहुकेतवः ॥१४॥

Sloka 14 Mars is (indicates) a child Mercury
is a boy. Jupiter is a person 30 years old Venus is
16 years of age The Sun is a person of 50 years The
Moon is one of 70 years Saturn Rahu and Ketu are
each a hundred years old

cf. शुक्लवक्त्र

बालग्रामस्को भौमः कुमारवेपो बुधो गुह्यस्थितः ।

शक्र षोडशवर्षो रविश्च पञ्चाशदब्दश्च ॥

चन्द्रः सप्ततिवर्ष शतवर्ष शनिराहुकेता स्यात् ।

येषां प्रसूतिममये मदसफलदायक स्वेष्ट ॥

यत्नसहितं स्वावस्थाकालस्वरूपं विज्ञापनं कुर्यान् ।

शाखाधिपा जीमसितारबोधना धातुस्वरूपद्युचरो कुजारुणौ ।

मूलप्रधानौ तुहिनाकरार्कजौ जीवां सितायो तु विमिश्रमिन्दुज ॥

Sloka 15 Jupiter, Venus Mars and Mercury are
lords of the four Vedas viz Rik, Yajus, Saman and Atha
rvana. Mars and the Sun are planets of the nature of
minerals The Moon and Saturn mainly partake of the

character of a root Venus and Jupiter represent the animal kingdom Mercury represents a mixture

First half, प्रयाजतम् नाभिरावले उपनयनां प्राणारत्यम्

Latter half But according to पराण

राक्षसपङ्कचन्द्राश्च विषेया धातुवेचराः ॥

मूलमर्हं सूर्यशुक्रावपरा जीवमश्वकाः ॥

दीप्त स्वस्थ प्रमुदित शान्त शक्त प्रपीडित ।

दीन खलस्तु विकलो भीतोऽपस्था दश क्रमात् ॥१६॥

खोच्चत्रिकोणोपगत प्रदीप्त स्वस्थ स्वगेहे मुदित सुहृदे ।

शान्तस्तु सौम्यग्रहवर्गयात शक्तोतिशुद्ध स्फुटरश्मिजालं ॥१७॥

ग्रहाभिभूतस्त्वतिपीडित स्यादरातिराश्यशगतोतिदीन ।

खलस्तु पापग्रहवर्गयोगान्नोचेतिभीतो विकलोऽस्तयात ॥१८॥

Sloka 16 Blazing confident (self possessed) happy calm, capable, tortured, dejected base, failing and afraid are the words describing the ten conditions of a planet in their order

Sloka 17 A planet is blazing when he is in his exaltation or Moolatrikona he is confident in his own house, happy in a friend's house calm when he has reached the varga of a benefic planet He is capable when he shines bright with unclouded splendour

Sloka 18 He is tortured when overcome by another planet He is exceedingly dejected when he occupies an 'Amsa (अंश) or portion belonging to an enemy's sign He is base by union with the Varga of a malefic planet He is greatly afraid when he is in his depression. He is failing when he has set or disappeared

cf गुणाकर

दीप्तः स्वोच्चगतः स्ववेशमनि भवेत् स्वस्थस्तथा हर्षितो
मित्रक्षे शुभवर्गगो गगनग शान्तः प्रदिष्टो बुधै ।
शक्तो रादिमावितानभृच्च विकलः मूर्खांशुलुप्तयुति ।
दीनो नीचगतः खलोऽरिविजितः खेदार्दिता पीडितः ॥

दीप्ते प्रतापविजिताखिलशत्रुपक्षो
लक्ष्मीयुतः समदकुञ्जरराजकेलिः ।
स्वस्थे गृहाश्वमणिधान्यकुटुम्बयुक्तः
सेनापतिर्भवाते हन्त्यखिलारिपक्षम् ॥
वनकयुवतियुक्तो हर्षितो निर्णितारिः
समुखधनविलासो धर्मधीयुः प्रशान्ते ।
गमनकुसुमवान्ताक्रेगिरिदृश्य शक्ते
मज्जति गतधनस्य द्वैतयुक्तस्तु दीनो ॥
स्थानव्युतः क्षतधनो निखलेऽरिर्भातिः
स्वात्पीडितो गदयुतो बहुदुःस्वशोभः ।
दुःखान्धो गतधनो चित्तावियुक्तो
देशान्तरं गच्छति वीतमुद्वेगं रागो ॥

Also मारावली

दीप्तः स्वस्थो मुदिनः शान्तः शक्तो निपीडितो भीतः ।
विकलः खलश्च बधितो नव प्रकारो ग्रामो हरिणा ॥
स्वोक्षे भवति च दीप्तः स्वस्थः स्वगृहे सुखदृष्टे मुदितः ।
शान्तः शुभवर्गस्य शक्तः स्फूर्तिरिणजालश्च ॥
विप्लो रविलुप्तवरो महाभिभूतो निपीडितश्च वम् ।
पापगणस्यश्च खलो नचि भीतः समाख्यातः ॥
दीप्ते विचरति पुराणः प्रतापविपमातिगन्धरिपु र्गम् ।
लक्ष्म्याङ्गितदेही गनमद्ममित्तभृष्टः ॥
स्वस्थः करोति जन्मनि रत्नानि सुखानि वनकपरिवारम् ।
नृपतेर्दण्डपतित्य गृहधान्यकुटुम्बपरिवृद्धिम् ॥
मुदिते त्रितमति मुदिनो विजितिर्वाक्यमकरपरिपूर्णः ।
विजितसकृपरिपथः समस्तसुरभादारी भवति ॥
दानो प्रशान्तचित्तः सुखधनभागी मर्दापते मधियः ।
विद्वान् परोपकारी धर्मपरो पापे पुराणः ॥

स्त्रीवस्त्रमाद्यगन्धैर्विलसति पुरुषः सदा विततकीर्तिः ।

देयितः सर्वजनस्य च शक्ताख्ये भवेति विख्यातः ॥

दुःखदंष्ट्राभिभरिभिः प्रपीड्यते पीडिताख्ये तु ।

देशादेशं विचरति यन्पुत्रियोगाभिमन्तसः ।

बहुसाधनोऽपि राजा प्रध्वस्तबलः प्रपीडितो रिपुणा ॥

नाशमुपयाति विजितो भोते दैन्यं परं प्राप्तः ।

स्वस्थानपरिश्रष्टः क्षिप्तो मलिनः प्रयाति परदेशम् ॥

विध्वस्तबलो विकलं रिपुबलसंचक्रितचित्तश्च ।

स्त्रीभरणदुःखगतः समस्तधननाशकलुषितमनसः ।

न जहाति शोकभारं कथमपि गलसज्जिते पुरुषः ॥

वर्णास्ताम्रसितारक्तहरितापीतकर्बुरा ।

कृष्णरान्तिरिनादीनां नष्टादौ च प्रकीर्तिता ॥ १९ ॥

Sloka. - 19. Red, white, reddish, green, yellowish, variegated and black are the colours of the planets from the Sun onwards. The same colours are declared to belong to them in queries regarding lost articles, etc.

cf. गुणाकर

ताम्र. श्वेत शोणनीलातिपीतः चित्र. कृष्णश्चेति सूर्योदिवर्णो ।

Also सूर्यजातव

ताम्रः शुभ्राणि स्कानां तथा हरितपीतयोः ।

विचित्रासितयोः सूत मन्मुखाः स्वाभिन् स्मृताः ॥

प्रयोजनं तु जन्मयात्राप्रभृतादौ बलिष्टग्रहणैर्द्रव्यलाभः । अन्यथा हानिकराः ग्रहदौष्ट्ये तत्तद्वर्णपुण्ड्रैर्द्रव्यामिपूजा कार्येति

द्रव्याणि ताम्रमणिकांचनमुक्तिरौप्य-

मुक्तान्ययश्च दिननाथमुखग्रहाणां ।

वन्धुबुपण्मुखहरीन्द्रशचीविरिंच-

मुख्या दिवाकरमुखादधिदेवाता स्युः । २० ॥

Sloka. 20 The substances ascribed to the planets from the Sun onwards are copper, gems, gold, alloy of metals, silver, pearls and iron. Fire, water, Kumara

(Kartikēya), Vishnu, Indra, Indrani, and Brahma are the presiding deities of the planets from the Sun in their order.

c) जातकलमाला

ताम्रं स्यान्मणिहेममिश्रितमतो रोष्यं तु मुक्तावसी
प्रभे जन्मनि वा बलाधिकतराह्वाभाधिक चिन्तयेत् ।
अत्र स्वगृहे स्थितगुरोः सुवर्णमपि वेदितव्यम् ॥ एतदुक्तं बादरायणेन
अर्कस्य ताम्रं मणयो हिमोशाभामस्य हेमेन्दुसुतस्य शुक्तिः ।
जीवस्य रोष्यं स्वगृहे स्थितस्य तस्यैव हेमोशनसश्च मुक्ता ॥
दीक्षणाशुदेहप्रभवस्य सार्स कृष्णायस च प्रददन्ति तज्ज्ञा ।

प्रयोजनं च सूतिकागृहे बलवद्गृहधामता वाच्या तच्छुभदशाया तद्भयलाभ
अथाशुभदशाया तद्भयहानिज्ञेया । *Vide also Adhyaya XVIII sl 19* For
the deities of the several planets c) यवनेश्वर

देवा गृहाणा जलप्रद्विनिष्पुप्रजापतिस्सुन्दरमहेन्द्रेद्यः ।

चन्द्रार्कचान्द्रकंजभोमवीरशुक्राश्च यज्ञेषु यतोऽश्वत्थ ॥

तथा चौरनामानयने बलवद्गृहेऽप्येवतापयार्थनाम उक्तव्यः । तथा च यात्रा-
या गृहेऽवता सपुत्र्य तद्विश याया ।

माणिक्यं दिननायकस्य विमलं मुक्ताफलं शीतगो-

महियस्य च त्रिद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।

देवेज्यस्य च पुष्परागमसुराचार्यस्य वज्रं शने-

नर्लिं निर्मलमन्ययोश्च गदिते गोमेदवैडूर्यके ॥ २१ ॥

Sloka. 21 The ruby is the Sun's precious stone, a pure spotless pearl that of the Moon. Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird Garuda. Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire. Agate and the lapislazuli or turkois are said to belong to the remaining planets Rahu and Ketu respectively.

स्त्रीवस्त्रमाद्यगन्धैर्विलसति पुरुषः सदा विततकीर्तिः ।

दयित मर्धेत्रनस्य च शतारणे भवति विलयात् ॥

दुःस्वर्णोऽग्निभिरग्निभिः प्रपीड्यते पीडिताग्रे तु ।

देशादेश विचरति बन्धुवियोगाभिमन्तत ।

बहुसाधनोऽपि राजा प्रध्वस्तवत् प्रपीडितो रिपुण्य ॥

नाशमुपयाति विजितो भोत दन्य पर प्राप्त ।

स्वस्थानपरिश्रष्टः क्लिष्टो मलिन प्रयाति परदेशम् ॥

विभ्रस्तवलो विकले रिपुर्नमः प्रवितचित्तश्च ।

स्त्रीभरणदुःसतप्त ममस्तधननाशकलुपि ममनसः ।

न जहाति शोकभार कथमपि मलमज्जिते पुरुष ॥

वर्णस्ताम्रमितारक्तहरितापीतकर्चुरा ।

कृष्णकान्तिरिनादीनां नृपादौ च प्रकीर्तिता ॥ १९ ॥

Sloka - 19. Red, white, reddish, green, yellowish, variegated and black are the colours of the planets from the Sun onwards. The same colours are declared to belong to them in queries regarding lost articles, etc.

cf. शुणावर

ताम्र श्वेत शोणनीलातिपीतः चित्र कृष्णश्चेति सूर्योदिवर्णः ।

Also मर्यनातव

ताम्र शुभ्राणि रक्तानां तथा हरितपीतयोः ।

विचित्रासितयोः सूत मन्सुषा स्फामिन स्मृता ॥

प्रयोजनं तु जन्मयात्राप्रभादौ बलिष्टमदूर्णद्रव्यलाभः । अन्यथा हानिकरा
ग्रहदौष्ट्ये नक्षद्र्णपुर्णदिक्स्वामिपूजा कार्पेति

द्रव्याणि ताम्रमणिकांचनमुक्तिरौप्य-

मुक्तान्ययश्च दिननाथमुखग्रहाणां ।

वन्धुबुध्णुखहरीन्द्रशचीगिरिच-

मुख्या दिवाकरमुखादधिदेवाता स्युः । २० ॥

Sloka. 20 The substances ascribed to the planets from the Sun onwards are copper, gems, gold, alloy of metals, silver, pearls and iron. Fire, water, Kumara

(Kartikeya), Vishnu, Indra, Indram, and Brahma are the presiding deities of the planets from the Sun in their order.

c/ जातकचमत्का

ताम्रं स्यान्मणिहेममिश्रितमतो रण्यं तु मुक्तामसी
 प्रभे जन्मनि वा बलाधिकतराल्लामाधिक चिन्तयेत् ।
 'अत्र स्वगृहे स्थितगुरोः' सुवर्णमपि वेदितव्यम् ॥ एतदुक्तं बादरायणेन
 अर्कस्य ताम्रं मणयो हिमोशोभौमस्य हेमेन्दुसुतस्य शुक्तिः ।
 जीवस्य रौप्यं स्वगृहे स्थितस्य तस्यैव हेमोशनराश्च मुक्ताः ॥
 तीक्ष्णाशुदेहप्रभवस्य सति कृष्णायसं च प्रजदान्ति तज्ज्ञा ।

प्रयोजनं च सूक्तिकागृहे बलवद्गृहधातुमता पाच्या तच्छुभदशाया तद्भयलाभ
 अथाशुभदशाया तद्भयहानिर्येया । *Vide also Adhyaya XVIII sl 19 For*
the deities of the several planets c/ यन्नेश्वर

त्रेता गृहाणा जलचह्निविष्णुप्रजापतिस्कन्दमहेन्द्रदेव्य ।
 चन्द्राकेचान्द्रकंजभौमजाग्रशुक्राश्च यज्ञेषु च तेन ग्रथन् ॥
 तथा चैरनामानयने बलवद्गृहेन देवतापर्यायनाम वक्तव्यः । तथा च यात्रा-

या गृहदेवता संपूज्य तद्विशं यायात् ।

माणिक्यं दिननायकस्य विमलं मुक्ताफलं शीतगो-
 महियस्य च त्रिद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।
 देवेज्यस्य च पुष्परागमसुराचार्यस्य वज्रं शने-
 नलिलं निर्मलमन्यथोश्च गदिते गोमेदवैह्वयके ॥ २१ ॥

Sloka. 21 The ruby is the Sun's precious stone, a pure spotless pearl that of the Moon. Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird Garuda. Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire. Agate and the lapislazuli or turkois are said to belong to the remaining planets Rahu and Ketu respectively.

स्थूलाम्बरं नूतनचारुचलं कृशानुतोयाहतमध्यमानि ।

दृढांशुकं जीर्णमिनादिकानां वस्त्राणि सर्वे म्रियन्ते वदन्ति ॥२२॥

Sloka. 22. All the sages say that the articles of apparel appropriate for the Sun and other planets are a thick cloth, a new fine robe, one singed by fire, a cloth washed in water, an ordinary garment, a durable mantle and a rag respectively

Cf.—बृहज्जातक

यस्य स्थूलमभुक्तममिकृष्टं मध्य दृढ स्पाडितम् (भक्तान्)

Also नातकरसमाना

स्थूलं नूतनमेव बह्विकृतं यस्मै जलैराहतं

मध्यस्थ दृढमेव जीर्णमिदं रज्यादिनाभिव्यायम् ॥

Also मागधनी

वस्त्राणां स्थूलाहतनिगिजलहतमध्यदृढसुजीर्णानाम् ॥

प्रागादिका भानुसितारराहुमन्देन्दुविदेवपुरोहिता स्युः ।

शुक्रारचन्द्रशसुरेज्यमन्दा वसन्तमुख्यत्वधिषा दृगाणि ॥ २३ ॥

Sloka. 23. The Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter are respectively the lords of the quarters East, South east, South, Southwest, West, Northwest North and North-east respectively. The lords of the six seasons reckoning from Vasantha are Venus, Mars, the Moon Mercury, Jupiter, and Saturn according to the Drekkanas or the third portions of a sign presided over by them

NOTE

Cf. मागधनी

भानु शुक्र धमापुत्र सिंहवैद्य नानिः नानी ।

सौम्यस्त्रिप्रदामप्या च प्राच्यादि दिगर्थाधराः ॥

दिक् स्वामिप्रयोजनं तु केन्द्रस्थो गृहे सूतिरगृहद्वाराज्ञानम् । हस्तनष्टादिषु चोरोद्वर्गमनीयदिकज्ञानम् प्रयोजनं सारावल्या

पावकजलगुहकेशशक्रशचीविधमः पतयः ॥

मूयादिगूहद्वैतमन्त्रैः समभिपूज्य तामाशाम् ।

कनकगजवाहनादीन् प्राप्नोति नृपोऽरितः शीघ्रम् ॥

क्रतुस्वामिप्रयोजनं तु नष्टजातके क्रतुनिर्देशः स च लभे यो गृहो भवति तद्वशेन कार्यः । यदि च लभे न कोऽपि गृहः तदा द्वेषाणाम्यामिवशेन । यदि च लभे व्याघ्राः गृहाः भवन्ति तदा प्रलयद्रुमवशेन । तथा च समिप्यः

अधिलभोपेतयो बलवान् तद्रूपहस्तु निर्देशः ॥ इति

*The Planets and the seasons indicated by them:—*These are useful in finding out the proper seasons (of birth) in the case of lost horoscopes.

If there is a planet in the Lagna, then the season typified by that planet should be predicted. When there are more than one planet in the Lagna, then it is with reference to the strongest planet. If there is no planet in the Lagna, it is only in that case that the season should be predicted with reference to the planet owning the Lagna Drekhana.

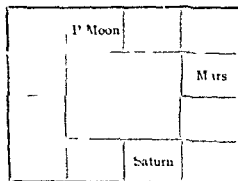
The six seasons, their approximate periods and their lords are given in the following statement —

Name of the Season		Approximate period.		Lord of the Season.
		From	To	
1 वसन्त	(Vasanta)	20th March	19th May	Venus
2 ग्रीष्म	(Grishma)	20th May	19th July	Mars
3 वर्षा	(Varsha)	20th July	19th Sept	Moon
4 शरत्	(Sarat)	20th Sept	19th Novr	Mercury
5 हेमन्त	(Hemanta)	20th Novr	19th Januy	Jupiter
6 शिशिर	(Sisira)	20th Januy	19th March	Saturn

Application of the principle:— Suppose the Sun (in progression as per any system) to be afflicted by the Moon. The result will be ill-health and bad things to the native in Grishma (ग्रीष्म).

The Moon afflicting Mercury by progression will bring ill health in Sarat Ritu (शरदः) Good things may be similarly predicted for the periods if there be good aspects

Suppose for example the Moon has progressed to Ashwini Nakshatra afflicted by Mars square opposition Saturn in a horoscope at the same time. We have then to say that troubles began in February and March (first of Sarat Saturn's) and very badly in May and June (last of ma—Mars)



देवतोयतटप्रद्विषितागः कोशगोहशयनोत्करदेशाः ।

भानुपूर्वनिलयाः परिकल्प्या येदमकोणनिलयावदिकेतु ॥ २४ ॥

Sloka. 21 A shrine, a shore or river bund, a fire place, a pleasure-ground, a treasury, a bed chamber, and a heap of rubbish are to be assigned as the places of the planets from the Sun onwards. Rahu and Ketu have their places in the corners of a house

NOTES.

ascribed to them (sl. 20) are marshalled for purposes of reference in the following statement.

Planets	Their appropriate places	Their articles of apparel	Substances ascribed to them
Sun	Temples, places of worship	Coarse cloths	Copper
Moon	Marshy places	New cloths	Jewel (मणि Mani)
Mars	Fire places such as Kitchen, Engine rooms, etc	Burnt cloths	Gold
Mercury	Play grounds	Wet cloths	Alloys
Jupiter	Treasure room	Medium cloths	Silver
Venus	Harems	Excellent cloths	Pearls
Saturn	Infelock, useless places	Rags, torn cloths	Iron

Application of the above—Suppose the Moon in progression (as per any system) comes in trine to Venus. It has to be predicted that the person will get or wear new and good clothes. Suppose the Sun is square to Mars. We must say that cloths will be set fire to by accidents. In the case of a nativity for example, the Moon, as ruler of the 4th house indicating investments, in conjunction with Saturn means useless marshy lands, etc.

लंकादिकृष्णासरिदंतमारः मितस्ततो गौतमिकान्तभूयः ।

विन्ध्यान्तमार्यः सुरनिम्नगान्तं बुधः शनिः स्यात्तु हिमाचलान्तम् ॥

Sloka. 25. Mars' territory extends from Lanka to the river Krishna. Sakra's sway prevails from the last-mentioned boundary up to the river Gautamika. Jupiter

rules from hence up to Vindhya. From Vindhya to the Ganges lies the region of Mercury. Saturn has his sway over the country from the Ganges up to the Himalayas.

मित्रो जीवमिती दिनेशरुधिरां भूपालकं वैश्यराद्
इन्दु शूद्रकुलाधिप शशिसुतो मन्दोन्त्यजानां पति ।
आदित्यामरमन्त्रिशीतकिरणाः मत्प्रधानग्रहाः
शुक्रज्ञौ सरजोगुणौ शनिधगपृथौ तम स्वामिनौ ॥ २६ ॥

Sloka. 26 Jupiter and Venus are Brahmins. The Sun and Mars are Kshatriyas. The Moon is a Vaisya. Mercury is the lord of the Sudra community. Saturn is the leader of the outcasts. The Sun, Jupiter and the Moon are planets typifying सत्य Satva (purity, goodness). Venus and Mercury are essentially the planets of passion. Saturn and Mars own तमम् Tamas or darkness as their distinguishing characteristic.

(1st half) cf. गुणावर

वागीशशुक्रवध भानुभौमौ शतद्युति शीतकारामजश्च ।
द्विजातिकानामधिपा भवन्ति शनिश्चर मङ्गरमभवानाम् ॥

Also बृहन्नाम

विप्रादितः शुक्रगुरु कुजाकौ शशी सुधश्चेत्यमितोऽन्त्यजानाम् ॥

But according to पतञ्जल the Vaisya community is represented by the Moon and Mercury and the Sudras by Saturn of

गुरुशुक्रौ विप्रवर्णौ कुजाकौ क्षत्रियौ द्विज ।
शशिसौम्यौ वैश्यवर्णौ शनि शूद्रौ द्विजोत्तम ॥

प्रयोजन हननष्टादिषु प्रत्ययगत चौरागता जातिपाने तदुक्तं च वयो
जानिश्च लग्नपादिति-एवामपघातेन वणापघातो वास्य

Just as the four castes have been apportioned to the planets, it has to be inferred that the four Upayas (चतुरविधा चaturvidhopaya) viz (1) साम Sama (2) दान Dana (3) भेद Bheda and (4) दण्ड Danda

have also been assorted to the planets, thus' To Jnpiter and Venus-साम-Sama; to Mars and the Sun- दण्ड-Danda; to the Moon- दान-Dana and to Mercury and Saturn- भेद Bheda.

cf. सग्रामविज्ञय

साम्नोभृग्वह्निरसौ दण्डाधीसौ विवाकरोर्वोजौ ।

दानाधिपः शशाङ्को भेदस्य बुधार्कपुत्रौ च ॥

Further, the division of the planets into (1) biped (2) quadruped (3) winged and (4) reptile is also hinted cf. कृष्णाय

सूर्योत्तमेन्दुपुत्रौ पक्षिसमानौ मरीचपञ्चन्दः ।

द्विपदौ ऋगुदेवगुरु चतुष्पदौ भूमिपुत्रार्कौ ॥

(*Letter half*) These gunas should be ascertained after examining the strength of the planets owning, occupying and aspecting the lagna and the Rasi occupied by the Moon. But it must be remembered that the planet in whose Trimsamsa the Sun is situated plays a prominent part in moulding the guna of the native cf. गुणाकर

सत्त्वं शशीज्योष्णकराः सितजौ रजस्तमः क्षमातनयार्कपुत्रौ ।

यस्याभ्रबन्धंशगतो दिनेशस्तनुल्लवसत्त्वादिगुणो नर स्यात् ॥

वराहोऽपि । स्वल्पजातके

“सत्त्वं रजस्तमो वा त्रिंशदंशे यस्य भास्करस्तादृक् ” ॥

अथगुणस्वरूपं

यः सतिरक्तस्तस्य दयास्थिरसत्त्वं सत्यार्जवं माह्यगदेवभक्तिः ।

रजोधिकः काव्यकलाशतस्त्रीसंसक्तचित्तः पुरपोऽतिशूरः ॥

मिश्रगुणैर्मिश्रगुणस्वभावा भवन्ति सर्वेऽपि शरीरभाजाः ॥ इति

नन्दर्कस्येन्दोश्च त्रिंशदंशकाभावान् अनयो. मन्वादिगुणनिरूपणं इयं स्यादिति चेन्न । यतो दलवद्गुह्यशादपि प्रकृतिर्भवति । तदुक्तं देवकीर्तिना “बलवद्भिर्गुणो भवेज्जातः” इतिः अत्र त्रिंशदंशकतो गुणविचारो मुख्यः । यदाह धीमूर्धः “यस्य त्रिंशदंशगन्धाद् गुणो जातको भवेत्”

नराकारा भानुक्षितिजगुरवः शुक्रशशिनौ.

चधूरूपा पण्डप्रकृतिपुरुषा मन्दशशिजौ ।

वियत्क्षोणीतेजःपवनपयमामेव पतयः

सुराचार्यज्ञारद्युमणिसुतदेवारिसचिवाः ॥ २७ ॥

rules from hence up to Vindhya. From Vindhya to the Ganges lies the region of Mercury Saturn has his sway over the country from the Ganges up to the Himalayas

मिथुनौ जीमिती दिनेशरुधिरौ भूपालकौ वैश्यराट्
इन्दु शूद्रकुलाधिप शशिसुतो मन्दोन्त्यजाना पति ।
आदित्यामरमन्त्रिशीतिकिरणाः सत्यप्रधानग्रहाः
शुक्रज्ञौ सरजोगुणौ शनिधगपुत्रौ तम स्वामिनौ ॥ २६ ॥

Sloka 26 Jupiter and Venus are Brahmins The Sun and Mars are Kshatriyas The Moon is a Vaishya Mercury is the lord of the Sudra community Saturn is the leader of the outcasts The Sun Jupiter and the Moon are planets typifying *sattva* (purity, goodness) Venus and Mercury are essentially the planets of passion Saturn and Mars own *tamasya* Tamas or darkness as their distinguishing characteristic

(1st half) cf. शुक्रावर

वागीशशुक्र वध भानुभौमौ शतधृति शीतकारामजश्व ।
द्विजातिकानामधिप भवन्ति शनैश्च सङ्करसम्भवानाम् ॥

Also बुधज्ञानव

विप्रादितः शुक्रपुरु कजाकौ शनी बुधश्चत्यमितः सत्यजानाम् ॥

But according to पराशर the Vaishya community is represented by the Moon and Mercury and the Sudras by Saturn of

शुक्रशुक्रौ विप्रवर्णौ कजाकौ क्षत्रियौ द्विज ।
शशिसौम्यौ वैश्यवर्णौ शनि गृह्णा द्विजोत्तम ॥

प्रयोगेन हननपादिषु ग्रहव्युत्पत्त्या चारानीनो जातिचान्ते ननु च ययो जातिश्च लक्षणपादिनि ग्रहसमवधानेन वजापघातो वाच्य

Just as the four castes have been asportoned to the planets it has to be inferred that the four Upayas (उपायचतुर vidhopaya) viz (1) साम Sama (2) दान Dana (3) भे Bheda and (4) दण्ड Danda

have also been assorted to the planets, thus To Jupiter and Venus षाम-Sama to Mars and the Sun दण्ड Danda to the Moon ढान Dāna and to Mercury and Saturn भे भे Bheda

cf मग्रामविजय

साम्नोभृग्वह्निरसौ दण्डाधीशौ दिवाकरोर्वेजो ।

दानाधिप शशाङ्को भेदस्य बुधार्केपुत्रौ च ॥

Further the division of the planets into (1) biped (2) quadruped (3) winged and (4) reptile is also hinted cf. कृष्णाय

सूर्यात्मजेन्दुपुत्रौ पक्षिपमानौ सरीसृपश्चन्द्र ।

द्विपदौ भृगुदेवगुरु चतुष्पदौ भूमिपुत्राकौ ॥

(*Later half*) These gunas should be ascertained after examining the strength of the planets owning, occupying and respecting the Iagna and the Rasi occupied by the Moon But it must be remembered that the planet in whose Trimsamsa the Sun is situated plays a prominent part in moulding the guna of the native cf. गुणाकर

सत्य शशीज्योष्णकरा मितज्ञौ रजस्तमः क्षमातनयाकंपुत्रौ ।

यस्याभ्रवन्द्वाशगतो दिनेशस्तुतमम्वादिगुणो नर स्यात् ॥

वराहोऽपि । स्वल्पजानके

“सत्य रजस्तमो वा त्रिंशदो यस्य भास्करस्तादृक्” ॥

अथगुणस्वरूप

य सादिरकस्तस्य दयास्थिरत्व सत्यार्चव ब्राह्मणेदेवभक्तिः ।

रजोधिकः काव्यकलाशतस्त्रीसप्तचिह्न पुरोऽतिशूर ॥

मिश्रैर्गुणैर्मिश्रगुणस्वभावा भवान्नि सर्वेपि शरीरभाजा ॥ इति

नन्धर्वेस्येन्दोश्च त्रिंशदशकाभावात् अनयो मन्वादिगुणनिरूपण ॥ यथं स्यादिति चेत् । यतो यलयद्रूहवशादपि प्रकृतिर्भवति । तदुक्तं देवकीर्तिना “वलवन्निर्गुणो भवेज्जातः” इति अत्र त्रिंशदशकतो गुणविचारो मुक्त्यः । यदाह धीमूर्ध् । “यस्य त्रिंशदशकाभावाद् मुद्रणो जायको भवेत्”

नराकारा भानुक्षितिजगुरव शुक्रशस्त्रिना

वधूरूपं पण्डप्रकृतिपुरुषं मन्दशशिजौ ।

वियत्क्षोणीतेज पवनपयमामेव पतय

सुराचार्यज्ञारद्युमणिसुतदेवारिमचिरा ॥ २७ ॥

Sloka 27 The Sun, Mars and Jupiter are males. Venus and the Moon are females. Saturn and Mercury are eunuchs. Jupiter, Mercury, Mars, Saturn and Venus are respectively the lords of Ether, Earth, Fire, Air and Water.

(*Latter half*) *cf* पञ्चांग

“ शिखिभूवरवेमद्गताः रशितो भूमिसुन्दरः क्रमेण ”

प्रयोजनं स्वदशाया मरामृत्कृता छाया व्यञ्जयति । वदन्ति च ।

छायामहाभूत्कृता च सर्वेभिरन्यथैव स्वदशामवाप्य ।

धम्भग्निवाद्यवम्भरजान् गुणाश्च नामास्य वन्दकध्वजगुमेवान् ॥

कक्षायां क्रमशो दिनेशतनयाज्ज्योतिर्मचक्राश्रिताः

छायामृनुगुरुप्रमाजदिनकृशुकेन्दुपुत्रेन्दव ।

मञ्जालायुवपास्थिशुक्रधिरत्यग्धातुनाथाः क्रमा-

दाराकीज्यदिनेशशुक्रशशमृत्तारामुताः कीर्तिताः ॥ २८ ॥

Sloka 28 The planets in the zodiac reckoned *seriatim* from Saturn in accordance with the length of their orbits are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. Mars, Saturn, Jupiter, the Sun, Venus, the Moon and Budha are respectively declared to be the lords of the following constituent elements of the body: marrow, muscle, fat or grease, bone, semen, blood, and skin.

NOTES

(*First half*) *Vide* Slo' १ 71. *infra*

(*Latter half*) *cf* बृहज्जात

छायास्थमृत्तुगुणं शुक्रवसे च मन्त्रा

मन्त्रार्चचद्रुधुशुक्रमुत्तुगुमा ॥

प्रयोजनं तु जन्मकाले यो ग्रहो बलवान् तत्प्रवृत्तिः तद्वानुसारं च तात्कालं जातो भवति-यद्वा हततन्मध्ये गुरु विघ्नपाश्वरीराद्य व्याधितमध्ये च लग्नस्वामि ह्यनन्यदंशस्वामिवशेन तदोपानया पीडा च एकमेत्यादि ॥

All diseases mentioned in Chapter VI are based upon this. *e.g.* Mercury governs skin diseases. Venus governs venereal diseases. Jupiter governs brain diseases, such as madness, etc. The Moon governs diabetes, menstrual diseases, etc.

लवणकटुकपायास्वादुतिक्ताम्लमिश्राः

शशिरविशनिजीवारासुरेज्यज्ञनाथाः ।

अयनदिवसपक्षर्तृन्दमासक्षणेष्टा

रविकुजसितसौम्या मन्दजीवेन्दवश्च ॥ २९ ॥

Stoka 29 Saline, pungent, astringent, sweet, bitter, acid, and mixed flavours have for their lords the Moon, the Sun, Saturn, Jupiter, Mars, Venus and Mercury. The Sun, Mars, Venus, Mercury, Saturn, Jupiter and the Moon sway over periods of half a year, a day, half a month, two months, a year, a month and a *muhurta* (2 ghatikas or 48 minutes) respectively.

NOTES

Planet	Period	Flavour
The Sun	Half a year	Pungent
The Moon	अण (Kṣhanṭha—48)	Saltish
Mars	One day	Bitter
Mercury	Two months	Mixed
Jupiter	One month	Sweet
Venus	15 days	Sour
Saturn	One year	कपाय—Kāshya

Application of the principle—If illness is indicated by Saturn, it is long standing; if indicated by Mars, it is of short duration. This should be applied with reference to Chapter VI.

Cf.— बृहज्जातक

अयनक्षणवासरहयो भासाद्धं च समाच भावकशत ।

चतुक्लवणक्षितिमिश्रिता मधुराहर्षा च कषाय इत्यपि

(First half) प्रयोजनं—आधानकाले यो बलवान् तदुत्तरमम्ब दोहदो गर्भिण्या भवति

Also भारवर्कः।

मामि तृतीये स्त्रीणां दोहदो जायतेऽवश्यम् ।

मामाधिपस्वभाविर्विलम्बयोगादिभिश्चान्यत् ॥

भोजनाश्रये च प्रभे गृहोदये तन्नवांशे वा (तद्गृहलग्ननवांशवशात्) तत्रमान्त्रि नभोजनवक्तव्यम्

(Latter half) अयनादिम्बमिप्रयोजनमाह मणिन्धः (कल्याणवर्मा च)

लग्नांशकपतितुल्यः कालो लग्नेदितांशममनुल्यः ।

वक्तव्यो रिपुविजये गर्भाधानेऽथकार्यसंयोगे ॥

अस्यार्थः । लग्ने यावन्तो नवांशाः उदिता भवन्ति तावत् सत्य कालांशकः स्वामिवशेन वक्तव्यः । तद्यथा यदि नवांशस्वामी रविर्भवति तदा तावदयनान्तरं कार्यसिद्धिर्भवति—एवं चन्द्रे तावन्गुहर्तान्तरं भौमे तावद्दिनान्तरमित्यादि ज्ञेयम् एवं प्रक्षलन्नात् प्रसवेऽपि कालो ज्ञेयः केचित्तु प्रक्षलग्ने यस्य ग्रहस्य नवांशकोदयो भवति स च ग्रहस्मात्तन्वांशकाद्यावत्पर्यन्ते नवांशे भवति तत्पर्यन्तो नवांशस्वामिग्रह वशेनायनादि वा कालो वक्तव्य इत्याहुः ॥

Suppose at the time of a query, the Vrischika Navamsa in the Mithuna lagna to have risen (2 signs 4 degrees 12 minutes), and the position of Mars, the lord of Vrischika, to be 9 signs 11 degrees 13 minutes. The period typified by the same planet is a day. According to the first view, Vrischika Navamsa being the 2nd in the Mithuna lagna, the completion or success of the business has to be predicted to happen in 2 days. According to the second view, as Mesha, the Navamsa occupied by Mars, happens to be the 6th when counted from Vrischika, the time in which the success or otherwise is expected to occur will be 6 days.

Find the planet that is strongest at the time of Adhana (आशन). The pregnant woman will desire (long for) food mixed with the flavour typified by this particular planet.

पादेश्चणं भवति सोदरमानराश्यो-
रर्धं त्रिकोणयुगलेऽखिलखेचराणाम् ।

पादोनदृष्टिनिचयश्चतुरस्रयुग्मे
संपूर्णदृग्बलमनंगगृहे वदन्ति ॥ ३० ॥

शनिरतिबलशाली पाददृग्वीर्ययोगे
सुरकुलपतिमन्त्री कोणदृष्टौ शुभः स्यात् ।
त्रितयचरणदृष्ट्या भूकुमारः समर्थः
सकलगगनवासाः सप्तमे दृग्बलाढ्या ॥ ३१ ॥

Sloka. 30 Astrologers say that all the planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 8th, three quarters of a glance at the 4th and 8th, and a full eye at the 7th

Sloka. 31. Saturn is exceedingly powerful when he has his strong quarter-glance Jupiter is auspicious in his oblique or angular aspect Mars is potent with his three quarter-glance All the planets in general have strength of aspect on the 7th house

NOTES.

c/o. मारावली

मपश्यन्ति स्थानात् सदा प्रहाश्रणवृद्धित मर्वे ।
त्रिदृष्टिः त्रिकोणचतुरस्रसप्तमाना षट् क्रमेण च ॥
पूर्णं पश्यति रविजस्तृतीयदशम त्रिकोणमपि जीवः ।
चतुरस्रे भूमिसुतो घ्नं च मितार्कदशिसुधाः कमराः ॥

The following from *Parasara (V.P.)* regarding Rahu drishti (गदृष्टि) will be of interest

सुतमदननवान्ते पूर्णदृष्टिं तमस्य युगलदशमगृहे चार्द्धदृष्टिं वदन्ति ।
सहजरिपुषिपश्यन् पाददृष्टिं मुनीन्द्रा निजभयनमुपेतो लोचनान्धः प्रदिष्टः ॥

To calculate the correct Drigbala (Strength) of planets please see chapter 2 of *Sripatipaddhati* (ज्ञापन पद्धति)

अथोर्ध्वदृष्टी दिननाथभौमौ दृष्टि कटाक्षेण करीन्दुसन्वो ।
शशांकगुर्यो समभागदृष्टिरघोक्षिपातस्तृहिनाथशन्यो ॥ ३२ ॥

Sloka. 32. The Sun and Mars look upwards Venus and Mercury look sideways The Moon and Jupiter look evenly. The looks of Rahu and Saturn incline downwards

स्वोच्चतृकोणस्वसुहृद्गणराश्यंशवैशेषिकगर्गन्तः ।
आरोहवीर्याधिकबिदुःकास्ते स्वेचारिण स्थानबलाधिका स्युः ॥ ३३ ॥

नीचारिपापखगयोगनिरीक्ष्यमाणा-

स्तद्वर्गसन्धिलघुबिंदुदुरंशकाश्च ।

आदित्यरश्मिपरिभूतपराजितास्ते

दृष्ट्यादिशस्यसहिताश्च न शोभनाः स्युः ॥ ३४ ॥

Sloka. 33 Planets have predominant strength of position (स्थानबल-*Stthanabala*) when they occupy the *Vaiseshika* Vargas (*Vide* Adhyaya I, *Sloka* 44 *Supra.*) produced by the combination of three or more of the Vargas enumerated below—

स्वोच्च-Swochcha (the planet's own exaltation sign), स्वत्रिकोण-Swathrikona (the planet's Moolathrikona), स्वसुहृद्-Swasuhrid (the planet's friend's house), स्वद्रेकाण-Swa drekkana (the planet's own Drekkana), स्वराशि-Swa Rasi (the planet's own house), स्वराश-Swa amsa (the planet's own *Nāvamasa*), and being in the ascendant possess numerous benefic dots (more than 1, *vide* Adhyaya 10, on *Ashtaka Varga*)

Sloka. 34. Planets which do not possess benefic aspect or other such good influences may not prove auspicious when they are in their depression, or in conjunction with inimical or malefic planets or aspected

by them or in their Vargas or in the Sandhis or have fewer points (in the Ashtakā Varga) or when they occupy the bad portions of a sign or when they are eclipsed by the Sun's rays or overcome in planetary war.

NOTES

The positional strength of planets will be better understood by a reference to Sripati's rules on the subject, *Vide*, Sripatipaddhati श्रीपति पद्धति *Adhyaya* IV s1 8

विलग्नपातालवधूनभोगा बुधामरेज्यौ भृगुबुधचन्द्रौ ।
मन्दो धराबुधदिवकरौ चेत् क्रमेण ते दिग्बलशालिनः स्युः ॥३५॥

Sloka. 35 Mercury and Jupiter have their दिग्बल-Digbala or strong quarter in the East or Lagna Venus and the Moon have it in the North or 1th bhava. Saturn has it in the West or 7th bhava; the Sun and Mars in the South or the 10th bhava.

cf. यवनेश्वर

गुर्विन्दुजौ पूर्वविलग्नमस्यौ नभःस्थलस्थौ च दिवाकरारौ ।
मौरोऽन्तगः शुक्रनिशावरौ तु जले स्थितावन्धवह्नौ भवेताम् ॥

Also मारावली

लग्ने जीवबुधौ दिवाकरकुजौ ष्योम्नि खरे भास्करौ-
र्यन्धाविन्दुसितौ दिशाकृताभिर्द

Also श्रीपतिपद्धति, *Adhyaya* III, s1. 7 and 8.

निशीन्दुमन्दावनिजाः परेहनि स्वकीयहोरादिनमामवत्सराः ।
सितादिषक्षद्वयगाः शुभाऽशुभा बुध मदा कालजरीर्यशालिन ३६

Sloka. 36 The Moon, Saturn and Mars have कालबल-Kalabala or temporal strength at night; the rest during the day. Each planet is strong in his hour, day, month and year. The benefic and malefic planets have strength in the bright and dark halves of the month respectively. Mercury is always strong.

cf बृहज्जातक

निशि शशिकुजसौराः मर्देदा होऽह्नि चान्ये

बहुलसितगता स्युः क्रूरसौम्या क्रमेण ।

अयनदिवमहोरामामपै कालचार्यम्

The reader will see that the author has referred to six of the sub divisions of Kalabala (कालबल) in this sloka, *Viz* (1) Natonnata bala (नतोन्नतबल) (2) Pakshabala (पक्षबल) (3) Varslapabala (वर्षपबल) (4) Masapabala (मासपबल) (5) Dinapabala (दिनपबल) (6) Horapabala (होरापबल) cf Sripatipaddhati (श्रीपतिपद्धति) *Idhyasya-III Slokas-9 14*

Also cf सारावली

जीवाकोऽस्कुजितोऽह्नि विच सतत मन्देन्दुभौमा निशि

होरामासदिनाब्दपक्ष बलिन सौम्या मिनेऽन्धेऽसिते ।

जैत्रा वक्रममागमोपगसितज्ञारामरेज्यासिता

दिव्याशायनगेन्दुतिग्मकिरणौ चेष्टाबलांशाधिका ।

सौम्याक्षेपयुता महीसुतमुखाश्चेष्टाबलाढ्याः क्रमाद्

नैसर्गस्य बलाधिका शनिकुजज्ञाचार्यशुक्लेन्दिना ॥३७॥

Sloka 37 Venus, Mercury Mars, Jupiter and Saturn, when in their retrograd motion or in conjunction with the Moon, are considered to be victorious (in planetary war. The Sun and the Moon are strong in the Uttarayana or Northern course. The motional strength of the planets taken in regular order from Mars is additive in the northern course Saturn Mars, Mercury, Jupiter, Venus the Moon and the Sun rise successively in natural strength (नैसर्गिकबल-Naisargikabala)

cf सारावली

संप्रामे जयिनो विलोमगतय संपूर्णमावो ग्रहा

सूर्येन्दु पुनरचरेण बलिनौ मल्लोक्तचेष्टाबले ॥

उत्तरमयनं प्राप्ता शुभकजार्जेन्द्रमग्निणा यग्निः ।

याम्ये शशिरविपुत्रो द्रव्यसि शशित स्ववर्गस्थ ॥

Also ⁴ दृष्टजातक

उद्गमयने रविशीतमयूखौ वक्रममागमगाः परिशेषाः ।

विपुलकरा युधि चोत्तरसंस्थाश्चेष्टेनवीर्ययुताः परिकल्प्याः ॥

The words ममागमोपग in the text have been used in a purely technical way, the meaning being "when in conjunction with the Moon" cf. "समागमगा चन्द्रेण मङ्गिता, वलिन एव, चन्द्रेण मयोगो ग्रहाणा ममागम-शब्दो वाच्य" (उत्पल)

cf श्रीपतिपद्धति *Adhyaya-III-15 & 16*

Also शम्भुहोराप्रवाह

यक्रो रणे चोत्तरगो विधत्ते चेष्टाबलं चद्रसमागमेऽपि ॥

For details regarding the effects of the several kinds of balas, please refer to *Saravali* (सारावली)-²⁴ V. Slokas-28 46 .

क्रमेण दृक्स्थाननिसर्गचेष्टादिककालवीर्याणि च पञ्चलानि ।

सुधाकरेऽपिन्दुशरेन्दुशैलभेदानि तानि प्रवदन्ति सन्त ॥ ३८ ॥

Sloka. 38. Professors of Astrology say that the six kinds of strength (पद्म Shadbala) taken in the following order namely दृग्बल-Drigbala (strength of aspect), स्थानबल-Stthanabala (positional strength), निसर्गबल-Nisargabala (natural strength), चेष्टाबल-Cheshtabala (motional strength), दिग्बल-Digbala (directional strength), कालबल-Kalabala (temporal strength) have varieties indicated by the numbers 1, 5, 1, 5, 1, 7.

NOTES

Here the author wants to mention the number of sub divisions of the several kinds of balas, viz.,

(1) Drigbala (दृग्बल) is by itself one,

(2) Stthanabala (स्थानबल) consists of 5 sub divisions, viz. (i) Uchhabala (उच्चबल) (ii) Sapthavargajabala (सप्तवर्गबल) (iii) Yugma yugmabala (युग्मायुग्मबल) (iv) Kshetradiabala (क्षेत्रादिबल) and (v) Drekanabala (त्रैकणबल)

(3) Nisargabala (निसर्गबल) is by itself one and has no sub division.

(4) Cheshtabala (चेष्टाबल) is said to consist of 5 sub divisions. what these are, it is not exactly known {i. Vakra (वक्र), ii Samagama

Mercury, Saturn, Jupiter and Mars are his neutrals, and the Moon is his enemy.

Sloka. 44. The Sun, Mars and the Moon are the friends of Jupiter. His enemies are Venus and Mercury; Saturn is neutral to him. Saturn and Mercury are the friends of Venus. His enemies are the Sun and the Moon. Jupiter and Mars are his neutrals.

Sloka. 45. The enemies of Saturn are the Sun, the Moon and Mars Jupiter is neutral towards him Venus and Mercury are his friends. The planets are to be deemed exceedingly friendly or inimical by their being friendly or inimical both naturally and for the time being. Thus planets are divided into 5 classes, viz, (1) मित्र—Mithra, (2) अधि मित्र—Adhimithra, (3) शत्रु—Sathru, (4) अधिशत्रु—Adhisathru and (5) सम—Sama.

NOTES.

In order to find out the natural friendship or otherwise of planets with respect to any one of the rest, the following general rule is laid down by गत्याचार्य—Satyacharya: *Viz.,*

सुहृदस्त्रिकोणभवनाद्दशस्य सुतमे व्ययेऽथ धनभवने ।

स्वज्ञने निघने धर्मे स्वोद्ये च भवन्ति नो दोषाः ॥

Planets are friendly to any given planet when they happen to own the 5th, 12th, 2nd, 4th, 8th, and 9th houses counted from the planet's Moolatrikona Rasi, or when they happen to own the planet's exaltation Rasi. The rest are his enemies.

Place the planet in its Moolatrikona and mark the 2nd, 12th, 5th, 9th, the planet's exaltation Rasi, the 8th and the 10th. Planets twice invited become friends, planets once invited become acquaintances and planets that are uninvited become enemies. But the Sun and the Moon become friends on a single invitation (as each owns only a single sign in the Zodiac).

The Sun invites Mars twice, Jupiter twice, the Moon once and Mercury once. Venus and Saturn are uninvited. Therefore Mars,

Jupiter, and the Moon are the friends of the Sun, and Mercury his acquaintance Venus and Saturn are his enemies. Similarly in the case of other planets of बृहज्जालम्

मत्प्राक्ते सुहृद्विषाणभयनात् स्वात् स्वान्यधीधर्मपा-

स्वोच्चायुःसुप्तपा स्वलक्षणाविधेर्नान्यैर्विरोधादिति ॥

But Yavaneswara holds the following view

स्वेगुरुर्मित्रमतोऽन्यथान्ये गुरोस्तु भौम परिहृत्य सर्वे ।

चान्देरनर्का भृगुनन्दनस्य चर्केदुपज्ञं सुहृत् प्रदिष्टा ॥

भौमस्य शुक्रः शशिनश्च मिते इन्शेर्पुंश्च देवगुर च विद्यात् ।

सौरस्य मित्राण्यकुपेन्दुसूर्याः शेषान् रिपून्निदि नृणा च तद्वत् ॥

Only some authorities hold the above view and not all, says Varahamihira

cf. बृहज्जालम्

जीवो जीवपुर्धा मितेन्दुतनया व्यका विभामा क्रमा-

द्वान्द्वर्का रिपुकुपेन्दिनाश्च सुहृदः केषाचिदेव मतम् ॥

For friends of Rahu and Ketu the following is stated in सप्तार्धचिन्तामणिः—Saptarthachintamani

राहोस्तु मित्राणि कप्राज्यमदा केतोर्मैत्र्यात्र यदग्नि तज्जाः ॥

इयो सुहृत्वं त्वतिमित्रता भवेद्द्विधारयस्ते तु मदातिशयः ।

सुहृत्समत्वं सुहृदेव केवलं रिपु समाग्निस्तरिमित्रतामम ॥ ४६ ॥

Sloka. 46 If there is friendliness both naturally and temporarily on the part of a planet, he is a great friend. Those that are enemies both ways are deadly foes invariably. That planet is but a friend which has the character of being friendly and neutral from the two points of view, while the one which has the character of being neutral and inimical is an enemy. A planet that is inimical in the one case and friendly in the other is to be taken as neutral.

रवि स्थिर शीतकरश्चर स्यादुग्र बुधश्चन्द्रसुतस्तु मित्र ।

मृदु-सुरेज्यो भृगुजो लघुश्च शनि सुतीक्ष्ण कथितो मनीन्द्रं ॥४७॥

Sloka 17 Sages say that the Sun is steadfast, the Moon is wandering (unsteady), Mars is violent, Mercury has a mixture of diverse qualities, Jupiter is gentle, Venus is light or easy and Saturn is harsh

क्रमाचरागद्विशरीरभानाशुपान्त्यधर्मस्मरगास्तदीशा ।

खरेशमान्दिस्थितराशिनाथा द्यतीव बाधाकरस्वेचरा स्यु ॥ ४८ ॥

Sloka 48 In the case of moveable, immoveable and dual signs, planets occupying respectively the 11th, 9th and the 7th houses from them or their lords will prove exceedingly troublesome planets if they happen to own at the same time the houses occupied by the lord of Khara (खर) or Mandi (मान्दि)

Vide infra Adhyaya XVIII sl 30 For (खर) Khara *Vide V 56 infra*

स्वर्यादात्मपितृप्रभावनिर्जाशक्तिश्रियश्चिन्तयेत्

चेतोबुद्धिर्नृपप्रसादजननीसंपत्करधन्द्रमा ।

सत्त्वं रोगगुणानुजाननिरिषुद्धातीन्धरास्रनुना

विद्यावन्धुनिवेकमातुलसुहृद्भारुर्मरुद्बोधन ॥ ४९ ॥

Sloka 49 A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun. It is the Moon that determines the character of one's heart, understanding, royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brother, lands, foes and blood (paternal) relations. It is Mercury that influences one's learning relatives in general, discrimination, maternal uncle, friends speech and action

प्रज्ञानित्तशरीरपुष्टितनयज्ञानानि वागीश्वरात्

पत्नीवाहनभूषणानि मदनव्यापारसौख्यं भृगो ।

आयुर्जीवनमृत्युकारणविपत्संपत्प्रदाता शनि

सर्पेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥५०॥

Stoka. 50 One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood, the cause of death, his adversity and prosperity. One ought to guess about one's paternal grand father through Rahu and about the maternal grandfather through Ketu.

शुभगिरमरमन्त्री भूसुत. मोममौम्यौ

गुरुनिनतनयारौ भार्गवो भानुपुत्र ।

दिनकरदिप्रिजेज्यौ जीवभानुज्जमदा

सुरगुरुनिघ्ननु. कारका स्युर्बिलम्नात् ॥ ५१ ॥

Stoka. 51. The Karakas of the Bhavas beginning with the Lagna or the rising sign are (1) The Sun (2) Jupiter (3) Mars (4) The Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) The Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn

cf. पञ्चमः

सूर्यो गुरु कुज सौमो गुरुभाम पितः शनि ।

गुरुचन्द्रसुतो जीवो मन्दश्च भावकारका ॥

कामावनीनिन्दनराशियाताः मितेन्दुपुत्रामरवन्द्यमानाः ।

अरिष्टदास्तेऽखिलजातकेषु सदाष्टमस्य शनिरिष्टिदः स्यात् ॥५२॥

Stoka 52. Venus, Mercury and Jupiter when they occupy respectively the 7th, the 4th and the 5th houses from the Lagna are indeed harmful in all horo-

scopes Saturn in the 8th house from the Lagna gives in variably what is agreeable

Notes

The harmful yogas as given by Manthresnara in his *पञ्चरीषिका* are as follow

धर्मं सूर्यं शीतगुर्वेन्द्रभाष्यं शीतं भौमं पञ्चमे देवमन्थी ।

वामं शुक्रश्चाष्टमे भानुदुग्धं कृष्णं तस्य केशमित्यादुरन्ध्रे ॥

प्रतापशाली चतुरस्रदेह इयामारुणाह्णो मधुपिह्नलाक्ष ।

पित्तात्मकं स्वल्पकवाभिरामो दिवाकर मत्वगुणप्रधान ॥ ५३ ॥

Sloka 53 Possessed of energy, of a square built body, black red in mien, of eyes bright as wine, of a bilious nature, lovely with his limited quantity of hair, the Sun consists chiefly of the quality of goodness

(f) मारावली

स्वल्पाकुञ्चिनमूर्धनं षट्सालिर्मुखस्वरूपम्बनो

नासुको मधुपिह्नचाफनयनः शूर प्रवण्ड स्थिरः ।

रक्तदयामतनुनिगूढचरणं पितास्थितारो महान्

गम्भीरश्चतुरस्रकः प्रथुकर कैंगुग्मवासा रवि ॥

संचारशीलो मृदुवाग्निरेकी शुभेक्षणश्चारुतरम्यिराह्न ।

सदैव धीर्मांसनुष्टक्तकाय ककानिलात्मा च सुधाकर स्यात् ॥ ५४ ॥

Sloka 54 The Moon has phlegm and wind in his composition, and is given to rambling His speech is soft; he is discriminating He has fine eyes, his limbs are firm and exceedingly lovely He is always sensible, with a figure slim, but round

(f) मारावली

भौम्यः कान्तविलोचनो मधुवागमौर कृशाह्नो बुधा

प्राशु सुस्मनितुम्बितानितकचः माशो मृदु माद्विक ।

चारुवार्तकपायकः प्रियमस्रो रत्नकसारो धृणी

सूक्ष्मलीपु रतधलोऽतिमुभय शुभाश्वरधन्वमा ॥

कूरेक्षणस्तरुणमूर्तिरुदारशीलः

पित्तात्मकः सुचपलः कृशमध्यदेशः ।

मंरक्तगौरुचिरावयवः प्रतापी

कामी तमोगुणरतस्तु धराकुमारः ॥ ५५ ॥

Sloka 55. Mars has fierce eyes, a youthful appearance and generous disposition. He has bile in his composition; he is exceedingly fickle. He has a slender waist. His limbs are fine and of a reddish hue. He is energetic and lustful; and his tendencies are towards the quality of *Thamas* (तमम्) or darkness.

cf. सातवली

ह्रस्वः पित्रलोचनो दृढवपुर्दीप्ताग्निमान्निश्चलो

मञ्जावानरणान्वरः पटुतरः क्षुब्ध निष्पन्नवाक् ।

ह्रस्वाकुम्भिवन्दीर्घशतरङ्गः पित्तात्मकनामस-

क्षण्डः साहमिको पिघातकुशलः मरुत्तगौर कुतः ॥

दूर्वादलयुतितनुः स्फुटवाक् कृशाङ्गः

स्वामी रजोगुणवतामतिहामलोलः ।

हानिप्रियो विपुलपित्तकफानिलात्मा

मद्यप्रतापविभवं शशिजश्च विद्वान् ॥ ५६ ॥

Sloka. 56 Mercury has a person green as the blade of *Durva* or panic grass. He has a distinct articulation. He is spare and thin. He is the sovereign of those who are endowed with the quality of *रजम्-Rajas* or passion. He is exceedingly fond of fun. He delights in damage. He has plenty of bile, phlegm and wind in his composition; he has a wealth of ready energy and is a sage.

cf. सातवली

रसान्तापतलोचनो मधुरवाग्दोदृढशक्तिमान्-

भयवसारोऽतिरजोधिकः स्फुटवचाः रसातिप्रियोवात्मकः ।

Drekkana, his Hora, his week day, his Navamsa, his northern passage, the middle of day, the time of his entering a sign, the initial portion of the Navamsa of a friendly planet, and the tenth house.

चन्द्र कर्किणि गोपतौ निजदिनद्रेक्काणहोरांशके
 राश्यन्ते शुभवीक्षणे निशि सुखे याम्यायने वीर्यवान् ।
 इन्दुः सर्वकलाधरो यदि चली सर्वत्र सन्धि विना
 सर्वव्योमचरोक्षितस्तु कुरुते भूपालयोगं नृणाम् ॥ ६२ ॥

Stoka. 62. The Moon has strength in Cancer, Taurus, his week day, his Drekkana, his Hora, his Navamsa, the end of a sign; when aspected by benefic planets; at night; in the 4th house; in his passage to the south of the Equator. The Moon with all the digits complete is strong in all positions except the Riksha Sandhis (i. e. the last quarters of Aslesha, Jyesta and Revati) The same when aspected by all the planets bring to men a royal destiny

आरः स्ववारनवभागद्विगाणवर्गे
 मीनालिकुंभमृगतुंवरयामिनीषु ।
 वक्रे च याम्यदिशि राशिमुखे यलाढ्यो
 माने कुलीरभवने च सुखं ददाति ॥ ६३ ॥

Stoka. 63. Mars has abundant strength in his own weekday, in his Navamsa, in his Drekkana, in the signs Meena, Vrischika, Kumbha, Makara and Mesha, during night time, in his retrograde movements, when he is in the southern quarter, and also in the initial portion of a sign. He gives prosperity when he is in the 10th house from the Lagna and also when he is in Kataka

क्रन्त्यानृद्युग्मभवने निजवारवर्गे
 चापे विना रविमहर्निशमिन्दुसन्तु ।
 सौम्यायने च बलवानपि राशिमध्ये
 लग्ने सदा यदि यशोबलवृद्धिदः स्यात् ॥ ६४ ॥

Sloka. 64. Mercury is mighty in Kanya and Mithuna, in his weekday, in his own Varga, in Dhanus, when without the Sun, by day as well as by night, in his northern passage (that portion of the ecliptic which lies to the north of the Equator) and in the middle of a sign. He invariably promotes fame, strength and prosperity if he be in the rising sign.

मीनालिचापकटके निजवर्गवारे . . .
 मध्यंदिनोदगगने यदि राशिमध्ये ।
 कुम्भे च नीचभवनेपि बली सुरेज्यो
 लग्ने सुखे च दशमे बहुविचदः स्यात् ॥ ६५ ॥

Sloka. 65. Jupiter is powerful in Meena, Vrischika, Dhanus and Kataka, in his own Varga and weekday, at mid day, in his passage to the north of the Equator, in the middle of a sign, in Kumbha, as also in his depression sign. He gives much wealth when in the rising sign, in the fourth as well as in the 10th house from the Lagna

स्वोच्चस्त्रवर्गदिवसे यदि राशिमध्ये
 शत्रुव्ययास्तुजगृहे द्विवुके पराद्धे ।
 युद्धे च शीतकरसंगमवक्रचारे
 शुक्रोरुणस्य पुरतो यदि शोभनः स्यात् ॥ ६६ ॥

Sloka. 66. Venus is auspicious in his exaltation sign, in his Varga, in his weekday, when in the middle

प्रोक्तप्रकारप्रबलान्विता ये मूलंगतास्ते विफला भवन्ति ।

भावेषु योगेषु दशाफलेषु न सम्यगुक्तानि फलानि सन्ति ॥६९॥

Sloka. 69. Those planets which possess the strength described above become unavailing when they happen to be in the initial portion of a भाव-bhava or house as ascertained by भावसूत्र-bhava sphuta (correct calculations). Accordingly, none of the effects already described in so far as they relate to Bhavas, yogas and the various fortunes of a person's life can be expected to hold good in this case.

N. B. This interpretation is only tentative V. S.

अधोमुखा दिनेशस्य पूर्वपङ्क्त्यता ग्रहाः ।

अपरार्द्धस्थिता भानोरुर्ध्वास्यः सुखचिदाः ॥ ७० ॥

Sloka. 70. Planets in the six signs before the Sun are called *Prone*: Those in the six behind the Sun are *supine* and are productive of happiness and wealth.

भानामवस्थानगताः क्रमेण मन्दार्यभौमार्कसितज्ञचन्द्राः ।

तेषामवस्थानगतो बलीयान् राहुर्महीमण्डलमूर्ध्नि संस्थ ॥ ७१ ॥

Sloka. 71. Saturn, Jupiter, Mars the Sun, Venus, Mercury and the Moon are the planets arranged *seriatim* according to the length of the time they abide in the zodiacal signs. Rahu whose position is at the topmost point of the Earth's orbit (ascending node) has predominating strength when he occupies a position below the planets above-mentioned i. e. when he is before or to the east of them

(This meaning is only tentative.)

समानुरिदुः शशिशतुर्थे गुरु सुते भूमिसुतः कुटुम्बे ।

शुभुः सप्तमे रविजः कलत्रे विलम्बतस्ते विफला भवन्ति ॥७२॥

Sloka 71 The Moon in conjunction with the Sun, Mercury in the 4th house from the Lagna Jupiter in the 5th Mars in the 2nd, Venus in the 6th, and Saturn in the 7th become barren of effect

NOTES

Saturn is said to have his full (दिव्य) Digbala in the 7th house, *Ysdo sloka 35 supra* It is therefore difficult to reconcile with the above the statement made in this sloka that he becomes barren of effect when in the 7th house

राहुदोषं बुधो हन्यादुभयोस्तु शनैश्चर ।

त्रयाणां भूमिजो हन्ति चतुर्णां दानवार्चित ॥ ७३ ॥

पंचानां देवमन्त्री च षण्णां दोषं तु चन्द्रमा ।

सप्तदोषं रविर्हन्याद्विशेषादुत्तरायणे ॥ ७४ ॥

Slokas 73-74 Mercury (when in strength) can counteract the evil caused by Rahu Saturn (in a similar position) can counteract the evil influences of the former two combined, Mars (when in a position of advantage) can remove the evil caused by the three foregoing planets put together Venus has power to nullify the evil caused by these four Jupiter can destroy the evil worked by the previous five The Moon can obviate the malefic influence of the six preceding The Sun can remove the evil effects of the foregoing seven. This he does more effectually when he is in his northward course

सदा शिरोरुज्जरवृद्धिदीपनक्षयातिसारादिकरोगमंकुलै ।

नृपालदेवावनिदेवकिंकरै करोति चित्तव्यमनं दिवाकर ॥ ७५ ॥

Sloka 75 The Sun (when malefic) invariably produces mental incompetence through the instrumentality of the servants of a king of Gods and of Brahmins in aggravation of such ailments as an aching head, raging fever, wasting consumption and dysentery

पाण्डुदोषजलदोषकामिलो पीनसादिरमणकृतामयैः ।

कालिकासुरसुवासिनीगणैराकुलं च कुरुते तु चन्द्रमा ॥ ७६ ॥

Sloka. 76. The Moon (when malefic) causes trouble by means of diseases generally brought on by venereal indulgence, such as pallor, catarrh, jaundice and inflammation of the nose, and also with the aid of numerous female goblins and demonesses

पीनबीजकफशूलैर्वायकग्रंथिरुग्रगदारिद्र्यामयै ।

वीरशैवगणभैरवादिभिर्भीतिमाशु कुरुते धरासुत ॥ ७७ ॥

Sloka. 77 Mars (when malefic) quickly causes fear by a swelling of the scrotum phlegm, weapons, fire, knotty tumours, boils and such diseases as are born of indigence; and also through the instrumentality of Siva's heroic hosts and the terrific forms of that deity.

शुद्धोदराद्वयसमीरकुमुदामिशूलग्रहणीरुगाद्यै ।

शुषादिविष्णुप्रियदासभूतैरर्ताय दुःखं शेशिजः करोति ॥ ७८ ॥

Sloka 78. Mercury (when malefic) works much misery by producing wind imperceptibly in the regions of the privities and the stomach, by bringing on leprosy, indigestion, colic, diarrhoea and other diseases; and also through the instrumentality of spirits, the devoted servants of Vishnu of whom the leader is called Budha

आचार्यदेवगुरुभूसुरशापदोष शोकं च गुल्मरुजमिन्द्रगुरुः करोति ।

कान्ताविकारजनिमेहरुजासुराद्यैः खेष्टागनाजनकृतैर्भयमासुरेज्यः ॥

Sloka 79. Jupiter (when malefic) causes sorrow due to the evil effects of maledictions uttered by preceptors, Gods, parents and such other venerable people and Brāhmīns, as well as the disease of the spleen.

Venus produces peril through such causes as drink and diabetes arising from the diseases of the beloved women associated with a result induced by addiction to females endeared by excessive gallantry

दारिद्र्यदोषजनिकर्मपिशाचचौरैः

क्लेशं करोति रविजः सह मंथिरोमै ।

कङ्कमध्वरिपुत्रुत्रिमकर्मरोगैः

स्वाचारहीनलघुजातिगणैश्च केतुः ॥ ८० ॥

Sloka. 80. Saturn occasions distress, by leading to acts which the evils of poverty breed by means of fiends and thieves as also by diseases affecting the joints.

And Ketu causes the affliction by the itch, by an outbreak of smallpox, by machinations of enemies, by diseases in general and by the instrumentality of low outcast hordes

करोत्यपसारमध्वरिज्जुक्षुद्राकृमिप्रेतपिशाचभूतैः ।

उद्वन्धनाच्चान्चिह्नपुरोगैः विध्वंनुदश्चातिभयं नरागाम् ॥ ८१ ॥

Sloka. 81. Rahu causes great fear to men by means of epilepsy, smallpox, halter, flies, worms, ghosts, fiends and goblins ; also by leading to suicides by hanging, because of diseases resulting in want of appetite and leprosy

आद्यतमध्यमवनोपगता नभोगा-

श्वादित्यभूमितनयौ शनिशीतरश्मी ।

जीवासुरेन्द्रसचिवौ फलदाः क्रमेण

तारामुतः सकलकालफलप्रदः स्यात् ॥ ८२ ॥

Sloka. 82. The planets shown in the following three pairs—the Sun and Mars, Saturn and the Moon,

Jupiter and Venus -respectively, produce effect when they are in the beginning, the end and the middle of a sign. Mercury produces effect at all times.

cf. बृहज्जातक

दि नक्षत्रधिरौ प्रवेशे काले गुरुभृगुजौ भवन्त्य मध्ययाती ।

रविशुक्रशशिनौ विनिर्गमस्थौ शशितनयः कलदस्तु सर्वकालम् ॥

Also पराशर

आदौ फलप्रदौ भौमरवी मध्ये सितार्थकौ ।

सर्वदा शुः शशीमन्दस्त्ववसाने फलप्रदौ ॥

यद्वातुकोपजनिताखिलरोगशान्त्यै

तन्नाथमाशु जपतर्पणहोमदानैः ।

संपूज्य रोगभयशोकविमुक्तचित्ताः

सर्वे नरा सुखयशोबलशालिनः स्युः ॥ ८३ ॥

Sloka. 83. Whenever diseases are caused by irritation of particular constituents of the body, people should, in view to allay all such diseases, propitiate the lord of the irritated constituents in question, by means of prayers, libations of water, oblations (thrown in the fire) and by liberal gifts. When their minds are by these means freed from apprehensions of disease and sorrow, they will become possessed of health, happiness fame and strength.

बालः कुमारोऽथ युवा च वृद्धो मृतश्च राशावधुजि क्रमेण ।

त्रिंशच्छ्रवैर्व्यत्ययतः समे स्युः एकशोशाः पुनरेव कार्याः ॥ ८४ ॥

Sloka. 84. In an odd sign, according to the number of degrees advanced, a planet is said to be in infancy, in boyhood, in adolescence, in advanced age and in *extremis*. But in an even sign, these several divisions have to be again made regularly in the reverse order.

NOTES.

cf. अथ ग्रहाणां बालाद्यवस्थाफलानि पराशरहोतायाम्
 बालो रसो (६) रसरसमे प्रदिष्टस्ततः कुमारो हि युवाय वृद्धः ।
 मृतः क्रमादुत्क्रमतः समर्धे बालाद्यवस्था कथिता ग्रहाणाम् ॥
 फलं तु विधिद्वितनोति बालश्चादौ कुमारो यतते न पुंसाम् ।
 युवा समग्रं स्वधरोऽथ वृद्धः फलं च दुष्टं मरणं मृताख्यः ॥

In some of the astrological works, these states or conditions of a planet are described as due to the nature of the Rasi occupied by it ; thus, a planet is Bala बाल or in a state of infancy when it is placed in the house of a friend—some subdivide this condition into Athibala अतिबाल and Bala बाल. It is in a state of Kumara कुमार or boyhood when in its own house (or in a Trikona Rasi according to some). It is said to be in Yuva-युव or a state of adolescence when it occupies a Trikona त्रिकोण or Ucha Rasi-उच्चराशि, some recognise these as two distinct conditions and call them Yuva युवा and Raja-राजा respectively—, and so on. Separate effects are ascribed to each of these conditions and are declared to be felt during the dasa period of the planet concerned. *cf.*

अतिबालः समर्धस्थो बालो बन्धुगृहे स्थितः ।
 कुमारः स्वगृहस्थः स्वात्मत्रिकोणे युवा भवेत् ॥
 उच्चस्थानगतो राजा वृद्धः शत्रुगृहे स्थितः ।
 मृतनामातिनीचस्थो दशैवं स्थानतो भवेत् ॥
 सूर्यादुदितमात्रेसावतिबालः प्रकीर्तितः ।
 बालः सप्तशकादौ कुमारस्तु ततः परम् ॥
 वक्रारम्भे युवा प्रोक्तो वक्रकाले नराधिपः ।
 भासधात्ममये वृद्धो मृतोऽन्तर्गत इति ॥
 अतिबालदशाकाले जडो रोदननस्परः ।
 बालस्य तु दशाकाले क्रीडातप्तः महर्षितः ॥
 कुमारस्य दशाकाले विद्यासक्तश्चेत्तरः ।
 यौवनस्य दशाकाले कामी भोगपरायणः ॥
 वृद्धस्य दशाकाले बलहीनो जडालम्बकः ।
 मृतमहर्ष्याले मरणं याति निश्चयात् ॥

Also सारावली

स्वमित्रक्षेत्रसंस्थानां गृहाणां बालसंज्ञिका ।
 स्वत्रिकोणगतानां च कुमारो नाम संज्ञितः ॥
 ग्रहाणां स्वोच्चसंस्थानां युवराजः प्रकीर्तितः ।
 शत्रुक्षेत्रगतानां च वृद्धो नाम तथेरितः ॥
 नीचगतानां ग्रहाणां च दशा मरणसंज्ञिता ।
 तत्तत्फलममायुक्ता ग्रहाणां तु दशा भवेत् ॥
 बालैः सुखी सुशीलश्च यौवनैरवनीश्वर ।
 वृद्धैर्ध्याधिर्ज्ञेये वृद्धिमरणे मरणं व्ययम् ॥
 पुरादिगैः शुभप्रगैर्धर्माः सङ्गामरक्षिणो बलिनः ।
 निश्चेष्टैः सुशूरा कूरा मूर्खाश्च जायन्ते ॥
 युवतिभवनस्थितेषु च मृदवः सङ्गामभोरूपाः पुण्याः ।
 जलसुसुमवद्यनिरता सोम्या करुणाः स्वजनहृष्टाः ॥

उच्चांशं स्वनवांशं च जागरूकं वदन्ति हि ।

सुहृन्नवांशकं स्वप्नं मुग्धं नीचारिभांशकम् ॥ ८५ ॥

Sloka. 85. That portion of a zodiacal sign in which a planet is in its exaltation and that Navamsa which is owned by it, they say, is its waking state. The Navamsa belonging to a friendly planet is its dreaming state, while its sleep is that portion wherein it is in its depression as also that which is owned by an enemy.

*cf. पराशर—*त्र्यंशाद्वंशं त्रिभागां च कल्पयित्वा पृथक् पृथक् ।

विपत्तादि क्रमेणेन समे चै विपरीतकम् ॥

विज्ञानं प्रथमं सुखां जाग्रत्स्वप्नमुषुस्तिनाः ।

विशेषतः परीक्षा स्थानागरः कार्यमाधरः ॥

स्वप्नापस्था मध्यफला उपदेशा गुरुर्दि ।

निष्फला चरभाचस्था जातस्या मुनिसत्तम ॥

Besides the ten Avasthas (अवस्था) or conditions described in slokas 16 to 18 *supra* and the three ones mentioned in the present sloka, there are some more Avasthas (अवस्था) which have been ascribed to the several planets due to their being placed in certain

येषु येषु च भावेषु गृहास्तिष्ठन्ति सर्वथा ।
 क्षुधितः क्षोभितो वाऽपि स नरो दुःखभाजनः ॥
 एवं क्रमेण बोद्धव्यं सर्वभावेषु पण्डितैः ।
 यलायलविचारेण वक्तव्यः फलनिर्णयः ॥
 अन्योन्यं च मुदा युक्तं कलं मिथ्र वदेत्पुनः ।
 यलानीं तथा हानिं सबले च महाफलम् ॥
 कर्मस्थाने स्थितो यस्य लज्जितस्तृपितस्तथा ।
 क्षुधितः क्षोभितो वाऽपि स नरो दुःखभाजनः ॥
 सुतस्थाने भवेत्तस्य लज्जितो गृह एव च ।
 सुतनाशो भवेत्तस्य एकस्तिष्ठति सर्वथा ॥
 क्षोभितस्तृपितश्चैव सप्तमे यस्य ग्रा भवेत् ।
 त्रिपते तस्य नारी च सत्यमाह दिगम्बरः ॥

Six varieties have formerly been declared, by Sambhu regarding the conditions of planets, viz., (1) Lajjitha लज्जित ashamed or abashed, (2) Garvitha गर्वित (haughty or conceited), (3) Kshudhitha क्षुधित (hungry), (4) Thrushitha तृपित (thirsty or greedy), (5) Muditha मुदित (pleased or delighted) and (6) Kshobhitha क्षोभित (agitated or excited)

(i) A planet is said to be in a Lajjitha-लज्जित condition when it occupies the 5th house in conjunction with Rahu, Ketu, the Sun, Saturn or Mars

(ii) It is said to be Garvitha गर्वित when it is in its exaltation position or in its Moolatthikon

(iii) It is in a Kshudhitha क्षुधित state when it occupies an inimical house or is in conjunction with Saturn or an inimical planet or aspected by an inimical planet

(iv) If the planet being in a watery sign be at the same time aspected by an inimical planet and unaspected by benefic ones it is said to be in a Thrushitha तृपित state

(v) But if it occupies a friend's house and be in conjunction with a friendly planet, or Jupiter or be aspected by another friendly planet, it is in a Muditha मुदित condition

(vi) Lastly, its condition will be Kshobhitha क्षोभित when it is eclipsed by the Sun and has on it the aspect of malefics or that of an inimical planet.

अन्ये द्वादश भावाश्च प्रोक्तव्यास्ते प्रयत्नत ।
 गृहाणां च यत्नं बुद्ध्या फलं वक्ष्ये यथाक्रमम् ॥
 शयनं चोपवेशं च नेत्रपाणिं प्रकाशानम् ।
 गमनेच्छां च गतनं सभायां वसतिम् तथा ॥
 आगमो भोजनं चैव नृत्यलिप्सा च कौतुकम् ।
 निद्रा गृहाणां चेष्टा च कथिता पूर्वसूरिभिः ॥
 यस्मिन्नुक्षे भवेत् खेटस्त्रेण तं परिपूरयेत् ।
 पुनरंशेन सपूर्यं स्वदक्षत्रं नियोजयेत् ॥
 यातदण्डं तथा लग्नमेकवृत्त्यं सदा बुधे ।
 रविणा हरते भागं दोषं कार्यं नियोजयेत् ॥
 नाक्षत्रिकदशाक्रमेण पुनः पूरणमाचरेत् ।
 नामाक्षरेण सयुक्तं हर्षव्यं रविणा सतः ॥
 रथो पञ्च तथा देयं चन्द्रे दद्याद्द्वयं तथा ।
 कुजे द्वयं च सयुक्तं बुधे सीमिं नियोजयेत् ॥
 गुरोः याणाः प्रदेयाश्च त्रयं दद्याच्च भार्गवे ।
 शनी तयमथो देयं राहौ दद्याच्चतुष्टयम् ।
 दोषं हतं च रामेण गृहाणां त्रिविधं भवेत् ।
 दृष्टिभ्येष्टा विचेष्टा च कथिता मुनिपुंगवैः ॥
 दृष्टौ स्वल्पफलं ज्ञेयं चेष्टायां विपुलं फलम् ।
 विचेष्टायां फलं न स्यादेव दृष्टिफलं विदुः ॥
 शुभाशुभं गृहाणां च समीक्ष्याथ दशद्वयम् ।
 तुल्यस्थाने विरोधेण यत्नं ज्ञेयं तथा बुधे ॥

There are twelve other conditions of planets which have also to be specially noticed. They in their order are (1) Sayana शयन (lying down), (2) Upavesa उपवेश (sitting), (3) Nethrapani नेत्रपाणि (with the hand on the eye), (4) Prakasana प्रकाशन (making bright or irradiating) (5) Gamanechcha गमनेच्छा (desire to go), (6) Gamaana गमन (going), (7) Sabhaayam Vastati सभायां वसति (dwelling or being in an assembly), (8) Agama आगम (coming), (9) Bhogana (eating), (10) Nrutyalipsa नृत्यलिप्सा (desire to dance) (11) Kruthuka कौतुक (delight, joy, pleasure) and (12) Nidra निद्रा (sleep)

To find the particular अर्थ of any planet, the following is the method to be adopted —

Find the product of the following three numbers —

(1) The number representing the order of the planet (counted from the Sun whose Avastha अवस्था has to be found (2) the number representing the order of the Nakshatra (counted from Ashwin) in which the planet is situated, and (3) the number representing the actual degree in which the planet is at the time under consideration To this product must be added (1) the number indicating the order of the person's Janma Nakshatra जन्मनक्षत्र (2) the number representing the order of the Jananāgna जननलग्न (counted from Meshā) and (3) the number representing the ghatikās that have elapsed since Sunrise till the time of birth Divide the result by 12 The remainder will indicate the order of the Avastha अवस्था (counted from गयन) of the planet

Again, multiply the remainder above obtained by itself To this add the number given in the marginally noted table under the initial letter of the name of the person concerned Divide the result by 12 To the remainder add the Kshepa क्षेप, which is also

अ	इ	उ	ए	आ
क	ख	ग	घ	च
छ	ज	झ	ट	ठ
ड	ढ	त	थ	द
ध	न	प	फ	ब
भ	म	य	र	ल
व	श	ष	स	ह
1	2	3	4	5

appended in the margin, belonging to the planet, and divide this by 3. The remainder will indicate in which of the three Drishti, Cheshta or Vicheshta दृष्टि, चेष्टा, or विचेष्टा conditions in the Avastha अवस्था already found, the planet actually is at the time

Take for example the case of the horoscope given in the notes to Sripathupaddhati श्रीपथिपद्धति Suppose it is required to find the particular Avastha अवस्था of Jupiter The birth is stated to be at half a ghāṭikā before Sunrise or in the 60th ghāṭikā from the previous Sunrise The position of Jupiter is 8 signs, 1 degree, 25 minutes, 1 second Jupiter is in

Sun's	Kshepa	1
Moon's	"	2
Mars	"	3
Mercury's	"	3
Jupiter's	"	5
Venus's	"	3
Saturn's	"	3
Rahu	"	4
Kethu	"	4

the star Moolā मूला, and in the 2nd degree of Dhanus धनुम् Jupiter is the 5th when counted from the Sun Moolā मूला is the 19th from Āśvini अश्विनी

Therefore multiplying $5 \times 19 \times 2 = 190$

To this must be added the number represented by the Janana-
lagna जननस्थ (which is Meshā मेष in this horoscope), the number
representing the Janmanakshatra जन्मनक्षत्र (which is Śrāvāna श्रवण
or 22nd from Āśvini अश्विनी) and the number representing the gha-
tikas that have elapsed since 1st Sunrise (which is 60 in the pre-
sent case)

The result is $190 + 1 + 22 + 60$ or 273 Dividing this by 12,
we have 9 as the remainder which means that Jupiter's Vāstha
अवस्था at the time is Bhojana भोजन

Again squaring 9, we get 81 The name of the native begins
with the letter व and the number given for that letter is 1 So we
have $81 + 1$ or 82 Dividing this by 12, there is a remainder 10
To this must be added the Kshepa क्षेप of Jupiter, viz 5 Total is
therefore 15 When this is divided by 3, there is a remainder 3
which means that Jupiter is in Vicheshta विचेष्टा in the Bhojana
Vāstha भोजनावस्था

The following table shows the particular Vāstha अवस्था and
the sub state or condition therein in which the several planets are
placed in the horoscope under reference

Planets	Actual position in the Ecliptic S D M S	Name of the Vāstha (अवस्था)	The Sub state or condition
Sun	0—17—43—30	Kauthul (कौतुल)	Drishti (दृष्टि)
Moon	9—14—29—39	" "	" "
Mars	11—27—53—9	" "	" "
Mercury	11—24—13—44	" "	" "
Jupiter	8—1—25—1	Bhojana (भोजन)	Vicheshta (विचेष्टा)
Venus	0—14—2—51	Kauthuka (कौतुक)	Cheshta (चेष्टा)
Saturn	0—27—55—46	" "	" "

For further details see Hora Ratna,

शीर्षोदयगतः खेटः पाकादौ फलदो भवेत् ।

पृष्ठोदयस्य पाकांते सदा चोभयराशिग ॥ ८६ ॥

Sloka. 86. A planet in a Sirshodaya sign (*Vide* Adhyaya 1. Sloka. 14) yields fruit at the initial portion of the period of life influenced by him. But the same planet in a Prishtodaya sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times

cf. ग्रह-तात्पर्य

पृष्ठोभयकोदयक्षणावस्थान्ते प्रथमेपु पाकदा ॥

Also गार्ग्य

आद्यन्तमध्यफलदः शिरः पृष्ठोभयोदये ।

दशम्यवशे समये तिष्ठन्वाप्यो दशापति ॥

Also मातङ्ग्य

आदा दशासु फलः शीर्षोदयराशिसंस्थितो विहगः ।

उभयोदये च मध्ये स्वान्त्ये पृष्ठोदये च नञ्चक्षे ॥

समस्तहोराफलसारसान्द्रनिराजिते जातकपरिजाते ।

ग्रहक्रियारूपगुणप्रभेदः संकीर्तितः खेटकृपाकटाक्षात् ॥ ८७ ॥

Sloka. 87. By the special favor of the planets, the diversity of their work, form and properties has been set forth in the Jataka Parijata which has therefore become abundantly illuminated with the pith of planetary effects treated of in all astrological works

इति श्रीनवग्रहकृपया वैद्यनाथनिरन्तरे

जातकपरिजाते ग्रहम्बरूपगुणाध्यायो द्वितीयः ॥

Thus ends the second adhyaya upon the 'Nature and Properties of the Planets' in the work 'Jataka Parijata' composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते तृतीयोऽध्यायः.

॥ वियोन्यादिजन्माध्यायः ॥

Adhyaya III.

MANIFOLD BIRTHS, etc.

Out of the 80 slokas in this Adhyaya, 46 have been taken from Brihat Jataka, Viz., Slokas 1 4, 7-15, 21 25, 38 40, 43 44, 46 47, 58, 60 79.

The first 10 slokas of this chapter deal with Vyonijauma (वियोनिजन्म). The words Amsa (अम्) and Bhaṅga (भङ्ग) have been used to imply Dwadśamsas (द्वारदशम) and not Navāmsas नवम) as will be seen by the word Dwimsa bhāga (द्विंशभाग) in the opening sloka. The information contained in these ten slokas can be used with advantage for horary purposes, when a thing is lost or an animal is lost, or to enable the agriculturist and breeders of animals to find out the best season for cultivation or for breeding purposes. It can also be applied to an ordinary horoscope to see how much of animal nature the Jātaka (जातक) has or to see if the horoscope indicates human activity or becomes useless like inanimate beings. Further, it can be utilised for ascertaining if the native is fortunate or not with respect to animals or cultivation and if so to what extent.

ऋग्रहे सुबलिभिर्विघ्नैश्च सौम्यैः

कुर्वे चतुष्टयगते तदवेक्षणाद्वा ।

चन्द्रोपगदिरसभागसमानरूपं

सत्यं वदेद्यदि भवेत्स वियोनिमञ्जः ॥ १ ॥

Sloka 1. If, at the time of the birth of any living creature or of a query regarding it, the malefic planets are found to be strong and the benefic ones weak, and

Suppose we come across such a position in the nativity of any person. We have to judge that the man is fortunate in animals.

Another interpretation for (चन्द्रोदगार्द्धमभागमुमानरूप) (Chandro-udagardhasabhagasamanarupam). A form typified by the Drekkanaamsa (द्विगुणान्) = $2 \times \frac{1}{2}$ or $\frac{1}{2}$ rd) occupied by the Moon. In queries of theft, etc., these are useful to predict the form of the thieves, etc.

cf. गणकली—कुरैः सुबलसमेतैः सौम्यैर्द्विगुणैर्वियोनिहृद्भिः वा ।

सौम्यार्कभ्यां केन्द्रे तर्दीक्षिते वा वियोनिः स्यात् ॥

पापा चलिनः स्वभागगाः पारक्ये निबलाश्च शोभनाः ।

लग्नं च वियोनिसंभवं दृष्टान्नापि वियोनिमादिशेत् ॥ २ ॥

Sloka. 2. Finding that the malefic planets are strong and in their own Dwadasamsas while the benefic planets are strengthless and in Dwadasamsas not their own; and finding also that the rising sign is a वियोनि (Viyoni), the astrologer may announce the birth of a वियोनिजन्म (Viyonijanma) as before (i. e. corresponding in form to that indicated by the 12th portion of the sign occupied by the Moon, provided the Rasi owning the 12th portion in question is a वियोनि (Viyoni) one.

NOTE—

In the undermentioned example, Moon 4° indicates Vrishabha Dwadasamsa. The man, we judge, will be prosperous in cows. In horary figure as above, breeding of cows, etc., indicated by

Mercury 28°	Moon 4° Sun 12° Venus 2°	
Mars 9° Jupiter 2°	An Example	
		Saturn 9°

Vrishabha will be prosperous or we may judge according to the question, that a cow has been lost. In the above figure, suppose the Moon was in 29° of Mesha. He will then be in Meena Dwa-dasamsa. This will be very good for fishing.

Bhattotpala interprets भनग (Swabhagada) to mean 'in his Navamsa'.

क्रियः शिरोवक्त्रगले द्वितीयः पादांसके पृष्ठमुरोऽथ पार्श्वे ।
कृक्षिस्त्वपानांन्यथ मेढ्रमुष्कौ स्फिकपुच्छमित्याह चतुष्पदान्ते ॥३॥

Sloka 3. In the body of a quadruped, Aries signifies the head; Taurus, the mouth and the dewlap; Gemini, the forelegs and the shoulders; Cancer, the back, Leo, the breast; Virgo, the sides; Libra, the belly; Scorpio, the anus; Sagittarius, the hind legs; Capricornus, *Membrum virile* and the Scrotum, Aquarius, the buttocks, and Pisces the tail.

cf मारावली

मेघवृषौ भुजगलयोरंसकपादेण मिथुनमीनौ स ।
पृष्ठोदपपार्श्वेषु च निवेशितौ स्फिकेभधरौ ॥
सिंहमृगौ जघनस्थौ पश्चिमचरणे स्थितौ युवतिचापौ ।
गुह्यवृषणप्रदेशस्फिकपुच्छौ जृम्भीदक्षौ ।
मिथुनादयस्तुलान्ता मध्ये भागं चतुष्पदानां च ।
वामे शपथदधरमृगकामुंकेभृदक्षिणाचिन्याः ॥

लयांशकाद्ग्रहयोगेक्षणाद्वा वर्णान्वदेद्बलमुत्ताद्वियोनौ ।

दृष्ट्या समानं प्रवदेत्स्वसंख्यया रेखां वदेत्स्मरसंमैश्च पृष्ठे ॥ ४ ॥

Sloka 4. By putting together all the strong points whether derived from the rising sign or the rising Dwa-dasamsa, the presence therein or the aspect thereon of certain planets, the astrologer should be able to give out the colours that may be found in the creature born (वियोनि); the number of the prevailing hues, he should declare suitably to the planets on the Lagna; and as to

the streaks on the animal's back, if any, he may guess them in accordance with the planet in the 7th bhava.

NOTES

अन्यपुन्यावयवार्थः is another reading प्रवचनमर्थः is another reading for प्रवचनस्वमर्थः

Find out how many planets are posited in the Lagna or aspect the Lagna. If these planets are strong, then only they must be taken into consideration. If not, find out the rising Dwa dasamsa and predict the colour of the animal as described in I, 22 and, II 19). The greater the number of planets in the Lagna or aspecting the Lagna the greater will be the varieties of colour on the animal. The colour on the back of the animal (natural stripes of the animal at its back) should be predicted through the planets placed in the 7th bhava from the Lagna.

cf भारवर्णः

मेघादिभिरुदयरश्मिरश्मिर्वा ग्रहयुतैश्च रटैर्वा ।
स्व स्व वर्णं दृष्ट्वात्रात्रे चिह्नं ध्रुव वासपि ॥
स्वगृहाशक्तसयोगादित्याद्वर्णान् परात्तत्के कक्षान् ।
सप्तमसंस्थां कुतुंष्टुं रेखा स्ववर्णसमाम् ॥
वाक्षन्ते यावन्तो वियोनियर्गोश्च तावन्तः ।
बलदीप्तो गगनचर करोति वर्णं वियोनीनाम् ॥
पीत करोति जीवः शशी सित भार्गवो विचित्र च ।
रक्ती दिनकररश्मिरो रविजः कृष्ण बुधः शबलम् ॥
स्व राशौ परभागे परराशौ स्वांशके तिष्ठन् ।
पदम् ग्रहोऽपि एव सुवर्णवर्णं तदा कुम्भे ॥
परिधर्षस्तेषां जलदे शङ्कुकेष्वेवैवैश्च वृक्षैश्च ।
तृप्यगृगदण्डैः सर्पैः शम्भुधनु पांसुभिर्वैवपि ॥
यद्वर्णैर्न घृतं स्याद्दन्तमिदं वर्णमादिदोन्मतिनाम् ।
स्वाभाविकग्रहाणां वर्णैर्गो भवन्ति जातानाम् ॥

(Gunkara (गुणाकर) and Bhattotajala (भट्टोत्तजला) interpret the word *वासपि* (वास) in the sloka as Navamsa

देहांवुर्गो सुखाङ्गैर्वा चतुष्पाञ्जनं भवेत् ।

देहेषु सुखे वाहिकेतुयुक्ते पशोर्जनि ॥ ५ ॥

Sloka. 5. Grant that the lords of the 4th and the 1st bhavas occupy respectively the 1st and the 4th Bhavas; the birth of a quadruped may be possible - the birth of a brute may likewise happen when the lord of the Lagna and the ruler of the 4th (भाव) bhava are in conjunction with Rahu and Ketu.

शुक्रेक्षिते गोजननं महिष्यार्कियुतेक्षिते ।

राहुकेतुयुते मेघ पापाद्येऽन्यपशोर्जनिः ॥ ६ ॥

Sloka. 6 If (in a विद्योनिजन्मयोग-Vidyonijanma Yoga) the rising sign be aspected by Venus, the birth will be of an animal of the cow kind, when the Lagna is in conjunction with or aspected by Saturn, the animal born is of the buffalo kind; it is of the sheep or goat kind when there is Rahu or Ketu in the Lagna. An animal unlike all these takes birth when the rising sign abounds with malefic planets

ॐ सर्वोच्चिन्नामणि

शुक्रेक्षिते गोजननं महिष्या. सूर्यात्मजनापे युतं मदृष्ट ।

राहुपञ्चाश्यां सहितोऽथ दृष्टो मेघस्तु जलतोऽन्यपशुस्यथान्यः ॥

खगे दृगाणे बलसंयुतेन वा ग्रहेण युक्ते चरभांशकोदये ।

बुधांशके वा विहगा म्बलांबुजाः शनैश्चरेन्द्रीक्षणयोगसंभवाः ॥ ७ ॥

Sloka. 7. When the rising decanate is a पक्षिद्रकाण (Pakshi Drekkana) or when the rising Dwadasamsa is that of a moveable sign or of Mercury and has a strong planet in it, land or water birds may, come into existence according as the rising decanate and the Dwadasamsas in the three cases are occupied, if not aspected, by Saturn or the Moon.

NOTES.

For Pakshi drekkanas *vide* Adhyaya 5, Sloka 55 *infra*. But

according to Varahamihira, the Pakshi Drekkans are the 2nd in Mithuna, 2nd in Thula, 1st in Simha and 1st in Kumbha.

If a Pakshi Drekkana as above is rising on the Lagna and be aspected or occupied by Saturn or the Moon then birds are born or indicated as the case may be

If Makra, Mesha Kataka and Tula (moveable signs) Dwadasamsas are rising on the Lagna aspected or occupied by Saturn or the Moon then birds are born or indicated as the case may be

If the Dwadasamsas of Mercury (Mithuna or Kanya) are rising on the Lagna occupied or aspected by Saturn or the Moon then birds are born or indicated as the case may be

In the above Saturn indicate birds who live on earth as opposed to birds living in water. The Moon indicates birds on water.

The previous sloka holds good for predicting the colour of the bird. Bhattotpala and Gunakara interpret अश्व Amsa in the sloka as Navamsa

cf साराव०

विहगोदितदङ्गणे ग्रहेण बलिता युते च चरन्ति ।

वैधिशे वा विहगा स्थलाम्बुजाः शशिनिरासिताः प्रमदाः ॥

होरेन्दुसूरिविभिर्विचलस्तरूणां

तोयस्थले तरुशुबोशकृतप्रभेदाः ।

लम्बाद्दृश्यलजलर्क्षपतिस्तु यासां-

स्तावन्त एव सर्वः स्थलतोयजाताः ॥ ८ ॥

Sloka. 8. With the Lagna, the Moon, Jupiter and the Sun, all devoid of strength, the astrologer may announce the springing of trees. Whether they spring in land or water is to be decided from the character of the rising Dwadasamsa, i. e. from the fact of its belonging to a land or watery sign. The trees growing in land or water will be as many as there are Rasis from the Lagna up to the next land or water sign

NOTES

The Lagna, the Moon, Jupiter and the Sun must be powerless. Find the Dwadasamsa of the Lagna. If it be a Vayoni (विद्योनि) sign and at the same time be a land or watery Rasi, then we may say that the trees are either in land or watery places. Suppose it is Makara Dwadasamsa (first half) that is rising. This will indicate a tree in a garden or park. Suppose the Lagna to be 17° in Kanya. Then the rising Dwadasamsa is that of Meena. This will indicate a tree near the river.

If the तन्त्रपति (Tantrapati)—the ruler of the Lagna Dwadasamsa is away from the Lagna, predict the number of the trees by the signs intervening the Lagna and the तन्त्रपति (Tantrapati). According to दशमध्याय (Dashadhyayee), the following is the rule. Find out the Avardaya of the कुण्डली (Kundali). Convert the years, months and days into days. The number arrived at will indicate the number of trees or plants.

Suppose the 14th degree of Mithuna to be rising. Then the rising Dwadasamsa is the 6th in Mithuna Rasi, i. e., Vrischika which is only a watery sign. If at the time the position of Mars (the lord of Vrischika) be Kumbha, the number of trees will be the number of Rasis separation. Thus from the Lagna i. e., from Mithuna to Kumbha i. e., 9. Again, from the sloka of Saravali quoted below, the following has also to be noted. If the lord of the rising Dwadasamsa either occupy his exaltation sign or be retrograde in his motion, the number already obtained should be trebled. If he be in his Vargottamamsa, or his own Dwadasamsa, Navamsa or Drekkana, such number should be doubled. For example, if Mars in the instance cited be retrograde in his motion, or instead of occupying Kumbha be in Makara, his exaltation sign, the number (Makara being the 6th from Mithuna) should be trebled. We shall thus have 24. But if Mars should occupy Mesha Navamsa or Mesha Dwadasamsa of Kumbha, i. e., his own sign, the number of trees will be only 9×2 or 18 and so on.

cf. गारावली

लघाकंजीवचन्द्रैर्यलेः शेषैश्च मूलयोनिः स्यात् ।

स्थलजलभवनविभागा वृक्षादीनां मभेदकराः ॥

स्थलजलयोगो लम्बाद्यावति राशौ तु तेऽपि मायन्तः ।

द्वित्रिगुणत्वं तेषामायुर्द्राव्यमकारोक्तम् ॥

It should thus be understood that in order that a human being should be strong and powerful, the Lagna, the Moon, Jupiter and the Sun should possess strength. Else, the native becomes powerless like a tree and becomes a dependant on others.

अन्तःसारान् जनयति रविर्दुर्भगान् सूर्यवृक्षः

क्षीरोपेतांस्तुहिनकिरण कण्टकाढ्यांश्च भौम ।

नामीशज्ञौ सफलविकलौ पुष्पवृक्षांश्च शुक्र

स्निग्धानिन्दुः कटुकविटपान् भूमिपुत्रस्तु भूयः ॥९॥

Sloka. 9. The Sun generates trees that are inwardly strong (massive); Saturn produces such as are unsightly. The Moon gives birth to those that are sappy, Mars brings forth thorny ones. Jupiter and Mercury produce respectively fruit-bearing and fruitless trees. Venus ushers into the world those that merely blossom but bear no fruit. We have to say again that the Moon makes his trees oily and those produced by Mars have strong-scented boughs.

NOTES.

This must be applied to the horoscope of every landlord. The Sun governs timber and other trees which are inwardly strong. Saturn indicates useless trees, Moon, sappy trees, and Mars, thorny trees or plants. Jupiter governs trees bearing fruits. Mercury governs good trees but not bearing fruit. Venus will produce flowery trees or plants, Moon represents oily trees, while Mars denotes ugly ones.

The land Investments are indicated by the 4th bhava and its lord. Some people are unfortunate in land investment, because the 4th bhava and its lord are weak. Coming to progression (by any system), progressed Moon in any aspect to planets in radix good or bad, will indicate good or bad fortune in the trees or plants indicated as above.

cf. सारावली

भन्त. मारान् वृक्षान् भासुर्दुर्गान् करोति तद्गुणान् ।
क्षीरस्नेहसमेतान् शशी गुरः फलसमेताश्च ॥
कटुकण्डकिनो रधिरः सुदुर्भगान्तराजिजन्माश्च शुक्रः ।
कुसुमफलस्नेहयुतान् सुधञ्च यल्लजितं जनयेत् ॥

Also पद्मर

स्थूलान् जनयति सूर्यो दुर्भगान् सूर्यपुत्रकः ।
क्षीरोपेतास्तथा चन्द्रः कटुस्रगान् धरासुतः ॥
गुरुर्जो सफलान्विप्र पुण्यवृक्षान् भृगोः सुतः ।
नरिसान् सूर्यपुत्रञ्च गुरो ज्ञेयाः सगा द्विज ॥

शुभोऽशुभक्षे रूचिरं कुभूतले
करोति वृक्षं विपरीतमन्यथा ।
परांशके यावति विच्युतः स्वभाद्
भवन्ति तुलपास्तरवस्तथाविधाः ॥ १० ॥
॥ इति वियोनिजन्माध्यायः ॥

Sloka. 10 When the planet presiding over the birth of a tree, being benefic, is in the house of a malefic one, it generates a good tree in a bad place. The result is reversed when the condition is reversed. That is, if the tree producing planet, being malefic, occupy the house of a benefic one, a bad tree will spring up in a good soil. The number of trees of the kind spoken of before will be the number of Dwadasamsas reckoned from the planet's own Dwadasamsa last occupied by it up to the alien one which it now occupies:

NOTES

cf. सारावली

क्र. र. रौम्यगृहस्थो वृक्षमणिष्ठ करोति शुभदेशे ।
रौम्यञ्च पापभवने कुलितदेशे शुभ चापि ॥
व्यामिश्रं शुभभूमौ भवन्ति मिश्राः सदा वृक्षाः ।

स्थलजलपतयमेवा स्थलालजाना तु सभवे दक्षाः ॥
 स्वाशालपराशगामिषु यावत्समया भवन्ति तावन्त ।
 स्थलजा वा जला वा तरयः प्राक् सम्यया प्रवदेत् ॥

V 17—The reader will do well to go through Chapter 53 of मातृकी (Saravali) for detailed information on विजातम (Vijayajama)

॥ अथ निपेकविधिः ॥

कुजेन्दुहेतुप्रतिमाममार्तं गते तु पीडक्षमनुष्णदीधिता ।
 अतोन्मथास्ये शुभपुंग्रहोक्षिते नरेण संयोगमुपैति कामिनी ॥ ११ ॥

Sloka. 11 • The menses of a woman which are due to the interaction of Mars and the Moon, i. e., of bile and blood, set in every month when the Moon is in an अपचस्थान (Apachayasthana, i. e., 1st, 2nd, 4th, 5th, 7th, 8th, 9th or 12th) from the Lagna. But if the Moon occupies a different position, i. e. is in an उपचस्थान (Upachayasthana, 3rd, 6th, 10th or 11th) and is aspected by a benefic male planet, the woman lovingly unites with a man.

NOTES

The Moon governs fluid matter of a woman. Mars signifies the blood of a woman. A combination of the two causes menstruation.

• न (Narena) The word means a man in the true sense, that is one capable of procreation. कामिनी (Kaminini) means a female who can menstruate. पीडित (Peedarish) Rases are अनुपचय (Anupachaya, i) places i. e. 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th houses. उपचय (Upachaya) places are 3rd, 6th, 10th and 11th houses.

By the word सुलग्न (Sulaguna) Jupiter is here meant as he is the only benefic male planet. If the Moon in his transit occupies an उपचय (Upachaya) place and be aspected by Jupiter on the 5th day after menstruation, the woman joins her husband and conceives.

The उपचय (Upachaya) and अनुपचय (Anupachaya) places are to be counted from the Lagna and not from the जन्मराशि (Janma Rasi-Moon's place). It is necessary that Jupiter must throw his aspect on the Moon on the 5th day after menstruation for conception to be possible. Along with this, should any hermaphrodite planet strong in position aspect the Moon in transit, the conception cannot take place. The position of all planets except the Moon should be with reference to the राशि, (nativity at birth).'

If we take a woman's horoscope, it will be seen that there will only be 3 houses where Mars afflicts the Moon. But 2 of them are likely to be पीडक (Peedaksha) houses.

In the following horoscope Mars aspects Kumbha, Vrishabha and Mithuna which happen to be the 7th, 10th and 11th houses respectively. Leaving off the 10th and 11th which are उपचय (Upachaya) places, kumbha is the only Rasi where when the Moon comes in his transit that menstruation is capable of effect in giving or causing conception.

	राशि of a woman		Moon
Saturn			Sun Lagna
Jupiter	Mars	Venus	Mercury

For conception to take place on the 5th or the following night, the Moon by transit on the 5th day after menstruation must receive the aspect of Jupiter without there being any other aspect from a hermaphrodite planet. From the above principle it is possible to deduce whether a woman will have issues or not.

The following additional information is found in other works:—

If, in the case of a woman as soon as she breathes after the stoppage of the menses, the Moon in her orbit should occupy an

Upachaya Rasi and be at the same time aspected by powerful Jupiter, she will have sexual intercourse with her husband. If the Moon in the above sud Upachaya position be aspected by the Sun she will have sexual union with an officer of the King. If the aspecting planet be Mars, the union will be with a voluptuary. If it be Mercury, the intercourse will be with a fickle minded person. If Venus be the aspecting planet it will be with a beautiful lover. If it be Saturn she will have criminal intimacy with an ordinary servant. If the Moon be aspected by several malefic planets, the woman will leave her own house and become a prostitute.

गुणाय

शशिशितिजरेतुक् जगुरिहार्तव योपित
शशिन्यपचयक्षणे धरणिमूनुना वीक्षिते ।
अपत्यननक्षम ह्यपचयाधिते प्रेयसो
बृहस्पतिविष्णोकिने स्वपतिसङ्गमाप्नोति सा ॥
भौमेन युक्ते विटमङ्गिनी स्वात् तिग्माशुना शतजनानुरक्ता ।
मन्देन मृत्वाहितचित्तवृत्ति सर्वेश्व दृष्टे हिमभासि वेद्या ॥

Also सारावली

अनुपचयराशिसरथे कुमुदकरयान्वये रुधिरदृष्टे ।
प्रतिमाम् युवतीनाम् अपतीष्ट रजो युवन्त्येष्टे ॥
इन्दुजलं कुतो गिनैलमसृग्धवाम्भिरिव विभ्र स्वात् ।
पुत्र रक्ते हीने वित्तेन रजः प्रचरन्ते स्त्रीषु ॥
एवं यद्भवति रजो गर्भस्य निमित्तमेव वयिनं तदा ।
उपचयसरथे विपुल प्रतिमाम् दर्शनं तस्य ॥
उपचयभक्षणे शशभृद्दृष्टो गुरुणा मुहुरिदधवाभी ।
पुसा करोति योगविशेषतः शुक्रमदृष्ट ॥
चन्द्रे कुजेन दृष्ट पुष्पवर्णा सह विष्टेन मयोगाम् ।
राजपुत्रेण रविणा रविनेनाप्नोति मृत्येन ॥
एवंकेन पक्ष स्वाद् दृष्टनान्यैः कुशादिभिः शर्प ॥
सर्वे स्वगृह गच्छन्ति वेद्यापदं पुनरिति ॥

यथास्तराशिर्मिधुनं समेति तथैव वाच्यो मिधुनप्रयोगः ।

असद्ब्रह्मालोकितमयुतेऽस्ते सरोपदृष्टे सविलासहाम् ॥ १२ ॥

Sloka 12. The kind of copulation that the native can have is such as it is with the creature typified by the 7th Rasi. If the अस्तमसि (Asta Rasi) or the 7th house from the अधान (Adhana) Lagna be aspected or occupied by a malefic planet, the union will be in wrath, but if the अस्तलम् (Asta Lagna) be aspected or occupied by benefic planets, the union will abound in amorous play and laughter

NOTES

It should be noted that the twelve Rasas are Night and Day Signs. Night signs represent enjoyment in darkness and Day signs enjoyment in the presence of light either of a lamp or of the Moon

Further, Mesha and Vrishabha represent the enjoyment of a quadruped of the ram and buffalo kind. Mithuna, Kanya, Tula, Dhanus first half and Kumbha represent the enjoyment of a human being. Vrischika and Makara (latter half), Kataka and Meena—*क्षेत्र* (Ksetra)—represent copulation among centipeds, which is bad. Simha (Lion) represents an enjoyment by force. Why? Because, the lion is a forcible animal. Makara (1st half) is very good for enjoyment and so on. A combination of the above two ideas will come to this: consider that Mesha represents the 7th house at the time of enjoyment. A man and woman under such circumstances enjoy each other like a quadruped in darkness. Similarly for the rest.

If malefics aspect or occupy the 7th house from the अधानलम् (Adhana Lagna), then the enjoyment takes place much against the wish of one of the two.

Another interpretation—If malefics aspect or occupy the 7th, the woman concerned gets into anger *after satisfaction* if Mars should be the planet concerned *without satisfaction or enjoyment* if Saturn be the occupying or respecting planet. If the Sun be the malefic concerned, there is a *repulsion at the outset itself*. If benefics aspect or occupy the 7th, then the union will be followed by *विनोद* (Vilasa) and *हान* (Hasa), i.e. real conjugal bliss.

Upachaya Rasi and be at the same time aspected by powerful Jupiter, she will have sexual intercourse with her husband. If the Moon in the above sud Upachaya position be aspected by the Sun, she will have sexual union with an officer of the King. If the aspecting planet be Mars, the union will be with a voluptuary. If it be Mercury, the intercourse will be with a fickle minded person. If Venus be the aspecting planet, it will be with a beautiful lover. If it be Saturn she will have criminal intimacy with an ordinary servant. If the Moon be aspected by several malefic planets, the woman will leave her own house and become a prostitute.

गुणान्तर

प्रशिक्षितिजहेतुः जगुतिहार्तव्यं योपित
 प्रशिन्यपचयक्षणे धरणिमनुना वीक्षिते ।
 अपत्यवतनक्षमं ह्यपचयाधिते प्रेयसो
 बृहस्पतिविष्णोकिने स्वपतिसङ्गमाप्नोति सा ॥
 भौमेन युक्ते विटमङ्गिनी स्यात् तिग्माशुना राजजनानुरक्ता ।
 मन्देन भृत्याहितचित्तवृत्ति सर्वेष्ट एते हिममामि वेद्या ॥

Also सारावली

अनुपचयराशिमध्ये कुमुदाकरधान्यवे रघिरदष्टे ।
 प्रतिमाम युवतीना भूयतीह रजो युवन्त्येके ॥
 इन्दुर्जल उज्जोन्मिर्लभसम्पदवाग्निरिय पित्त स्थान ।
 एव रक्ते हीने पित्तेन रजः प्रवर्तते स्त्रीषु ॥
 एव यद्भवति रजो गर्भस्य निमित्तमेव वक्षितं तत् ॥
 उपचयसंस्थे विपुल प्रतिमाम दर्शनं तस्य ॥
 उपचयभषणे दासभद्रदष्टे गुरणा मुहुरिधवामौ ।
 पुसा करोति योग विशेषतः शुक्रमदष्ट ॥
 चन्द्रे कुजेन दष्टे पुष्पवती सह विटेन भयोगम् ।
 राजपुरुषेण रविणा रविजेनाप्नोति भृत्येन ॥
 मर्कटेन पक्षे स्याद् दष्टेनान्येः कुजादिभिः पापैः ।
 स्वर्दे स्वर्गदृष्टे स्वर्गदृष्टे गच्छति वेद्यापद् युपति ॥

यथास्तराशिर्मिथुनं समेति तथैव वाच्यो मिथुनप्रयोगः ।

असद्ग्रहालोकितमयुतेस्ते मरोपदष्टे सधिलामदाम ॥ १२ ॥

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NOTES

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cf मातृवर्ग

द्विपदादयो विलम्बानुत्त कुर्वन्ति सतमे यद्वत् ।
तद्वत्स्त्रीपुरुषाणां गर्भाधाने यमादेश्यम् ॥
अस्तेऽशुभयुतदृष्टे सरोपकल्ह भवेद्ग्राम्यम् ।
सौम्य सौम्यैः सुरतं वास्यायनसंप्रयोगिनाल्लशतम् ॥

रवन्दुशुक्रावार्जै स्वभागगैर्गुरौ त्रिकोणोदयमंस्थितेऽपि वा ।
भयत्यपत्यं हि विबीजिनामिमे करा हिमांशोर्विदृशामिनाफला ॥१३॥

Sloka. 13 When the Moon and Mars (in the case of a woman) or the Sun and Venus (in the case of a man) occupy their own house or their Navamsas, there will be a conception of an offspring. Conception will equally take place when Jupiter occupies the Lagna or one of the Thrikona houses. These planetary conjunctions fail of effect with regard to people void of virility, just as the Moon beams in the case of the blind

NOTES

The commentator Jhottolal explains that it is not necessary that all the four foregoing planets should be simultaneously in their Navamsas for conception to take place, it is enough that the Sun and Venus are in their Navamsas in the ३११ (Upachaya) houses of the male or the Moon and Mars occupy their own Navamsas in the ३१४ (Upachaya) places of the female

If Jupiter is true to the ज्ञान (Adhara) Lagna, the union is likely to bear fruit विबीजना (Vibeejinam) here means of those who have lost their seed or potentiality on account of old age, accident or operation *

cf गुणात्

स्वर्क्षाशगौ रविकची सशर्ला तराणां
चन्द्रामृतानुपचये यदि चाङ्गनानाम् ।
वाचस्पतानुपचयात्मजधर्मगे वा
गर्भाय सभवति तत्र रविप्रयोग ॥
य एते कथिता योगा गर्भोन्नयदेहये ।
निष्फलानि विबीजनानमुद्धृता विदृशामिव ॥

Also गगनवली

उपचयगौ रविशुक्रौ बलिनौ पुंसः समांशसंप्राप्ते ।
युक्तेर्वा कुजचन्द्रौ यदा तदा गर्भसंभवो भवति ॥

Also रज्ज्वाक

बलयुक्तौ स्वगृहांशेष्वर्कमितापुपचयशङ्कौ पुंसाम् ।
स्त्रीणां वा कुजचन्द्रौ यदा तदा गर्भसंभवो भवति ॥

The above combinations need not necessarily be with respect to the male or female. They may also be with respect to the time of conception or Adhana Lagna (अराधनलग्न).

cf. गगनवली

शुक्रार्कभौमशशिभिः सांनोपचयस्थितैः सुरेष्ट्ये वा ।
धर्मोदयात्मजस्य चलति गर्भस्य संभवो भवति ॥

Also शीतक

आधानलग्नादपेन्दुमितभौमा निजांशकाः ।
कुर्वन्त्युपचये प्राप्ता निपेकं सफलं मुने ॥

Another meaning can also be attributed to the sloka as follows—

इडायां चन्द्रमाः प्रोक्ताः पिङ्गलायां च भास्करः ।

So रवि-Ravi in the sloka means (पिङ्गल) Pingala and इन्दु Indu means इडा (Ida) These are the winds passing through the right and left nadis नाडि (arteries and veins—). सुक्रावनिज Sukraavanija will mean semen and blood or the male and female energy. The sloka will then mean

(i) If the author of conception has, at the time of connection, strong wind passing through the right नाडि, then the female will conceive a male child and if in the left a female child.

(ii) If semen be greater, the female will conceive a male child and if blood, a female child.

In the case of equality of wind in the right and left nadis or of the semen and blood, the female will conceive a eunuch.

cf. गन्धहोरा

वामया संचरन्वायुर्नाडिया जनयति स्त्रियम् ।
पुमांसमन्यया वय्युराधान इति केचन ॥

Also गङ्गिन

रणेऽधिके श्रीपुरपक्ष शुक्ले नपुसक शोणितशुक्लसाम्ये ।

यस्मादत शुक्लविष्टद्विदानी निषेवितन्यानि रम्यायनानि ॥

2nd quarter of शीत

तत्रम्बाशगते जीवे तन्निशोगगतेऽपि वा ।

सफल तद्विजानीहि सुतमध्ये विशेषतः ॥

दिवाकरेन्द्रो सरगौ कुजार्कजौ गदप्रदौ पुंगलयोपितोस्तदा ।

व्ययस्वर्गौ मृत्युरौ युतौ तथा तदेकदृष्ट्या मरणाय कल्पितौ ॥१४॥

Sloka 14 Mars and Saturn in the 7th place from the Sun bring illness upon the husband The two planets in the 7th place from the Moon afflict the wife with disease They bring on death if they be in the 12th and the 2nd place of the Sun in the one case and of the Moon in the other If one of them be in conjunction with the Sun or the Moon and the other aspect the Sun or the Moon, they likewise cause death

NOTES

(1) If Mars and Saturn occupy the 7th place from the Sun at the time of copulation the man is likely to suffer very much from venereal complaints

	Saturn		
			Mars
Sun			
		Moon	

(2) If Mars and Saturn occupy the 7th place from the Moon at the time of copulation it is the woman that would suffer.

Another meaning—(3) If Mars occupy the 7th from the Sun, and Saturn, the 7th from the Moon, the man and woman will respectively fall ill. [See chart in the previous page]

In other words the above cases can be briefly put thus :

(a) Sun opposition Mars and Saturn ,

(b) Moon opposition Mars and Saturn .

(c) Sun opposition Mars . and Moon opposition Saturn.

If any such yoga as mentioned above happens to be in the radix of a native, we may safely say that the native is bound to suffer from venereal diseases. This is exactly the western principle also

If Mars and Saturn at conception be on both sides of the Sun, i.e., 12th and 2nd from the Sun or 12th and 2nd from the Moon the death of the man or the woman should be predicted. In the above principle, Mars should be in the 12th and Saturn in the 2nd. It is an important principle that Saturn in the visible half of the zodiac will increase the life. Hence, in the present instance if the life is to be cut short, Saturn should be in the 2nd alone. कुजार्कजौ युतौ तम तदेकदृष्टा (Kujarkajau yutau tatha tadeka drishtya) means Mars must be in conjunction with the Sun and Saturn in opposition or in the 4th from the Lagna. Then it will cause death. This amounts to

(1) Sun conjunction Mars square Saturn or (2) Sun conjunction Mars opposition Saturn causes death of male

Saturn							Saturn
	(1)				(2)		
Mars Sun				Mars Sun			

(3) Moon conjunction Mars square Saturn or

(4) Moon conjunction Mars opposition Saturn causes death of female

(5) Sun conjunction Saturn square Mars or

(6) Sun conjunction Saturn opposition Mars causes death of male

							Mars
		(5)			(6)		
Saturn Sun			Mars	Saturn Sun			

(7) Moon conjunction Saturn square Mars or

(8) Moon conjunction Saturn opposition Mars causes death of female

cf. पुण्यकर

भामदानी स्मरणी शशिभान्वो स्त्रीनरयोग्यौदा क्रमः ॥
मध्यगतौ मृतिदौ कुम्भान्वयोस्त्री च तथैकतरे क्षियुर्लोक ॥

I or some more similar yogas of also मानसब्रजानक
मन्दारयो सप्तमराशिमस्वयोर्यदा निषेका मरण तत्र पितुः ।

रथ शशाङ्कावथ तज्जनन्या एकन रोगा पुरपप्रवाणः ॥

यदा हिमाशुष्ययोगो दिवाकरभिक्षं गतो भूतनयश्चतुर्थः ।

मृत्युस्तदा नभवते इभाम्या शम्भेण सीरण तु बन्धनन ॥

मृत्यकर शीतकर खरि फे सुप्रस्थित सूर्यसुतं नभाम ।

नगर्भसमूतिरिह प्रदिष्टा यागै समीप्ये प्रवदन्ति कृच्छात् ॥

मृत्स्थितमाक्ष्णकरः कुतो वा सक्षणमूर्तिविधुरि पगो वा ।

वृथा पल स्वाधुरतापचारे पाचाश्रितैर्यादिभिरत्र पुसाम् ॥

दिवाकेशुक्रा पितृमातृसंज्ञितौ शनश्चरेन्दु निशि ताद्विपर्ययात् ।

पितृव्यमातृष्वसृसंज्ञितौ तु तानथौजस्युगमर्क्षगतौ तयो शुभौ ॥१५॥

Sloka. 15. The Sun and Venus are termed father and mother respectively of the seed sown during the day; Saturn and the Moon during the night. Failing to play the rôle of parents each of these pairs of planets get the designation of paternal uncle and maternal aunt. They become propitious to the pair they represent when they occupy the odd and even signs (the male among them being in the odd, the female in the even).

NOTES

The Sun represents the father at day time, and Venus, the mother, Saturn, the paternal uncle, and the Moon, the mother's sister. At night time, Saturn represents the father, Moon, the mother, the Sun, the paternal uncle, and Venus, the mother's sister. If the Sun is in an odd sign, and Venus in an even one, it is good for both the man and the woman. Similarly, Saturn in an odd sign and the Moon in an even one is good for paternal uncle and maternal aunt.

The Sun and Saturn are planets that stay tolerably for a long period in a sign, viz., 30 days and 30 months respectively. If the above principle is applied, it becomes fallacious as there cannot be so many deaths among those born during the periods when the planets in their transits complete their passage in that sign. It should therefore be taken as *भोगाव* (Ojhaav) and not *भोगाधि* (Ojhaas). Then it will prove correct.

Cf. मातरं

दिग्मे मातापितरौ शुक्रवी शशिद्वयी निशावां च ।

मातृभगिनीपितृभ्यो विपरीतार्त्तितौ यवनेः ॥

दिग्मे निषिद्धस्य जातस्य चेति शेषः । एवं निशावामित्यपि ।

लगाद्विषमक्षतः पितुः पितृभ्यस्य सेचरः दानः ।

मातृभगिनीदत्तन्योः समगृहगोऽन्ये तथा भेषु ॥

अन्यभोगवैपरीत्येषु मातृपितृादिषु अन्यः विपरीतफलः । अस्मत् इत्यर्थः ।

श्रीतज्योतिषि गोपितोनुपचयस्पर्शान् कुजेनेक्षिते

जाते गर्भफलप्रदं खलु रजः स्यादन्यथा निष्फलम् ।

दृष्टेऽसिन् गुरुणा निजोपचयगे कुर्यान्निपेकं पुमान्

अत्याज्ये च समूलभे शुभगुणे पर्वादिकालोज्झिते ॥१६॥

Sloka. 16 If a woman's menses set in when the Moon is in an उपचय place and aspected by Mars, they become favourable to conception and not otherwise. The husband should sow the seed when the Moon occupies an उपचय house and is aspected by Jupiter. This is to be done at an unexceptionable Lagna with many good points in its favor and unconnected with पूर्व and other objectionable periods of time.

NOTES

The 1st quarter of this sloka reads thus in पञ्च विधा

अत्याज्ये समये शुभाधिक्युते पर्वादिकालोज्झिते.

But the reading in the text is the more generally accepted one

A few of the objectionable periods are

(a) Nakshatras मरणा, वृत्तिरा, आदा, आयेता, पूर्वागता and पूर्वाभाषा

(b) अष्टमी and other Vishtiriktras, and

(c) Sankrama and such other sacred days, fasting days, birth days, anniversary days and their previous ones. For detailed information, see Muhurtila Sastras

विभावरीपोडशभामिनीनां ऋतूद्गमाद्या ऋतुकालमाहुः ।

नाद्याश्चतस्रोत्र निपेकयोग्याः पराश्च युग्माः सुतदा प्रशस्ताः ॥१७॥

Sloka. 17. The first 16 nights from the menstruation of a woman are termed the season. The first 4 are not fit for impregnation. The other nights—those that are even—are recommended as conducing to the conception of a male offspring.

NOTES

There is a difference of opinion for describing the first four days as unfit for impregnation. Some hold 'ऋतुर्गुणोत्पत्तिरा' while others hold 'ऋतुर्गुणोत्पत्तिरा'. For impregnation, purity of the womb is desired.

अमृक्षोपं विशुद्धं तत्त्वनिष्ठां तत्त्वधारिणीम् ।
यत्तेशक्तिमतो धीनिर्विद्वता योपिता भवेत् ॥

At this time the female is supposed to attain the following qualifications

cf. Vahat

क्षमप्रसन्नवदनां स्फुर श्रोणिपयोधराम् ।

श्रमाशिक्षुक्षी पुंस्त्रिमां प्रियादुमनी क्षियम् ॥

For this and the following sloka, see ॥१८॥ for more information

पुत्रोल्पायुर्दारिका वंशकर्ता वन्ध्या पुत्रः सुन्दरीशो विरूपा ।

श्रीमान् पापा धर्मशीलस्तथा स्त्री सर्वज्ञः स्यात्तुर्वरात्रे क्रमेण ॥१८॥

Sloka. 18. The offspring conceived during the 13 nights commencing with the 4th after menstruation, will be of the following description. If conceived on the 4th night, it will be a short-lived son; if on the 5th, a girl, if on the 6th, a founder of a family, if on the 7th, a barren female, if on the 8th, a son, if on the 9th, a beautiful female, if on the 10th, a lord, if on the 11th, a deformed female, if on the 12th, a fortunate son, if on the 13th, a sinful female wretch, if on the 14th, a virtuous son, if on the 15th, the very goddess of fortune, and if on the 16th, an all-wise son

अष्टमाष्टममे सूर्ये निषेकक्षति सुतोद्भव ।

अथवाऽऽधानलग्नातु त्रिकोणस्थे दिनेश्वरे ॥ १९ ॥

Sloka. 19 When the Sun is in the 3rd place from the Nishkeka-Lagna निषेकलग्न, there will be the birth of an issue. The same result may be expected when the Sun occupies a Trikona Rasi त्रिकोणराशि from the Adhana भागान् or Nishkeka Lagna निषेकलग्न.

असिन्नाधानलग्ने तु शुभदृष्टयुतेऽथवा ।

दीर्घायुर्मग्नवान् जात सर्वविद्यान्तमेप्स्यति ॥ २० ॥

Sloka. 20. When this अधानलग्न Adhana Lagna is aspected or occupied by a benefic planet, the son born will be long-lived and prosperous and will attain proficiency in all branches of knowledge.

ओजश्चै पुरुषांशकेषु बलिभिर्लग्नार्कगुर्विन्दुभि

पुंजन्म श्रवदेत् समांशकगर्तयुग्मेषु तैर्येपितः ।

गुर्वर्कां विषमे नरं शशिसितौ वक्रश्च युग्मे स्त्रियं

अंशस्था बुधमीक्षणाच्च यमलौ कुर्वन्ति पक्षे स्वके ॥२१॥

Sloka. 21 With the Lagna, the Sun, Jupiter and the Moon strong in an odd sign and in a Navamsa owned by an odd sign, the astrologer should declare the birth of a male child. If the Lagna and the planets above-named be in an even sign and in a Navamsa owned by an even sign, the birth of a female child is announced. Jupiter and the Sun in an odd sign (irrespective of the Navamsas occupied) produce a male child. The Moon, Venus and Mars in an even sign (irrespective of the Navamsas they may be in) make for a female child. These five planets occupying a Navamsa owned by a dual Rasi, and at the same time aspected by Mercury, produce twins corresponding to the character of the dual Rasi to which the Navamsa may happen to belong, that is to say, both males if the Navamsa belongs to a male dual Rasi, Mithuna or Dhanus, both females if the Navamsa be owned by a female dual Rasi, Kanya or Meena, male and female when the Navamsas are of both kinds.

NOTES

If male as well as female planets occupy Navamsas of dual signs, one being an odd dual sign and one even, for instance,

Mithuna and Meena, or Dhanus and Kanya, a twin is likely to be born, one being a male and the other a female.

cf. सारावली

विषमे विषमांशगता होराशशिर्जावभास्करा बलिनः ।

कुर्वन्ति जन्म पुंसो समे समांशे युवतिनरजन्म ॥

ओजश्चै गुरुसूर्यो बलिनौ पुंसः समे मितेन्दुदुजा ।

कन्यानां जन्मकरा शर्माधाने स्थिता बलिनः ॥

मिथुने चापिऽर्कगुरु बुधदष्टौ दारकद्वयं कुरतः ।

स्त्रीयुग्मे कन्यायां सितशशिभौना द्वये च बुधदष्टाः ॥

Also लघुनातक

विषमक्षे विषमांशे संस्थिताश्च गुरुशशाङ्गलगाकोः ।

पुंजन्मकरा समेषु योपितां समनवांशगताः ॥

बलिनौ विषमऽर्कगुरु नरं स्त्रियं समगृहे कुजेन्दुसिताः ।

यमलं द्विशरीरांशेष्विन्दुजदष्ट्या स्वपक्षसमौ ॥

विहाय लघं विषमर्क्षसंस्थः सौरोपि पुंजन्मकरो विलगात् ।

प्रोक्तग्रहाणामवलोक्य वीर्यं वाच्यं प्रसूतौ पुरुषोद्भवा वा ॥ २२ ॥

Sloka 22. Saturn not being in the rising sign but occupying an odd house therefrom, also brings about the birth of a male child. Thus the issue should be declared to be male or female upon ascertaining the preponderance in strength of the several planets above mentioned influencing birth.

NOTES

The latter half of the sloka is applicable not only to the first half but also to the previous sloka.

cf. गारावली

लग्ने मुख्या विषमे शनिधरः पुरुषजन्मदो भवति ।

योगे विहगस्य बलं संवीक्ष्य घटेश्वरं स्त्रियं चाऽपि ॥

It may here be observed that these slokas viz. 21 & 22 propound fourteen male and fourteen female yogas, viz:

8 of each in the first half of sloka 21

Sloka. 20. When this अधानलग्न Adhana Lagna is aspected or occupied by a benefic planet, the son born will be long-lived and prosperous and will attain proficiency in all branches of knowledge.

ओजश्चै पुरुषांशकेषु बलिभिर्लघार्कगुर्विन्दुभि

पुंजन्म प्रवेदेत् समांशकगतर्युग्मेषु तैर्योपितः ।

गुर्वर्कां विषमे नरं शुशिसितौ वक्रश्च युग्मे स्त्रियं

अंशस्था बुधनीक्षणाच्च यमलौ कुर्वन्ति पक्षे स्त्रके ॥२१॥

Sloka. 21. With the Lagna, the Sun, Jupiter and the Moon strong in an odd sign and in a Navamsa owned by an odd sign, the astrologer should declare the birth of a male child. If the Lagna and the planets above named be in an even sign and in a Navamsa owned by an even sign, the birth of a female child is announced. Jupiter and the Sun in an odd sign (irrespective of the Navamsas occupied) produce a male child. The Moon, Venus and Mars in an even sign (irrespective of the Navamsas they may be in) make for a female child. These five planets occupying a Navamsa owned by a dual Rasi, and at the same time aspected by Mercury, produce twins corresponding to the character of the dual Rasi to which the Navamsa may happen to belong, that is to say, both males if the Navamsa belongs to a male dual Rasi, Mithuna or Dhanus; both females if the Navamsa be owned by a female dual Rasi, Kanya or Meena, male and female when the Navamsas are of both kinds.

NOTES

If male as well as female planets occupy Navamsas of dual signs, one being an odd dual sign and one even, for instance,

Mithuna and Meera or Dhanus and Kanya, a twin is likely to be born, one being a male and the other a female

८१ सारावली

विषमे विषमाशगता होराशशिर्जावभास्करा बलिन ।

कुर्वन्ति जन्म पुंसा समे समाक्षे युवतिनरजन्म ॥

भोजर्धे गुरसूर्यौ बलिनो पुस समे मितेन्दुज्जा ।

कन्यानां जन्मकरा गर्भाधाने स्थिता बलिन ॥

मिथुने चापेऽर्कगुरु बुधदष्टो दारकद्वय कुरत ।

स्त्रीयुग्म कन्याया सितशशिमौमा रूपे च बुधदष्टाः ॥

Also लघुनातर

विषमर्धे विषमाक्षे सखिताश्च गुरशशाङ्गलमाकाः ।

पुजन्मकरा समेषु योपिता समनवाशगता ॥

बलिनो विषमेऽर्कगुरु नर स्त्रिय समगृहे कुजेन्दुसिता ।

यमल द्विशरीराशेष्विन्दुजदष्टा स्वपक्षसमो ॥

निहाय लग्नं विषमर्धसंस्थः सौरोपि पुंजन्मकरो निलग्रात् ।

श्रोक्तग्रहाणामवलोक्य वीर्यं वान्यं प्रसूतौ पुरुषोद्भवा वा ॥ २२ ॥

Stoka 22 Saturn not being in the rising sign but occupying an odd house therefrom, also brings about the birth of a male child. Thus the issue should be declared to be male or female upon ascertaining the preponderance in strength of the several planets above mentioned influencing birth

NOTES

The latter half of the stoka is applicable not only to the first half but also to the previous stoka

८१ सारावली

लग्नं गुर वा विषम दैनश्च गुरगान्मदो भवति ।

योगे विहगस्य बल सवाक्ष्य यदेतर स्त्रिय चाऽपि ॥

It may here be observed that these stoka 21 & 22 pronounce fourteen male and fourteen female yogas, viz. 6 of each in the first half of stoka 21

3 of each in the 3rd quarter thereof

2.....Do 4th quarter thereof, and

1.Do in sloka, 22

Before making any prediction in this connection both the yogas should be carefully weighed and that which has a preponderating influence predicted.

अन्योन्यं यदि पश्यत् शशिरवी यद्यार्किसौम्यावपि

वक्रो वा समगं दिनेशमसमे चन्द्रोदयौ चेत् स्थितौ ।

युग्मौजर्क्षगतावपीन्दुशशिजौ भूम्यात्मजेनोक्षितौ

पुंभागे सितलग्नशतकिरणाः पद् क्लीनयोगास्त्वमे ॥२३॥

Sloka. 23. The following are the six planetary positions tending severally to the production of a eunuch:—

(1) The Sun and the Moon in opposition and therefore mutually aspecting.

(2) Mercury and Saturn in opposition and so mutually aspecting.

(3) Mars in opposition to the Sun, the Sun being in an even sign; or the Sun in an even sign, being aspected by Mars (Mars being in any sign); or, in other words, the Sun in an even sign in opposition or square to Mars or in quincunx aspect.

(4) The Moon and the Lagna being in odd signs and aspected by Mars (which means affliction by Mars being in square to one and in quincunx to another).

(5) The Moon in an even sign and Mercury in an odd sign both being aspected by Mars; and

(6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs.

NOTES

		Sun				Sun	
	3(1)			Mars	3(2)		
	Mars						

	Lagna				Lagna		
	4(1)				4(2)		
Mars			Moon				
				Moon			Mars

Moon					Mercury		
Mercury	5(1)				5(2)		Moon
			Mars	Mars			

The above six Yogas at the time of copulation will result in nothing. In other words, the coition will be fruitless and if any of the above Yogas are found in the horoscope of a male or female the native will not be capable of producing or bringing forth issues. (This is the real meaning of वीर-क्लेबा)

A closer examination of this sloka will lead us to the following conclusions —

- (1) The Sun and the Moon in opposition (or पूरुषा Poomim),
 - (2) Saturn in opposition to Mercury (Two hermaphrodite planets in opposition),
 - (3) Mars afflicting the Sun in an even sign,
 - (4) The Moon and the Lagna both in odd signs in affliction with Mars,
 - (5) Mars afflicting the Moon in an even sign and also Mercury in an odd sign and
 - (6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs or male Rasis
- are most unfavorable and detrimental to conception

Also मरावली

अन्योन्य रविचन्द्रौ विपमर्क्षगता निरीक्षेते ।
 इन्दुजरविपुत्रो वा दृष्टौ बलिर्ना नपुसक कुरुत ॥
 पश्यति वक्र समभे सूर्य चन्द्रोदयो च विपमर्क्षे ।
 यथेव गर्भस्थ ज्ञीयो मुनिभि समादिष्ट ॥
 ओजसमराशिसंस्थौ जेन्दू पण्ड कुजेक्षितौ कुरुत ।
 नरभे विपमनवाशे होरेन्दुबुधा मितार्किदृष्टा वा ॥

These eunuch yogas take effect only in the absence of male and female yogas. They are to be predicted from the Adhama Lagna or प्रथम (Prasna Lagna) and not from horoscopes. And if they be predicted from horoscopes of the last child and if these yogas should exist therein, then the mother will bear no more. The author of the दशमाम्नी (another commentary for Brihat Jataka) after commenting on the sloka says एव पदार्थायाग उक्ता नवबलमाधाप्रभ लक्षणा नपुमनन्मगवरा जातस्य नमगने गति चरगतनिवृत्तिकरा दक्षिणि ।

The commentator of Brihatjataka twists this sloka so as to bring it in line with the slokas he quotes from Badarayana which are given below —

अन्योन्य रविशशिनैविपमा विपमर्क्षगौ निरीक्षेते ।
 इन्दुजरविपुत्रौ वा तथैव नपुसक कुरुत ॥

वक्रो विपमे सूर्य समगश्चैव परस्परालोकात् ।
 विपमक्षे लग्नेन्दु समराशिग कुचोवलोकयति ॥
 बुधचन्द्रा कुजदृष्टे विपमक्षसमक्षेगा तथैवोक्तौ ।
 भोजनवाशकसस्था लग्नेन्दुसिताम्रथैवोक्ता ॥

The English rendering in accordance with the commentator would then be as follows

The following are the six planetary positions tending severally to the production of a eunuch —

- (1) The Moon and the Sun respectively in an even and an odd sign mutually respecting
- (2) Saturn in an even sign and Mercury in an odd one respecting each other
- (3) Mars in an odd sign respecting and being respected by the Sun in an even sign

(4) Mars in an even sign respecting the Moon and the Lagna in an odd sign

(5) The Moon in an even sign and Mercury in an odd sign being respected by Mars and

(6) Venus Lagna and the Moon occupying male Navamshas

युग्मे चन्द्रसिताम्रथौजभवने स्युर्गारजीयोदया

लग्नेन्दु नृनिरीक्षितौ च समर्गा युग्मेषु वा प्राणिनः ।

कुर्युस्त मिथुनं ग्रहोदयगतान्त्र्यंगांशकान्पश्यति

स्वांशे जे त्रितयं ज्ञगांशकयशाद्युगमन्त्रमिथः समम् ॥२४॥

Sloka 21. The Moon and Venus in even signs with Mars, Mercury, Jupiter and the Lagna in odd signs cause the formation of a twin embryo. The rising sign and the Moon being in even signs and aspected by any male planet cause also twins. Mercury, Mars, Jupiter and the Lagna being in even signs and possessed of strength likewise lead to a twin fetus being conceived in the womb. There will be a trio of embryos con-

ceived when Mercury in his own Navamsa aspects all planets and the Lagna, or if the Lagna and all the planets occupy Navamsas belonging to dual signs. Two out of these triplets will have their sexes determined by the character of the Navamsa occupied by Mercury—being males if the Navamsa is that of Mithuna, and females if the Navamsa is owned by Kanya. The triplets will be of one and the same sex if all the Navamsas concerned are owned by dual signs of the same sex, i.e., the trio will be all males when the Navamsas are those of Mithuna and Dhanus, females, when the Navamsas are those of Kanya and Meena.

NOTES

There are three yogas mentioned in this sloka for the birth of twins. In the first yoga two female planets are in even signs, while Lagna, Mercury, Mars and Jupiter are in odd signs. In the second yoga a male planet (the Sun, Mars or Jupiter) must respect the Lagna and the Moon both these being in even signs. In the third yoga Mercury, Mars, Jupiter and the Lagna must be powerful in even signs.

ॐ नारायण

लग्ने समराशिगते चन्द्रे च निरीक्षिते चतुर्थे ।

गगनसदा वक्तव्य मिथुन गर्भस्थितं नित्यम् ॥

समराशौ शशिसितयोर्विषमे गुरुवक्त्रसौम्यलग्नेषु ।

द्विशरीरे वा बलिषु प्रगन्ते स्त्रीपुरुषमत्रैव ॥

द्विशरीराशक्पुङ्गवन् ग्रहान्विलग्नं च पश्यतीन्दुसुते

मिथुनाशे कन्यका द्वौ पुरुषौ सितयमेव स्यात् ॥

द्विशरीराशक्पुङ्गवन् ग्रहान्विलग्नं च पश्यतीन्दुसुते

कन्याशे द्वे कन्ये पुरुषश्च निषिध्यते गर्भे ॥

मिथुने धनुःराशकान् ग्रहान्विलग्नं च पश्यतीन्दुसुते

मिथुनाशस्थश्च यदा पुरुषत्रितयः तदा गर्भे ॥

कन्यामीनाशस्थान् विहगानुदयं च युवतिभागागतं ।

पश्यति त्रिशिरगुतनयं कन्यात्रितयः तदा गर्भे ॥

In the first line of the sloka in the text some books read 'युग्मे ऋद्रमिता तवीचमन' for 'युग्मे चद्रमितावधीचमने'

धनुर्धरस्यान्त्यगते विलम्बे ग्रहैस्तदंशोपगतैर्विलिष्टै ।

जेनाकिंणा वीरिययुतेन दृष्टे सन्ति प्रभूता अपि कोशसंख्याः ॥२५॥

Sloka. 25 Many are the embryos encased in the embryonic bag when the rising sign is the last Navamsa of Dhanus and the planets are strong in the Navamsa owned by Dhanus and when the Lagna is aspected by Mercury and Saturn in their strength

NOTES

(वृषाकिंणा is another reading for जनाकिंणा

If the last Navamsa of Dhanus is rising, then more than three children are possible in the case of dogs, etc. The commentator Bhattotpatha is of opinion that the word प्रभूत (Prabhutah) may mean 5, 7 or 10 '५ । सप्त दश या र्यम सभर्तन्ति'

द्विशरीरांशसंयुक्तान् ग्रहान् लग्नं च पश्यति ।

कन्यांशकगतश्चान्द्रिर्गर्भस्थं त्रितयं वदेत् ॥ २६ ॥

युग्मांशकस्तु कन्यैका द्वौ पुमांशौ च गर्भजाः ।

युग्मांशगान्विलग्नं च गर्भस्थाः पुरुषास्त्रय ॥२७॥

कन्यायुग्मांशकोपेतास्तथा युग्मांशगो बुधः ।

कन्यानवांशक सौम्यस्तिस्त्रो गर्भगताङ्गनाः ॥ २८ ॥

Sloka 26 When Mercury in a Navamsa owned by Kanya-Ka-nya aspects the other planets and the rising sign, each of which is in a Navamsa owned by a Kanya-Ka-nya, the children should be three to be in the womb.

Sloka 27 If Mercury occupying a Navamsa belonging to Mithuna aspects the other planets and the rising sign, in the position described in the previous Sloka, a female and two males are in the womb. If

Mercury in a Mithuna Navamsa should aspect the planets and the rising sign every one of which also occupies Mithuna Navamsa, there will be three males in the embryo.

Sloka. 28. Mercury in a Mithuna Navamsa aspecting the other planets, and the rising sign occupying the Navamsas owned by any of the two signs Kanya and Mithuna will tend to produce the same result. But if Mercury be in a Navamsa owned by Kanya and aspect the other planets and the rising sign in the positions described in the foregoing sloka, there will be three females in the womb

NOTES

These are mere repetitions of what has already been stated in slok 24 *supra*.

द्विस्वभावगतावर्कगुरु बुधनिरीक्षितो ।

पुंगुगं कुरुतस्तद्वत् शशिशुक्रमहीसुताः ॥ २९ ॥

कुर्वन्ति स्त्रीयुगं तत्र यलावलविशेषत ।

स्त्रीनपुंसकरश्चान्द्रिः पुनपुंसकरोर्कजः ॥ ३० ॥

Slokas. 29 and 30. The Sun and Jupiter in a dual sign aspected by Mercury generate male twins. The Moon, Venus and Mars in a similar position produce twin females. In such cases, according to his peculiar strength or weakness, Mercury tends to produce a female hermaphrodite while Saturn produces a male one.

cf. शुभजातः

रविश्रीया शुभधनुर्नवांशस्थो बुधेक्षितो ।

पुंगुगं मीनकन्यांशस्थितो पुंस्त्रीयुगं वदेत् ॥

मीमेन्दुशुक्रा मीनस्त्रीनशांशस्थो बुधेक्षितः ।

स्त्रीयुगं चापयुगांशे गोमे पुंस्त्रीयुगं भवेत् ॥

निपेककाले चन्द्रार्कावन्योन्यं यदि पश्यतः ।

तथैव चन्द्रमन्दौ वा ह्यीवजन्मप्रदौ तथा ॥ ३१ ॥

Sloka 31. If at the time of impregnation the Moon and the Sun aspect each other, they tend to produce a eunuch. The Moon and Saturn aspecting mutually at such a time, do likewise

निपेके भ्रातृलग्नेनयोगे यमलसंभवः ।

लग्नेशे भ्रातृपक्षस्थे स्त्रोचे वा यमलोद्भवः ॥ ३२ ॥

Sloka 32. When the lords of the 3rd and the 1st bhavas are in conjunction, twins will become possible. When the lord of the rising sign is in a Varga-ras owned by the 3rd bhava or in his own exaltation, twin issues become equally possible

पण्डेशो देहसंबन्धी बुधः पण्डगतो यदि ।

बुधक्षेत्रे च जननं यस्य स स्त्रीपुंसकः ॥ ३३ ॥

बुधस्थानेन शनिना पुंनपुंसकता भवेत् ।

Sloka 33. If a house owned by Mercury be the Lagna at a birth and if the lord of the 6th bhava be in the Lagna and Mercury be in the 1st bhava the person born will be a female hermaphrodite. If Saturn be in the place occupied by Mercury (i.e. be in the 6th bhava) in the previous case, the person born will be a male hermaphrodite.

निपेकलग्नेशतृतीयनार्थो लग्नस्थितौ चंद्रमलौद्भवः स्यात् ।

तृतीयनार्थेन युते निपेके भोगीशयुक्ते यदि पादजातः ॥ ३४ ॥

Sloka 34. There will be twin issues if in the rising sign there be its own lord as well as the lord of the 3rd bhava at the time of निपेक Nisheka. If the Lagna

Neither in the text, nor in the slokas above quoted, the position of the malefics is specified. But they are to be either with the Moon or the Lagna and for this purpose मरण (Sapapē) has to be added on by the grammatical process of (अध्याहरण) Adhyaharana.

Cf. स्वन्दोरा

समसौम्यैर्गत. सेन्द्री दगाणेऽद्वारकेश्वरे ।
तादृशस्य च लग्नस्य स्वायस्यैराखिलैः शुभैः ॥
उरगोवेष्टितन्नेन दिशुर्वेति विभावयेत् ।
चन्द्रेणोरग आध्यातो लग्नेनोरगवेष्टितः ॥

Also इहत्याज्याप्रत्य

शशिनिः सकलैः पापैः सङ्गमस्य महासुते ।
दगाणाधिपतावायधनस्वैराखिलैः शुभैः ॥
जात संपैः विजानीहि लग्नं चेच्छनिः पदे ।
योगेऽथ नेन जानीहि जात संपेण वेष्टितम् ॥

And शीतम्

सर्वे पापे समेतस्य लग्नस्य शशिनोऽधवा ।
स्वस्यैरावस्थितैर्यद्वा सौम्यैः पञ्चगवेष्टितः ॥
चतुष्पदगते भानौ शेषैर्वैर्यसमन्वितैः ।
द्वितनुस्थैश्च यमलौ भवतः कोशवेष्टितौ ॥ ३९ ॥

Sloka 39. When the Sun is in a quadruped sign and the other planets are possessed of strength and in dual or mutable signs (or Nāvamsas), there will be twins born wrapped in one sheath (secundines)

NOTE.

Cf. मारुतली

मूर्त्यश्चतुष्पदस्थ. जेषा द्विशरीरसंस्थिता बलिनि ।
कोशवेष्टितौ यमली खलु संप्रजायेते ॥

Also गुणकर

चतुष्पदे स्थिते स्वौ परैर्द्विभूतैर्वैरिभिः ।
बलेन मयुर्तेयमौ न पृथकोदावेष्टितौ ॥

Also गर्ग

चतुष्पदक्षणे मूर्त्ये द्विभूतावक्षणे परे ।
सख्यैर्धमली स्यातामेकसौदाभिवेष्टितौ ॥

Here is an illustration for the birth of twins (both males) —
1932 January 19, Tuesday, one at 11-19 P M and the other at
11-50 P. M Madras Time Place of birth—Madras

The Moon is in the 3rd Pada (१२) of the star Rohini (रोहिणी).

Rahu		Moon		Mars Jupiter Ketu			Moon
Venus	Rasi Chakra			Sun	Navamsa Chakra		
Saturn				—			
Mars Sun				Saturn			Merc
Merc			Ketu	Venus			Rahu

Lagna or Ascendant for the First child—5—24°—36'—30

Second child—6—2°—19'—30"

From the above chart it will be observed that almost all the planets occupy either a dual Rasi or a dual Navamsa

The Sun is in the first half of Makara and therefore in a quadruped sign

The Moon is in his exaltation sign in the bright half of the month and is therefore strong

Mars is in his exaltation and in a dual Navamsa

Mercury is in Dhanus, a dual sign

Jupiter is in exaltation and in Meena Navamsa a Rasi of dual nature. Further, he is retrograde.

Venus is in a Navamsa owned by Dhanus a dual sign

Saturn is strong being in his Vargottamamsa. Rahu and Ketu are in dual Rasas

छागे सिंहे वृषे लगे तत्स्ये सौरेश्वरा कुजे ।

राश्यंशसदृशे गात्रे जायते नालोदितः ॥ ४० ॥

Sloka. 40 • When the rising sign is Mesha मेष, Simha सिंह or Vrishabha वृषभ, and when Saturn or Mars occupies it, the person born will have a cord coiled

round that part of the body signified by the rising sign or by the sign owning the Lagna Navamsa

cf. मारुतनी

सिंहारजगोमिरुपे जातो नालेन वेष्टितो जग्गु ।

छाने कुजे च सारे राक्षसमभानगाश्रम ॥

'छानावहे वृष लग्न' is another reading. It will then mean 'If Mesha or Simha be the Lagna and be at the same time occupied by Saturn or if Mars occupy Arishabha identical with the Lagna and no other planet occupies the Lagna in either case, then the effect said in the text will happen

cf. राश्वरा

उदये मेघता शशे सिद्धत्वमगता गते ।

तत्र चेतोऽयं एकाकी वृषे तत्र कुजमभा ॥

Also वृषाश्रम

भजे छाने मृगेन्द्रे वा मन्त्रमत्र स्थितो यदि ।

भजे छानाशकाम्ये ये नालेनोद्वेष्टन घनेन ॥

वृषे भातूमिपुलकेन स्थितो छानराशमयुधि ।

तदा च द्राविमौ तत्र स्थितोऽवकाशिनो यदि ॥

लग्ने मपापे बहुपापदष्टे राहुध्वजाभ्यां सहितेऽथवात्र ।

पापमहाणां तु विलम्बे वा जातो नरो नालनिवेष्टिताङ्गः ॥४१॥

Stoka 41. When the rising sign has a malefic planet in it and is either respected by many malefic planets or occupied by Rahu or Kethu in addition, the person born has a cord coiled round his body. Again, when the Lagna belongs to a malefic planet and the other conditions mentioned previously obtain, the same result follows

क्रान्तरे लग्नगते मराहौ लग्ने वृजे याजसुरनाथदष्टे ।

लग्ने घनौ भूमिसुतेन दष्टे जातो नरो नालनिवेष्टिताङ्गः ॥४२॥

Stoka 42. When a malefic planet other than Mars is in the Lagna in conjunction with Rahu, or when

Mars occupies the Lagna being aspected by Rahu, or when Saturn is in the Lagna and is aspected by Mars, the person born will have a cord coiled round his body

NOTES

Venkatesadatta reads 'वामरनाथ' Varamanatha instead of 'वामरनाथ' Vasuranatha in his सवार्थचिन्तामणि Sarwarthachintamani

तत्कालमिन्दुसहितो द्विरसांशकोय-

स्तत्तुल्यराशिसहिते पुरतः शशाङ्के ।

यावानुदेति दिनरात्रिसमानभाग-

स्तावद्वर्ते दिननिशोः प्रवदन्ति जन्म ॥ ४३ ॥

Sloka. 43. Find the particular Dwadasamsa (द्वादशगण) of a sign which the Moon occupies. Find the Rasi to which this Dwadasamsa belongs. Count from this sign as many Rasas as the number represented by the Dwadasamsa in question. When the Moon is in the Rasi thus found in the month of delivery, the birth of the child in the womb may be expected. *Secondly*, find what fraction of the Dwadasamsa has been passed by the Moon at the time of the query or अधान Adhana (impregnation). When this much of the Rasi is passed by the Moon in the month of delivery, the birth may be predicted. This gives the (नक्षत्र) Nakshatra of birth. *Thirdly*, find whether the rising sign at the time of the query or अधान-Adhana, is a day or night sign (*vide* ज्ञातकपारिजात Jathakaparijatha Adhyaya I. Sl. 14) and also what fraction of the Lagna is passed. When so much of the day or the night is passed, the birth in question should be declared to happen.

८० शालवन्तरा

आधाने प्रभकाले वा यत्तिमेऽकांशवे शशी ।

मेघतलविम राशि प्राप्तेऽस्मिन् प्रसवो भवेत् ॥

तस्मादकाशानन्तस्मिन्दिम वा गते गृहम् ।
 दिनराशिगतचन्द्रो यथर्मा लेयतोऽपि वा ॥
 रात्रिराशिगते तत्र विपरिन्तेन वर्तमाना ।
 तदिम राशिमापन्ने प्रसव कर्कितो चरेत् ॥
 तद्भागम गते धेन्वा सूरि केषन मन्त्रत ।
 इन्द्रुनात्र नवांश वा गृहाण बलयोगत ॥
 म्यनवादाकभ प्राप्ते तस्मिन्वा प्रसवो भवेत् ।
 म्यनवादा नवांशक्षमथवाऽस्मिन्नेषुपि ॥
 अथ साधारण वक्ष्य सर्वत्रात्र महामने ।
 दिनरात्रिभिर्भागांश्च तन्मे निगदत शृणु ॥
 अथ नैषकलग्नस्य त्रिंशदो यावती स्थिति ।
 तावत्पत्र गते रात्रौ दिवा वा प्रसवो भवेत् ॥
 तत्कालचन्द्रद्विंशदो यावतीस्याद्वावस्थिति ।
 तावत्पत्र गत रात्रौ दिवा वा प्रसवो भवेत् ।
 रात्रिराशिगते लग्ने चन्द्रे वा रात्रिकल्पना ।
 दिनराशिगते लग्ने चन्द्रे वा दिनकल्पना ॥
 अथ नैषकलग्नस्य पञ्चश यावती स्थिति ।
 नाख्या गताया यावत्या वदेद्वाऽह्नि वा निर्ति ॥
 सूर्यस्तोदयत पूषे पक्षेऽस्तमयतोऽपरे ।
 यस्मिन्नाधानमारभ्य तस्मिन्नाहनि धारवा ॥
 व्याख्यात इन्द्रुनैषकलग्नेनैव मया मुने ।
 इव द्विषदुसवादात् सर्वं सिद्धि द्विजोत्तम ॥

अथ गर्भाधानलग्नात् प्रसवमाप्तज्ञान भुजजातके
 गर्भाधान चो रात्रौ नवमे मासि मूयत ।
 स्थिरमे दशमे मासि द्वादशैकादशे च मः ।

कस्मिन् रात्रौ चन्द्रे सति प्रसवो भविष्यति इत्येतज्ज्ञानार्थं आह रात्रौ ।
 यावत्पत्रो द्वादशो रात्रिराशिमर्थदा स्थित ।
 तत्परयेगन्तो रात्रि तन्मे-र्द्धं तद्गते भवेत् ॥

अथ १. ऐश्वर्यलक्षण आत्मन्ये द्वादशोऽंश चन्द्रमा स्वर्गस्थितमादा
 तिमावत्परयो यो रात्रिमात्र वर्तमान पन्म वक्ष्यमिति । अत्र चन्द्रद्वादशो-
 दशमासेन २-३० बलामकेन ११० गङ्गलक्ष्मद्वादशैष्टान्मशतबला १८००
 लभ्यते तदा भुजद्वादशकलाप्रमाण किमित्यनुपातवच्च चन्द्रराशिभुज कला

रमक ज्ञेयं । ततोऽष्टशतकलाकल्पनेन चन्द्रनक्षत्र ज्ञेयमिति विशेषः । अन्ये तु तत्कालेन्दुना यावत्सप्तयो द्वादशभाग अधिष्टितनारायण्याराभिस्थे चन्द्रे सति प्रसवकाले प्रसवो वक्तव्यः । तथा च सारावत्याम् ।

यस्मिन्द्वादशभागे गर्भाधाने व्यवस्थितश्चन्द्र ।

तत्तद्वर्षे प्रसव गर्भस्य समादिशेत्प्राज्ञ ॥

समुद्रजातकंऽपि

यतमे द्वादशांशेन सूतिम्संग्रहणे विधेः । इति

अत्र चन्द्रलग्नयोर्मध्ये यो बलवान् तस्य द्वादशांशकयत्नेन चन्द्रराशिर्ज्ञेय इत्युक्तं शुक्रजातके ।

लग्नेन्द्रोर्ध्वो बलवान् तस्य द्विरसान्निहतो राशिः ।

यावत्समात्परतो राशि स्थिते विधौ प्रमये ॥ इति

अत्र गरीशुकाचार्ययोरेकवाक्येन सारावलीसमुद्रजातरादिमते मूलं मुख्यम्

Suppose the *आधानम्* (Adhānam) or *प्रधानम्* (Pradhānam) to be 3 signs $8^{\circ} 12' 20''$ and the position of the Moon at the time 4 signs $10^{\circ} 25' 35''$. As the Moon is in the 5th Dwadasamsa of Simha the Dwadasamsa is Dhanus. The birth has to be predicted when the Moon passes through the 5th Rasi counted from Dhanus, i.e. Mesha. This is the view of some.

According to others the birth should be predicted thus — Find by counting from Mesha the order of the Rasi representing the Dwadasamsa when the Moon traverses through so many Rasas from the Dwadasamsa Rasi, birth will happen. According to this view Dhanus happens to be the 9th from Mesha, the birth will happen when the Moon is in the 9th Rasi from Dhanus i.e. Simha. The former view seems more rational.

Then, to find the exact position of the Moon we have $\frac{25^{\circ} 35'}{150'}$ of (मेघ) Mesha as having been traversed by the Moon at birth time, or $5^{\circ} 11' 6''$ or the second quarter of the star Aswini.

To know the time, we proceed thus

The Lagna is $5^{\circ} 12' 20''$ in कर्क (Karkka) which is a night sign.

The exact time will therefore be at $\frac{8^{\circ} 12' 20''}{30^{\circ}} \times 30$ ghatikas (the period of night) or at 8 ghatikas, $12\frac{1}{2}$ Vighatikas in the night.

Balabhadra also adds that only in the case of the Moon and the lord of the 5th bhava at the time of query or (आधान) Adhana occupying one and the same Rasi, it has to be predicted that the pregnant woman will be delivered of her child at that very instant, and not otherwise.

The converse process of deducing the time of conception (आधानकाल Adhanakala) from the data given for any birth has not been definitely stated in any of our astrological works as far as I have seen.

But the following general principles enunciated in Sepharial's "Manual of Astrology" and which have been found to be true after elaborate tests will be found to be very useful —

(1) When the Moon at birth is waxing and visible, or waning and invisible the period intervening between आधान (Adhana) and birth will be less than the time taken for 10 lunar revolutions or 6 Solar months.

(2) If the Moon at birth be waxing and invisible (अद्रिष्यार्द्ध Adrisyardha) or waning and visible, the interval between conception and actual time of birth will be more than 10 lunar revolutions.

(3) The actual number of days—less or more—is obtained by finding the distance of the Moon from the horizon, the distance being counted from the Lagna when the Moon is invisible, and from the 7th house (अस्तस्थ Asta I agna) when the Moon is visible. Convert this distance to degrees and divide the result by 12. The quotient will represent the number of days required.

(4) If the birth takes place in शुक्लपक्ष (Suklapaksha—bright half of a month) the sign denoting the Lagna will represent the Moon's position at the time of आधान (Adhana).

(5) If the birth be in कृष्णपक्ष (Krishnapaksha—dark half of a month) the sign denoting the 7th bhava will contain the Moon at आधान (Adhana).

(6) The Rasi occupied by the Moon at birth will be rising or setting at the time of आधानकाल (Adhanakala) according as the said Moon is waxing or waning.

Let us take the following example —

There was a birth at 4.30 on 3th January 1900 (अधनादि

Ayanamsa, $22^{\circ} 26' 4''$)—Vikari year, Dhanur month—25th, Sunday night and Monday morning, Lat 13° N

Moon 11 signs $21^{\circ} 15'$

Sun 8 signs $24^{\circ} 22'$

Lagna 7 signs $2^{\circ} 51'$

The Moon is waxing and below the horizon (invisible) The interval between conception time and birth time is therefore more

Moor		Ketu		Lagna Sun	Merc.		Ketu
				Venus	Chart at conception time 1899 April, 1st		Mars
Venus	Chart at birth, 8th Jan 1900, 4 a m						
Saturn Sun Mars Mercury	Lagna Jupiter Rahu			Saturn Rahu	Moon		

than 10 lunar months (Rule 2 above) The distance of the Moon from the horizon is—

$11-21^{\circ}-15'$ minus $7-21^{\circ}-51'$ (Lagna) or $3-29^{\circ}-24'$ which when converted into days at an average rate of 12° per day (Vide Rule 3) is $\frac{119.4}{12}$ or 9.95 days.

The conception should therefore have taken place 10×27.32305 (period of one revolution of the Moon is 27.32305 days) + 9.95 or roughly 283.180 days prior to birth. The Moon being in the 22nd degree of मान (Meena) at birth, the आग्नलक्ष (Aadhana Lagna) must have been Meena 22° . Looking at the Panchanga for that time, we deduce that the time of conception should have been at about the early hours of the morning on the 1st April 1899 when Meena had not fully risen.

[The child died at 3.30 P. M. on Friday the 22nd March 1901 when the Moon was transiting (Aswini 2nd Pada, शुक्राशुक्र) the 6th house from the Lagna.]

उदयति मृदुभांशे सप्तमस्थे च मन्दे

यदि भवति निषेकः सूतिरब्दत्रयेण ।

शशिनि तु विधिरेवं द्वादशाब्दैः प्रकुर्या-

भिगदितमिह चिन्त्यं सूतिकालेऽपि युक्त्या ॥ ४४ ॥

Sloka. 44. If, at the time of conception, the rising Navamsa belongs to Saturn and that planet occupies the 7th house (भाव) the child will take 3 years to be born. If the conception takes place when the Moon is under similar circumstances, i. e. when the rising Navamsa belongs to Kataka and the Moon occupies the 7th house (भाव) the birth will happen after 12 years. The effects that have been described in this Chapter as due to planetary conjunctions at the time of the (आधान) Adhana must also be predicted in regard to the time of the birth when the same planetary conjunctions are found to exist.

NOTES.

८/ समुद्रजातक

लग्ने यमांशे मन्देऽशौ निषेकश्चेत् समाग्रयात् ।

सूतिः कर्काशगेऽग्न्ये चन्द्रेऽग्रे द्वादशाब्दक ॥

Also गुणाकुर

मन्दस्य भाशे ततुगेऽर्कजेऽग्रे वर्षत्रयेण प्रसवस्तदानीम् ॥

मन्दभांशगे विधौ दानगेऽर्कजे तथा ।

द्वादशे च हायने सूतिरत्र जायते ॥

Also मारावली

लग्ने शनैश्चरांशे शनैश्चरे दानगे यदि निषेके ।

वर्षत्रयेण सूतिर्द्वादशभि स्यात्तु शशिनि चैवम् ॥

The third quarter of the Sloka is interpreted in दशाध्यायी (Dasa dhyayi) to mean "If the Navamsa Rasi of the Moon at the time of conception be one of Saturn's houses and if Saturn be in the 7th bhava from the Moon, then the birth will happen in the twelfth

year" and in support thereof, the following sloka from बृहत्प्राजापत्य (Brihath prajapathya) is quoted:

अथ नैपेकचन्द्रस्य मन्दोऽंशे सप्तमं गतः ।
मन्दो वा हिबुकं स्वाष्टेऽसूतिर्द्वादशवत्सरैः ॥

In बृहत्प्राजापत्य (Brihathprajapathya) it is said "सप्तमं हिबुकं वा Sapthamam hibukam va and in the text सप्तमस्थे च (Sapthamasthecha) is used. This च (cha) should be taken to mean सप्तमस्थे हिबुकस्थे च सति (Sapthamasthe Hibukasthe cha sathi.) The object of Varahamihira in putting Saturn in the 7th house is not only to secure his full aspect on the Lagna or the Moon, but also to give him his full Digbala (directional 'strength') as Saturn's Digbala in the 7th house is full.

cf. स्कन्दहोरा

नैपेकलग्नस्येन्द्रोर्वा नैपेकस्वांशकः शनैः ।
केन्द्रस्थितिश्च दृष्टिश्च त्रयं सूतिर्विंशत्यवत्सरैः ॥

It is also opined that if these yogas exist, the female will bear no more

cf. जीवनकहोरा

आधानलग्ने शन्यंशे तत्सप्तमगतः शनिः ।
चेष्टमस्थो वा ततः कुर्यात् प्रसूतिं वत्सरैस्त्रिभिः ॥
इन्दुरेव विधः कुर्याद्द्वादशाब्दे द्विजोत्तम ।
एवं प्रसूतिकालेन तत्कालशशिना तथा ॥
भूषणपि च भूषिष्ठो विलम्बः प्रसवे पुनः ।
प्रसूतिकालं तं विद्धि यदा गमोदकः स्रुतिः ॥

पितृकर्मेश्वरौ बु स्यौ देहेशे बलसंयुते ।
विना सीमन्तकर्मादिजातः पुत्रो न संशयः ॥४५॥
लाभे योष यापयुहे न सीमन्तसुतो भवेत् ।

Sloka. 45. When the lords of the 9th and 10th bhavas are in bad positions, and the lord of the rising sign is strong, the issue has undoubtedly been born without सोमस्त (Seemantha) and other purificatory cere-

monies. When there is a malefic planet in the 11th bhava and that is owned by a malefic planet also, there will be no issue with the purificatory सीमन्त (Seemantha) ceremony performed upon it.

cf. सर्वार्थचिन्ताणि

दुःस्थानगौ कर्मशुभाधिनाथौ बली विलग्नाधिपतिस्तदानीम् ।
सीमन्तकर्मोदि विनैव जातो भवेन्नरः प्रायमिकोऽपि तत्र ॥
लभे सपापे स्वयं तद्गृहे वा जातो नरः प्रायमिकोऽपि तत्र ।

पितुर्जातः परोक्षस्य लग्नमिन्दानपश्यति ।

विदेशस्थस्य चरमे मध्याह्ने दिवाकरे ॥ ४६ ॥

Sloka. 46. When the Moon does not aspect the Lagna, the birth of a child is out of the father's sight. And he is at the time absent in a foreign country, if the Sun be in a moveable sign and has fallen out of the मध्य (Madhya) or the 10th bhava : i. e. is in the 8th or 9th bhava.

NOTES

cf. सारावली

होराभनीक्षमाणे शशिनि परोक्षस्थिते पितरि जातः ।
मेघूरणाच्छ्रुते वा चरमे भातौ विदेशगते ॥
चरराशिगते सूर्ये दिनजन्मनि बांक्षिते कुपुत्रेण ।
कथयति विदेशगतं जातस्य शरीरकर्तारम् ॥

Also. पृथक्पवन

पाच्यं शिशोजन्म पितुः परोक्षे क्षपाकरः पश्यति चेन्न लग्नम् ।
चरस्थितेऽर्केऽष्टमधर्मगे वा विदेशसंस्थे पितरीह वाच्यम् ॥

If the rising sign is unaspectd by the Moon and the Sun is either in the 8th or 9th bhava, then the father is not present at the place of birth of the child. If the above Sun be in a moveable sign, the father will be in a foreign country. If he be in an immoveable sign, the father will be in the same town but away from

where birth took place. If the Sun be in a dual sign, then the father will be on his way home. The Yoga depicted is a day scenery.

For the second yoga given in the latter half of the sloka (in the text), the condition that the Lagna is not aspected by the Moon is necessary; cf. (शुक्रनातक) Sukajathaka:

चरराशिगते भानौ नवमाष्टमसंस्थिते ।

शिशोः पिता विदेशस्थे लगने चन्द्रेण नैक्षितम् ॥

उदयस्थेऽपि वा मन्दे कुजे वाऽस्तं समागते ।

स्थिते वान्तः क्षपानाथे शशाङ्कसुतशुक्रयोः ॥ ४७ ॥

Sl. ka. 47. When Saturn is to rise on the Lagna or Mars is setting (occupies the 7th *av* bhava) or if the Moon be between Mercury and Venus, then also the father will be away at the time of the birth of the child.

Balabhadra slightly differs—He says

लग्नस्थिते वासरनाथपुत्रे यामित्रसंस्थेऽप्यथवा महीजे ।

चन्द्रेथवा सूर्यमहीजमध्ये विदेशसंस्थे जनके बभूव ॥

where the Moon if between Mars and the Sun is said to cause the same effect.

In the previous sloka, the day scenery was depicted. In the present sloka the night scenery (birth at night time) is described, since Saturn (the Karaka of the father at a night birth) is taken into consideration instead of the Sun as in the previous sloka.

cf. सारवली

शुनिशोरकांसितयोः कुजेन संरष्टयोः पितुरभावः ।

चरराशौ परदेशे युक्तेक्षितयोस्तु तत्र मृतः ॥

The Sun at a day birth and Saturn at a night birth, if aspected by Mars, indicate the absence of the father. And if the sign that is occupied and aspected respectively by the above-mentioned two planets be a moveable one, the yoga indicates demise of the father in a foreign place at the time. The author of Saravali further says:

चरराशिगतं सौरं यशको रत्निजन्मनैक्षित ।

भग्नपि विदेशस्थं कथयति पितरं प्रसूतस्य ॥

स्थिते वा यदि शीतांशे शुभखेचरराशिगे ।

औरस्योयं भवेजातो गुरुवर्गसमन्विते ॥ ४८ ॥

Sloka. 48. If the Moon be in a sign owned by a benefic planet or in a वर्ग (Varga) of Jupiter, the child born is legitimate.

cf. शुभजातः

सौम्यराश्यंशगे चन्द्रे गुरुराश्विनशगेऽपि वा ।

आरजातस्य योगेऽपि न परैर्जातं हृष्यते ॥

Vote also sloka 50 infra

जीवो न भौमसंदष्ट स्वर्गे चार्कशीतगू ।

क्षेत्रजोयं भवेजातः ससौम्यो वा बलान्वितः ॥ ४९ ॥

Sloka. 49. When Jupiter is not aspected by Mars, and the Sun and the Moon are in their वर्ग (Varga), the child born is a क्षेत्रज (Kshethraja). The same is the case also when Jupiter is strong and in conjunction with Mercury.

मन्दवर्गगते चन्द्रे मन्दयुक्ते तु पंचमे ।

भानुभार्गवमदष्टे पुत्रः पौनर्भवो भवेत् ॥ ५० ॥

Sloka. 50 When the Moon is in the वर्ग (Varga) of Saturn and the 5th भाव (bhava) is occupied by Saturn and also aspected by the Sun and Venus, the son born is a पौनर्भव (Pounarbhava), i. e. the son of a remarried woman

व्यये भास्करसंदष्टे वर्गे भास्करचन्द्रयोः ।

चन्द्रसूर्ययुते वापि कानीनोयं भवेन्नरः ॥ ५१ ॥

Sloka. 51. When the 12th भाव-bhava is aspected by the Sun, or the Sun and the Moon are in the वर्ग-Varga of the Moon and the Sun, the person born is a bastard

चन्द्रदृष्टियुतो मान्दिर्भानुपुत्रसमन्वितः ।

तद्वीक्षणयुतो चापि दत्तपुत्रो भवेन्नरः ॥ ५२ ॥

Sloka. 52. When मान्दि (Mandi) is aspected by the Moon and is in conjunction with Saturn or aspected by him, the child born will be given away by the parents to another to adopt

शून्यङ्गारकसंयुक्ते सप्तमे वाऽथ पंचमे ।

अन्यैरवीक्षिते खेटं कृत्रिमं तु विनिर्दिशेत् ॥ ५३ ॥

Sloka. 53 When the 7th or the 5th भाव bhava is occupied by Saturn and Mars and is unaspected by other planets, the son born should be marked out as कृत्रिम Krithrima (i. e. to be adopted by others)

परस्परक्षेत्रगतौ तु होरारसातलेयौ यदि जन्मलग्नात् ।

लग्नेश्वरो वा द्विबुक्ेश्वरो वा ध्वजाहियुक्तो जननं परेण ॥ ५४ ॥

Sloka. 54 If the lords of the होरा (Hora) and the 4th भाव bhava counted from जन्मलग्न (Janmalagna) occupy each other's houses or if either of them be in conjunction with Rahu or Ketu, the child born was begotten by another.

लग्नं शशाङ्कं सुरराजमन्त्री न वीक्षते नैकगृहस्थितो वा ।

न जीववर्गेण युतं तदानीं जातं वदेदन्यसमागमेन ॥ ५५ ॥

Sloka. 55 If Jupiter does not aspect the Lagna or the Moon, or be not in one and the same house, with either, and if the Lagna or the Moon be not in a वर्ग Varga of Jupiter, then the astrologer should declare the child to be born in consequence of the mother's congress with another

स्वाती द्वितीया रविवारयुक्ता सप्तमी सोमजरेवती च ।

सद्वादशी भानुयुतश्रविष्ठा चैतेषु जातः परतो वदन्ति ॥ ५६ ॥

Sloka. 56 A child born in any of the three following combinations of तिथि-Thithhi, वार-Vara and नक्षत्र-Nakshatra is declared to be the result of the mother's congress with another: (1) द्वितीया-Dwitheeya, रविवार-Sunday and स्वाती-Swathee, (2) सप्तमी-Sapthami, बुधवार-Wednesday and रेवती-Revathee, (3) द्वादशी-Dwadasee, भानुवार-Sunday and श्रविष्ठा-Sravishttha.

NOTES.

Balabhadra in his होरासूत्र (Horarathna) states that this sloka is from तालमिश्र (Thathamisra) The reading given is as follows—

स्वातीद्वितीयावारविवारयोगे सोमात्मजे सप्तमिरेवतीषु ।

स्वाद् द्वादशीवासवमन्दवारे जारेण जातं प्रवदन्ति चालम् ॥

भद्राख्यातिथियुक्तेषु त्रिषादक्षान्वितेषु च ।

मन्दार्कभौमवारेषु जातमन्योद्भवं विदुः ॥ ५७ ॥

Sloka. 57. When any one of the 3 week-days, viz Saturday, Sunday and Tuesday, is associated with a भद्रतिथि-Bhadra thithhi, (i. e. द्वितीया-Dwitheeya, सप्तमी-Sapthami, or द्वादशी-Dwadasi) and a त्रिषादनक्षत्र-thripada nakshatra, (i. e. पुनर्वसु-Punarvasu, विशाखा-Visakha or पूषाभाद्रपदा), the child born is declared to be begotten by another.

NOTES

The following are some more yogas for illegitimate offsprings—

मीनस्थिताक्षन्द्दिवाग्नेऽथा. कुर्वन्त्यमी जन्मनि जारजातम् ।

लग्नेऽथवा सूर्यमुत्तेन दृष्टा. सौर्येयश्च शुक्रोदयशीतभासः ॥ गुणाकरः ॥

नवमस्थो गुरुर्ग्रधने चन्द्रोऽर्कमण्डले ।

अन्यजातः स विज्ञेयो योगेऽस्मिन्पतते ध्रुवम् ॥

चन्द्रारभानवः पष्ठे गुरुः पञ्चमगो यदि ।

योगेऽस्मिन्नाथ सन्देहश्चान्यजातः स उच्यते ॥ तातमिश्रः ॥

Also जतिकोत्तमे

भयम्भे स्याद्विवासेरेष्टमाविधे चतुर्धागुरुवासरे च ।
 द्विर्भुग्ने भौमदिने चतुर्दशी स्याज्जातजारस्य च जन्मकाले ॥
 दिनान्ते च तिथिप्रान्ते लग्नप्रान्ते प्रसूतिषु ।
 वारस्यान्ते च यो जातः सोऽन्यजातः प्रकीर्तितः ॥
 भग्नपादक्षेपयोगाद्द्वितीया द्वादशी यदि ।
 सप्तमी चार्कमन्दारे जारजो जायते ध्रुवम् ॥

न लग्नमिन्दुं च गुरुर्निरीक्षते न वा शशाङ्कं रविणा समागतम् ।
 सपापकोऽर्केण युतोऽथवा शशी परेण जातं प्रवदन्ति निश्चयात् ॥५८॥

Sloka 58. When Jupiter does not aspect the rising sign and the Moon, or the Moon in conjunction with the Sun; or when the Moon is in conjunction with the Sun and a malefic planet; the offspring is positively declared to have been begotten by another.

NOTES

For a child to be declared as legitimate (1) Lagna or the Moon must receive an aspect of Jupiter, (2) the Sun in conjunction with the Moon should be aspected by Jupiter, or (3) there should not be any malefic along with the Moon in conjunction with the Sun

cf. सारावली

पश्यति न गुरुः शशिनं लग्नं च दिवाकरं सेन्दुम् ।
 पापयुतं वा सार्कश्चन्द्रं यदि जारजातः स्यात् ॥

But it has to be stated here that if the Lagna and the Moon be in a Navamsa belonging to Jupiter, then the child should not be declared as illegitimate

cf. यवनेश्वर

अजीवभागेऽप्यनरीक्षिते वा जीवेन चन्द्रेऽथ विलग्नमे वा ।
 जातं परोद्धतमिति द्रुवन्ति वाच्ये जनेनाथ बलावलोक्यत् ॥

न वा शशाङ्को रविणा समागतं Nava Sasanko Ravina Samagathaha is another reading. The whole sloka is capable of being interpreted thus.

यदा गुरुः लग्नं हन्तुं च न निरीक्षते तदा शशाङ्कः रविणा समागतः
न यदि अर्केण युतः शशी सपापकः यदि वा मुनयः प्रसूतं परेण जातं निश्चयात्प्र
वदन्ति ॥

That is, if Jupiter does not aspect the Lagna and the Moon, and at the same time the Moon be not in conjunction with the Sun, and secondly, the Lagna and the Moon being unaspected by Jupiter, if the Moon in conjunction with the Sun be also associated with a malefic planet, then the child should—in the absence of any restricting (अपवाद-Apavada) yogas—be declared illegitimate

Cf. स्कन्दधोरा

न यदा लग्नमिन्दुं च चष्टे वाचस्पतिस्तदा ।
लेन्दुसूर्येण संबन्धो यद्यसावथ तद्युतः ॥
सपापको वा मुनयः प्रवदेयुस्तमन्यजम् ।
गुरोः क्षेत्रस्थितिर्योगस्तद्द्रेकाणे तदंशके ॥
स्थितिभ्रमपचादान्वै च गुरोःस्य वदाम्यहम् ।
तपसैव विजानन्तु प्राज्येन मुनयो परान् ॥

It would appear that 44 अपवाद (Apavada) yogas were after great penance observed one after another by Sages as stated below:

Brahma, Subrahmanya } and Surya	4	Garga	1
Vyasa	3	Marichi	12
Vasishta	1	Manu	1
Attri	2	Angiras	5
Patasara	2	Lomasa	1
Kasyapa	3	Paulasa	3
Narada	2	Chyavana	1
		Saunaka	3

1/16 Sutis.

गुरुक्षेत्रगते चन्द्रे तद्युक्ते चान्यराशिमे ।

तद्द्रेकाणे तदंशे वा न परैर्जात इष्यते ॥ ५९ ॥

Slaka 59. When the Moon is in a राशि (Rasi) owned by Jupiter or is in another राशि (Rasi) in conjunction with Jupiter or is in Jupiter's द्रेक्काण (Dreshkana)

or नवम (Navamsa), the child born has not been begotten by a paramour

NOTES

This sloka is from Garga. Please see sloka 48 and the note thereto वान्यराशिगे (Vanyarasige) is another reading and seems to be the correct one.

क्रूरर्क्षगतावशोभनौ सूर्याद्यूननवात्मजस्थितौ ।

बद्धस्तु पिताविदेशगः स्वे वा राशिवशादथो पोथ॥६०

Sloka 60. If the two malefic planets Saturn and Mars be in malefic signs Mesha, Simha and Kumbha and occupy the 7th, the 9th or the 5th place from the Sun, the father of the child born is in a state of forced seclusion confined in a foreign place, in his own or on his way to his own country, according as the sign occupied by the Sun is moveable, unmoveable or a dual one.

NOTES.

	Saturn		
Mars			
		Sun	

cf सारावली

पञ्चमनवमधूने पापैरर्कात्तु पापसदृष्टे ।

बद्ध पितान्यदेशे राशिवशात् स्वऽथवा मार्गे ॥

From the plural numbers used in the above quotation, it would appear that the term 'malefics' need not necessarily be confined to Saturn and Mars, but may be extended to weak Moon, Rahu and Ketu. But it is not so. And by "क्रूरर्क्ष" Krurarksha

all the five houses of malefics, viz Mesha, Simha, Vṛschika, Māṣara and Kumbha are not meant but only Mesha Simha and Kumbha. Here the difference between the terms Paparāsha (पापराश) and Kṛurāksha कुराक्ष may be noted

The one means "all the houses owned by malefics" while the other confines them to 'their odd signs' cf. बृहत्पाराशर्य

सिंहाजघदगौ (कुजमन्द्री) सूर्याद् घनभाग्यसुतस्थितौ ।

स्वातां यदि तदा बन्धं जातस्य पितुरादिशेत् ॥

विवरण adds "If the Sun in the above case be in शुनग or निगलद्रेक्काण (Nigala drekkana) the father is forcibly (illegally) confined, and if any other Drekkana on account of business or legally'

पूर्णं शशिनि स्वराशिगे सौम्ये लग्नगते शुभे सुखे ।

लग्ने जलजेऽस्तमेऽपि वा चन्द्रे पोतगता प्रसूयते ॥६१॥

Sloka 61 When the Moon is full and in his own sign i.e. Kataka, and when Mercury is in the rising sign and Jupiter occupies the 4th house, the pregnant woman is delivered of her burden in a boat. This may happen also when the rising sign is a watery one and the Moon (whether full or not) is in the 7th bhava

NOTES

The word सौम्ये (Sūmye), may also be interpreted as benefic. The meaning will then be 'If the Moon be full and in Kataka and if benefic planets be in the lagna and the 4th house, then the birth takes place in a boat. If the Lagna be a watery sign and the Moon be in the 7th being also full then also the birth takes place in a boat

cf. गगनवन्दी

सौम्ये लग्ने पूर्णे स्वगृहगते शशिनि सरिलसपाते ।

पातालस्यैव शुभैर्जलजे लग्नेऽस्तमे शशिनि ॥

The word शुभ (Subha) in (Subhē Sukhē) 'शुभे सुखे' in the text has been understood to mean only Jupiter by the commentator as there is not always a possibility of Venus occupying the 4th place

from Mercury in the Lagna. "अत्र बुधात् शुक्रस्य चतुर्थगत्वामभवात् चतुर्थगो गुण्येयः" (बलभद्रः) cf. रामुद्रनामक

पूर्णेन्दोः स्वगृहगे ज्ञे जीवे तुर्येनरीगत इति.

cf. Also गुणाकर

विलग्नगे ज्ञे सुखगे शुभाख्ये स्वर्क्षे हिमांशौ परिपूर्णगेहे ।

लग्ने जलेऽग्ने हिमराधिती या प्रसूयते नावि तदाऽग्न गर्भः ॥

But the word Swarasigé स्वराशिगे may apply to (Sasini) शशिनि, or (Saumye) सौम्ये in the text. For the latter view, cf. बृहत्प्राजापत्य

लग्ने नृयुग्मे कन्यायामधवा तद्वृत्ते बुधे ।

पूर्णेः शशी धनस्थश्चैव ननं नौगंती वदेत् ॥

Also स्कन्दहोरा

पूर्णेन्दौ स्वराशिस्थे तथा सौम्ये च लग्नगे ।

बलवत्यम्भसः पृष्टे नौकायां प्रसवं वदेत् ॥

According to the above, the word शुभे (Subhè) may also include Venus and (Poorne Sasini) पूर्णे शशिनि will mean the Moon during the ten days from शुद्धिकादशी to कृष्णपक्षपञ्चमी.

आप्योदयमाप्यगः शशी संपूर्णः समवेक्षतेऽथवा ।

मेपूरणबन्धुलग्नगः स्यात् स्रुतिः सलिले न संशयः ॥६२॥

Sloka 62. If the Lagna be a watery sign with the full Moon in it, or if such Moon be in opposition to the Lagna, or in the 10th or in the 4th bhava from the Lagna, then the child will be born near water.

NOTES

Another interpretation. When the rising sign is a watery one and the Moon occupies a watery sign, the delivery takes place in the vicinity of water. The same happens when the full Moon aspects a watery sign, or the Lagna being a (Jalarasi) जलराशि, the Moon occupies the 10th, the 4th or the 1st bhava.

आप्योदय आप्यगः is another reading.

cf. सारावली

सलिलभलग्ने चन्द्रो जलराशौ वीक्षते तथा पूर्णः ।

प्रसवं सलिले विन्याद्वन्धूदयदशमगश्च यदा ॥

उदयोद्भुपयोर्व्ययस्थिते गुप्त्यां पापनिरीक्षिते यमे ।

अलिकर्कियुते विलग्नगे सारे शीतकरेक्षितेऽवटे ॥६३॥

S'oka 63. When the rising sign and the Moon happen to be in one and the same राशि (Rasi) and when Saturn is in the 12th भाव (Bhava) and aspected by a malefic planet, the delivery will take place in a secret spot. (Probably widows delivering children secretly is hinted here)

Again, when the Lagna is वृश्चिक (Vrischika) or कटक (Kataka) and Saturn occupies it and is aspected by the Moon, the delivery will take place in a pit.

cf वृहस्पतिभाष्य

लग्नस्थेन्द्रोर्व्ययस्थाने मन्द सूर्यारक्षित ।

गुप्तां प्रसूतिमाचष्टे तत्कालेनोपपादितम् ॥

लग्ने कर्कटके यद्वा द्रोणे, तत्र स्थिते शनौ ।

त सप्तमस्थ शीतानुरधटे प्रसव वेदेत् ॥

Also स्व रक्षोरा

उदयेन्द्रोर्व्ययस्थाने मन्द पापनिरीक्षित ।

प्रसव बन्धनागारे स्पष्ट वदति योषित ॥

Also शीतलक्षोरा

लग्नस्थेन्द्रोर्व्ययस्थाने सार सूर्येण वीक्षित ।

भोगेन वा वेदप्रार्था प्रसव बन्धनालये ॥

Also मारावली

वृश्चिककुलीरलग्ने सारे चन्द्रेक्षिते एवटे ।

भवति प्रसव स्त्रीणां वदन्ति यवना सह मणिरर्थ ॥

मन्देऽब्जगते विलग्नगे बुधसूर्यन्दुनिरीक्षिते क्रमात् ।

क्रीडाभवने सुरालये प्रसवं सोपरभूमिपूद्दिशेत् ॥ ६४ ॥

Sloka 64 According as Saturn, occupying a watery rising sign, is aspected by Mercury, the Sun or the Moon, the delivery will take place in a pleasure house, a temple, on a saltish ground or on a sandy place.

cf. मारावली

रविजे जलजविलग्ने म्रीडाद्याने शुधेक्षिते प्रमवः ।

रविणा देवागारे तथोपरे चैव चन्द्रेण ॥

In the yoga described in the sloka in the text, the aspecting as well as the aspected planets must be strong

cf. मन्दभाग

रानिर्जलभलग्नस्थां शुधेन यदि चीक्षितः ।

म्रीडानिलय आचष्टे देवागारे त्रिवम्बता ॥

ऊपरे शशिना दृष्टो बलिना बन्धवानपि ।

नृलग्नं प्रेक्ष्य कुजः श्मशाने रम्ये मितेन्दु गुरुरग्निहोत्रे ।

रविर्नरेन्द्रा मरगोकुलेषु शिल्पालये ज्ञः प्रसवं करोति ॥६५॥

Sloka 65. If the rising sign be a human Rasi, and Saturn occupying it be aspected by Mars, the delivery will be in a cemetery, cremation ground or kitchen. If Venus and the Moon aspect Saturn in the position described, the place of delivery will be a lovely one. If Jupiter be the aspecting planet, the delivery will take place in the house dedicated to the sacred fires. If the Sun should aspect, the place of delivery will be a palace, a temple or a cow house. And lastly an art-gallery will be the place of delivery when Mercury is the aspecting planet.

NOTES

cf. मारावली

आरण्यभवमलग्ने गिरिवनदुर्गे तथा रघौ लग्ने ।

रुधिरक्षिते श्मशाने शिल्पकनिलयेषु सौम्येन ॥

सूर्येक्षिते गोमृपदेवयासे शुक्रेन्दुजाभ्यां रमणोत्पदेशे ।

शकेत्यदृष्टे द्विजवह्निहोत्रे नगोदये मर्मप्रवदन्ति सूतिम् ॥

Also समुद्रगानक

पुल्लग्नं यमं पश्येदकांदिश्चैत्यगोकुले ।

चरे श्मशाने शिल्पीयगृहे बह्निगृहे घरे ॥

राश्यंशसमानगोचरे मार्गे जन्मचरे स्थिरे गृहे ।

स्वक्षांशगते स्वमन्दिरे बलयोगात्फलमंशकृद्भयोः ॥ ६६ ॥

Sloka 66 The place of birth of a child is usually that corresponding to the rising sign or its Navamsa whichever of them is stronger. If the stronger of the two be moveable, the birth will be in a building far away from the native place of the father. If immovable, the birth will be in father's own house, if in a dual sign, it will be in an out house. If the rising Navamsa be a Vargottama one, then the birth will be in the child's maternal grand father's house.

NOTES

cf स्कन्धद्वारा

अथवा लग्नतोंशाद्वारा समाने सूतिराश्रये ।
चरस्थिराभ्यां तत्रापि वर्त्मावसथनिर्णय ॥
असदेवोभयाकारमिहक्षमवधारय ।
यथार्हमभितो यागादन्यत्रोभयभागयो ॥
तत्स्वामिना वा भेनोक्त तद्गतेन ग्रहणे वा ।
भासाधिपेन वा मूयाद्भस्य द्रष्टा ग्रहेण वा ॥
एषामभावे केन्द्रस्थलचरेण वदेऽफन्म् ।

Also बृहत्प्राज्ञापत्य

चरे स्थिरे वा व्यद्वे वा लग्ने स्वक्षांशकस्थिते ॥
तत्स्वामिन्यथवा तत्स्थे स्वक्षगे स्वाशगेऽपि वा ।
जनन स्वगृहे वाय्यमुच्चरो रात्रिमन्दिरे ।
यन्धुक्षेत्रगृहेयन्धोरुह्यमन्यहिदाऽनया ॥
पूर्वोऽत्र सर्वथा प्राज्ञा सोच्चादेस्थिरशेषता ।
इम विभागमस्मृत्वा प्रयुज्जानीऽपराध्यति ॥

For the last quarter of the sloka *cf* स्कन्धद्वारा

राश्यंशबलयोर्भेदे ग्रहाशफलयोस्तथा ।
बलयोगात्सलोकाच्च बाधकत्वं बलैऽधिदे ।

Also बृहस्पतिजापत्य

बलयुक्तस्यैव वक्तव्यं बहुधा फलसंभवे ।

बलाधिकायादाधन्ते बलहीनानियं हि सा ॥

The consideration of the stronger of the two, viz., Rasi and Navamsa is important and should always be borne in mind. Suppose the effect of the Rasi taken is directly contrary to the one given for the Amsa occupied by the Lagna or the Moon. We must first decide which of the two is stronger and then only proceed. Varahamihira urges this principle throughout his work. Brihat Jataka. Mere consideration of the Rasi alone will not therefore suffice.

आरार्कजयोस्त्रिकोणगे चन्द्रेऽस्ते च विसृज्यतेऽम्बया ।

दृष्टेऽमरराजमन्त्रिणा दीर्घायुः सुखभाक् च सत्कृतः ॥६७॥

Sloka 67. If the Moon be in trine to Mars and Saturn and occupies at the same time the 7th house, the child born is abandoned by its mother. But if the Moon be aspected by Jupiter, the child becomes long-lived, happy and well cared for

NOTES.

Another interpretation "When the Moon occupies the 5th the 9th or the 7th house in respect to Mars and Saturn occupying one and the same house, etc " *cf.* सारावली

कुजसौरयोस्त्रिकोणे चन्द्रेऽस्तगते वियुज्यते मात्रा ।

दृष्टे सुरेन्द्रगुरुणा सुखान्वितो दीर्घजीवी च ॥

Also समुद्रजातक

एकस्याकयोरयोः कोणेऽस्ते चन्द्रे विसृज्यतेऽम्बया ॥

Chandre Arke चन्द्रेऽर्के is another reading for (Chandre Asthe) चन्द्रेऽस्ते and the meaning will then be "If the Moon or the Sun be trine to Mars and Saturn etc "

अस्त (Asthe) may also be interpreted as 'eclipsed,' i.e., in conjunction with the Sun *cf.* स्कन्दशेखर

आरसूर्यजयोर्मूढे जातश्चन्द्रे त्रिकोणगे ।

सूर्यं वा त्यज्यते मात्रा सद्य एव विधेर्धलात् ॥

The sloka quoted above distinctly says that the Moon should be मूढ (Moodha) i.e., eclipsed by the rays of the Sun and so the words (Asthagathe) अस्तगते and अने Asthè in the quotations from Saravali and Samudrajataka do not mean "the 7th house" but mean eclipsed.

For alleviating the effects of the yoga described in the text, Jupiter must be strong

cf. स्वन्दहोरा

बलिना गुरुणा दृष्टे दशहोत्रे तस्य कर्तारि ।

सूर्ये वा सोऽपि दीर्घायुः स्यात्सुखेन च तद्युत ॥

पापेक्षिते तुहिनगायुदये कुजेऽस्ते

त्यक्तो विनश्यति कुजार्कजयोस्तथाऽऽप्ये ।

सौम्येऽपि पश्यति तथाविधहस्तमेति

सौम्येतरेषु परहस्तगतोऽप्यनायुः ॥ ६८ ॥

Sloka 68. When the Moon is in the Lagna and aspected by a malefic planet and Mars occupies the 7th place, the child perishes being abandoned by its mother. The same happens when Mars and Saturn are in the 11th भाव. When a benefic planet aspects the Moon, the child passes into the hands of a person of a class corresponding to the aspecting benefic planet. If another malefic under the above yoga aspects the Lagna, then the child bereft of the mother will fall into the hands of bad people and will die. Even if cared for by others, the child lives not.

NOTES

cf. सारावली

प्रियते पापैर्दृष्टे शनिनि विपन्न कुजेऽस्मिन् त्यक्त ।

लग्नाभ्युत्थभगनयोर्धसुधासुतमन्दयोरैवम् ॥

पश्यति सौम्यो बलवान्वाद्यगृहगति तादृशो जात ।

दुर्भवापग्रहदृष्टे परमृहीतोऽपि स प्रियते ॥

सर्वेष्वेतेषु यदा योगेषु दशौ सुरेभ्यस्तदृष्टः ।

भवति तदा दार्ढ्यायुर्हस्तगतसर्ववर्णेषु ॥

Balabhadra adds पूर्वोक्तयोगद्वये चन्द्रे सयले शुभग्रहद्वये तादृशमा
झणादिघर्णे मात्रा स्वर्कं बालं गृह्णाति । उक्तं च भौमजातके

मातृसंस्तकयोगेषु चन्द्रं पश्यति ये शुभाः ।

ग्रहवर्णसमो बालं गृह्णाति नियतं नरः ॥

शुभपापद्वये चन्द्रे परहन्तगोशधि बालो म्रियते इति ॥

Also बृहत्प्राणापत्य

शुभद्वये निशानाथे लग्नस्थेऽन्तगते कुजे ।

तस्माच्च गतयोरायं यद्वा मन्दारंयोर्द्वयोः ॥

तथा स्थिते निशानाथे जातो मात्रा विसृज्यते ।

यादृशोऽस्य शुभोदृष्टस्तादृशस्य परं गतः ॥

स्यार्जविच्चाथ पापेन वीक्षितेऽत्र तथा स्थिते ।

आरस्यारारंमुतयोरपि वा तादृशस्थितौ ॥

Lagna Moon		Saturn	Lagna Moon		
	I (1)			I (2)	
			Saturn		
		Mars			Mars

Lagna Moon			
	5 (3)		
		Mars Saturn	

पितृमातृगृहेषु तद्वलात् तरुणालादिषु नीचौ शुभे ।

यदि नेरुगतैस्तु वीक्षितौ लग्नेन्दु विजने प्रसूयते ॥ ६९ ॥

Sloka 69 The delivery will take place in the house of the father, mother, paternal uncle or maternal aunt according to the strength of the planet representing these relatives (*vide Sloka 15 Supra*) It will happen in an exposed place such as a grave a rampart or a river bank, if the benefic planets be in their depression houses. If the Moon occupying the Lagna be not aspected by the benefic planets occupying one and the same sign, the child will be born in a lonely place.

NOTES

cf. सप्तमं

भवनाशसदृशदेशे प्रसवो ज्ञेयः सदाऽत्र युवतीनाम् ।

मिश्रगृहादेशे वर्त्मनि चरराश्वशे तथाऽन्यगृहे ।

स्वगृहनवाशे लग्ने स्वगृहेऽन्यस्मिन्प्रतिष्ठन्ने ।

पितृमातृप्रद्वलतस्तु स्वजनगृहेषु यलयागात् ॥

प्राकारतरुनदीषु च सूतिर्न चाश्रितं मीमं ।

नेक्षन्ते लग्नेन्दु यद्येकस्था ग्रहा महादुःख्याम् ॥

Also शानवहोरा

पित्रादपु बलिष्ठेषु सूतिः पितृगृहादिषु ।

तन्मूलान्निषु ज्ञेया नीचस्थैश्च शुभैस्त्रिभिः ॥

cf. रक्तहोरा

सर्वथा लग्नमिन्दु च न कश्चिदपि पश्यति ।

सदा वै प्रसवः जातः विजने निदिशेत्पदे ॥

And शुभप्राजापत्य

न कश्चिदपि यः चष्टे प्रकारेणापि केनचित् ।

शुभोऽशुभौ वा पूर्णौ वा विकलौ बोध्यौ च तम् ॥

चन्द्रश्च यदि जानीयात्तन्मलक्षणचिन्तने ।

आचक्ष्य विजने सूतिः तदा नारद निश्चयात् ॥

मन्दक्षींशे शशिनि हिनुके मन्ददृष्टे वज्रो वा
 तद्युक्ते वा तममि शयनं नीचमस्यैश्च भूर्मा ।
 यद्वद्राशिर्जनि हरिजं गर्भमोक्षस्तु तद्वत्
 पापैश्चन्द्रात् सरसुखगर्भैः क्लेशमाहुर्जनन्याः ॥ ७० ॥

Sloka 70 When the Moon is in a Navamsa owned by Saturn or in the 4th(भाव)Bhava from the Lagna or is aspected by Saturn, or occupies a watery sign, or is in conjunction with Saturn, the accouchement is in darkness. The same takes place on the ground when 3 or more planets are in their depression signs. The coming out of the child from the womb is exactly like the emergence of the rising sign from the horizon, i. e. if it is a शार्पेदय (Seershodaya) sign, the child appears with the head foremost and if a पृष्ठादय (Prushtodaya) sign with the legs foremost, and if an उभयोदय (Ubhayodaya) sign, with the hands foremost. If malefic planets be in conjunction with the Moon or occupy the 7th or the 4th भाव (Bhava) therefrom, much distress, it is said has to be endured by the mother.

NOTES

Another interpretation When the Moon in the 4th bhava is in a Navamsa owned by Saturn or is aspected by Saturn etc.

In this sloka अञ्जग (Abyaghe) should be taken to mean (Abjamsage) अञ्जानगे for Varahamihira says (balyogathphalamamsa karkshayoh बलयोगफलमन्वययो *Vide sloka 66 supra* Also

cf स्कन्दश्री

सौरांशविनि सौरेण दृष्टे सौरेण वा युते ।
 जलाशनिनि वा चन्द्रे वैश्वस्थे प्रसवा यदि ॥
 तदा शयनमारुह्यमन्धकारे न सशय ।
 हन्दु सूर्येण दृष्टश्चेत्तेजस्येव तदादिशेत् ॥

चन्द्रात्सरगतः पपिर्मातु हेतुमात्रुपैरन ।
अथेमं केचिदिच्छन्ति पपिश्चन्द्रमत्ता युते ॥

And वृत्त्यानायच

सौराशकस्थः सौरण दृष्ट सौरयुतोऽपि वा ।
जलराशौ जल रो वा यदीन्दुर्ध्वमनि स्थित ॥
तदा शयनमाचक्ष्व तस्यान्ममि नारद ।
स इन्दु सूर्यदृष्टधेतोस्तेव तदादिश ।
चन्द्रात्सप्तमौ पपिर्मातु हेतुमादीरय ॥
पूर्ता द्वौ बलिर्वा योगौ चन्द्रयुक्तस्तु दुर्वल ।
त्रिभिर्धरणां नावस्थै भ्वैर्लोकस्थितेन वा ॥
नीचिन शशिता भूमा यदा दिवुक्मीयुषा ॥

Also सारावली

सौराशेऽधजलाशे चन्द्रेऽर्कमयुनेऽधवा हिवुरे ।
तदुष्टे वा कुर्यात्तममि प्रत्येक न सन्देह ॥
हेतो मातु मरैर्बन्धनमन शशाङ्कयुजेयां ।
चन्द्रात्सप्तमराशौ पापा मरणाय घनमदृष्टा ॥

स्नेहः यशाङ्गादुदयाच वर्तिर्दीपोऽर्कयुक्तर्ध्वशशरायः ।

द्वारं च तद्वास्तुनि केन्द्रसंस्थैर्नीय ग्रहैर्वीर्यसमन्वितैर्वा ॥ ७१ ॥

Shloka 71. The quantity of oil in the lamp will vary with the portion to be traversed by the Moon in the sign entered upon. The wick is to be guessed from the Lagna, &c. will vary with the portion of the rising sign still below the horizon. The character of the lamp is to be guessed from the character of the sign occupied by the Sun, &c. whether the light is moveable, fixed, or both, is to be declared from the nature of the Rasi in which the Sun is. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra positions, or rather by means of those that are possessed of strength; &c. when more than one planet occupy the Kendra positions, the door must be guessed

by the strongest of them ; when there are no planets in the Kendras find which of the Kendras is strongest, and the direction faced by the door is guessed accordingly

NOTES

The Moon determines the oil in the lamp; the wick in the lamp is determined by the Lagna and the Sun determines the character of the lamp.

If the Moon is waning, there will be little oil in the lamp. If the Moon is at the beginning of a sign, the lamp will be full of oil. If she be in the middle of a sign, the oil in the lamp will be moderately full, if in the end of a sign, little oil. The same holds good in the case of a wick.

If the Sun be in a moveable sign, the lamp is not a fixture but can be moved about. If in an immoveable sign, the lamp is a fixture and not capable of being moved about. If in a dual sign, the lamp can be separated from its place (removeable).

If the Sun be in a fiery sign, we may say that the light is lit by electric power, if fiery and also moveable (sign), the electric lamp is moveable, and so on.

cf. मारावली

द्वादशभागच्छन्ने वासगृहे पस्थिते महस्वांशौ ।

दीपश्चरस्थिरादिषु तर्धेव वाच्यः प्रसन्नकाले ।

यावत्तुल्यनाहुदितं व्रतित्वांश्वा तु तावती भवती ।

दीपः पूर्णः पूर्णः शशिनि क्षीणे क्षयस्तु तैलस्य ॥

बलवति सूर्ये दृष्टे बहुप्रदीपान्वदेत्कुपुत्रेण ।

अन्यैरपि गतवीर्यैः सूर्या ज्योतिस्तृणैर्भवति ॥

जर्णिं संस्कृतमर्कजे क्षितिसुते दग्धं नवं शीतगौ

काष्ठाच्छं न दृढं स्यौ शक्षिसुते चानेकदिल्लयुद्धवम् ।

रम्यं चित्रयुतं नवं च भृगुजे जीवे दृढं मन्दिरं

चक्रैश्चस्तु यथोपदेशरचनां सामन्तपूर्वा वदेत् ॥ ७२ ॥

Sloka 72. The lying-in chamber will happen to be old but repaired when Saturn is strong. It will be

a building spoiled by fire when Mars is powerful; a new building when the Moon is in strength; a structure abounding in timber, but flimsy, when the Sun is powerful, an edifice built by the combination of several artisans when Mercury is strong. When Venus is predominant, the chamber will be lovely, possessing works of art and quite new. It will be strong and durable when Jupiter is powerful. The astrologer may guess the structure, in the manner indicated, of other houses beginning with those which are immediately around the lying-in chamber by means of the planets in the Zodiacal circle.

NOTES

With this Compare II—24 & II—22 regarding the places and cloths indicated by the several planets

cf सारावली

चित्र नव भृगुसुते च वृद्ध गुरौ च दग्ध कुजे दिनको पारपूर्णदाहम् ।

चन्द्रे नव च बहुतीक्ष्णकृत दुधे च जीर्ण भवेद्गृहमिहोष्णकरात्मजे च ॥

मेपकुलीरतुल्ललियटै प्रागुत्तरतो गुरुसौम्यगृहेषु ।

पश्चिमतश्च घृषेण निवासो दक्षिणभागकरो मृगसिंहौ ॥७३॥

Sloka 73. The direction of the lying-in chamber is determined by the sign owning the planet that is strongest in the Kendras. If the sign in question be Mesha, Kataka, Tula, Vrischika or Kumbha, the lying-in chamber will be in the eastern portion of the house. If it be owned by Jupiter or Mercury, the lying-in-chamber is in the north of the house. If it be Vrishabha, the lying in chamber is in the western portion of the house. If it be Makara or Simha, the chamber will be located in the southern quarter of the house.

NOTES.

Suppose Jupiter is the strongest, then the lying-in-chamber will be in the northern portion of the house.

N	E	S	W	N	L	W	N
W	Directions of Rasis according to 1—13		N	E	Directions of Rasis as per this Stoka		E
S			E	S			S
L	N	W	S	N	L	E	N

गुणाकर — त्रिकुलारमुल्यालिघटंभवेन्मृगमृगेश्वरयोर्वृषभेण वा ।

अथनुप्रमदामिभुनामिधैरमगनाथकृष्णमतः स्थिति ॥

The commentator Bhattotpala is of opinion that the direction of the lying in chamber is determined by the rising sign at birth (and not by the sign owned by the strongest of the planets in Kendras, *vide* sloka 18 *supra* where it is stated that powerful planets in Kendras will indicate the doors of the lying in chamber and the character of the building where birth has taken place) His view is not acceptable

प्राच्यादिगृहे क्रियादयो द्वो द्वौ कोणगताद्विमूर्तयः ।

शय्यास्यपि वास्तुवद्वदेत् पादैः पद्मिनवान्त्यसंस्थितः ॥७४॥

Sloka 74. The four parts of moveable and immovable signs beginning with Mesha represent the East and other principal points of the compass in order in the lying-in-chamber. The four dual signs, *viz.*, Mithuna, Kanya, Dhanus and Meena, signify the four intermediate points, *viz.*, S. E., S. W., N. W., and N. E. The astrologer should make, in regard to the bed of the confined woman, statements of facts such as have been made in respect to the lying-in-chamber, the legs of the couch

being represented by the 6th, the 3rd, the 9th and the 12th bhavas from the Lagna. The head and face of the lying-in woman are in the direction indicated by the Lagna and the 2nd bhava. And the 3rd and the 12th bhavas represent the fore-legs of the couch (the 3rd being the right leg), the 4th and the 5th bhavas, the right side, the 6th and the 9th the hind legs (the 6th being the right leg) of the couch. The 7th and the 8th bhavas from the Lagna represent the legs of the lying-in woman. The 10th and the 11th represent the left side

NOTES

This is the principle of Directions as per कर्मचार्य (Kerala charya) also

NE	E	E	SE
N	Directions of the Rasis as per this Sloka		S
N			S
NW	W	W	SW

The four corners of the couch are indicated by the 3rd the 6th the 9th and the 12th houses from the Lagna. The 1st and 2nd houses from the Lagna indicate the head and face of the mother and consequently the direction in which she is lying. The left part of the body of the mother is indicated by the visible half of the zodiac at birth and the invisible half indicates the right part of the body.

cf. सातसहस्र-प्राच्यादिग्रहद्वितय भद्रितय राशयश्च गाम्नाणि ।

भाजानुगिर राधन ग्रहसुख लक्षण सत्र ॥

ग्रहयुक्त वा नियत निमतस्व च द्विसुन्निराशिषु च ।

पश्चिमवाह्या पादा पयश्चेद्भागानि राशयः शेषाः ॥

चन्द्रलग्नान्तरगतैर्ग्रहैः स्युरुपसृतिकाः ।

बहिरन्तश्च चक्रार्द्धे दृश्यादृश्येऽन्यथापरे ॥७५॥

Sloka 75. The females attending on the woman in childbed are as many as there are planets between the rising sign and the Moon. Such of these as are in the visible hemisphere are without the lying-in-chamber. Those that are in the invisible portion represent the attendants in the interior of the lying-in-chamber. Others assert the contrary.

NOTES.

In the following example, there are 5 planets between the Lagna and the Moon. We have therefore to predict that five were in attendance upon the woman. Of these 5, 4 are in the visible half of the zodiac. Therefore we have to say that they were *outside the room* where the actual delivery took place and could be seen. This is applicable only to females and not males.

			Merc Venus Sun
Jupiter			Mars
			Moon Saturn
	Lagna		

Note.—The earlier slokas will indicate the presence of a male attendant on the woman provided the following conditions are fulfilled —

- (1) Lagna with Saturn in it should be in opposition to the Sun.
- (2) The Sun in the Lagna should be in opposition to Saturn.
- (3) Mars in the Lagna should be in opposition to Saturn.
- (4) Mars in the Lagna should be in opposition to the Sun.
- (5) The Sun in the Lagna should be in opposition to Mars.

(6) Saturn in the Lagna should be in opposition to Mars.

That is two of the three malefics should be in opposition, one in the Lagna and the other in the 7th.

cf. गारुडः

शशिलप्राग्विवरयुक्तग्रहतुल्याः सूतिका ज्ञेयाः ।

अनुदिनचक्राद्व्युत्तरन्तर्ग्रहैरन्यथा वदन्त्येके ॥

Also लघुनाम्

शशिलप्राग्विवरयुक्तग्रहतुल्याः सूतिबाधवक्तव्याः ।

उद्गर्हेऽप्यन्तरगा वासाध्वक्ष्य दृश्येऽर्धे ॥

For visible and invisible portions of the Zodiac at any time
शौनक (Saunaka) says—

“ भागो लघुर्गणितो रि के आय कमे तपो सति ।

यने लग्नस्तु संशय इति दृष्ट्यार्धमुच्यते ॥

The text gives the generally accepted rule for ascertaining the actual number of persons present at the time of confinement. Some authorities view it otherwise, viz., that the number of persons within the lying-in chamber should be guessed by the number of planets in the visible hemisphere, while the number without should be reckoned by the number of planets in the invisible portion of the zodiac.

cf. नीतिशेखरः

उदयेन्दुमध्यवर्तिग्रहतुल्याश्चोपसूतिका वाच्यः ।

दृश्येऽर्धेऽप्यन्तरगा वासाध्वक्ष्य ग्रहैरदृश्येऽर्धे ॥

Also नीलकण्ठः

उदयशशिमध्यस्थग्रहे, स्युरपसूतिकास्त ।

उद्गर्हस्थैर्वापि दक्षिणैरन्तरे ज्ञेयाः ॥

This view is not accepted by Varahamihira and that is why he said परोक्षया (Parenayitha) in the sloka in the text.

But when the Lagna and the Moon are in one and the same house, the number will be as stated in चन्द्रिका (Chandrika)

“ वासि लघुर्गणितो रि के आय कमे तपो सति ।

“ Balabhadra adds in his Horaritha)

लग्ने तर्जशपार्श्वे वा गारुडः स्युः स्यामिह ।

धनस्था व्यपगा ये च तावती सूतिका वदेत् ॥

लग्ननवांशपतुल्यतनुः स्याद्वर्षियुतग्रहतुल्यतनुर्वा ।

चन्द्रसमेतनवांशपवर्णः कादिविलग्नविभक्तभगात्रः ॥ ७६ ॥

Sloka 76. The native will correspond in mien to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign and other Rasis which are described as forming the head and other portions of कालपुरुष (Kalapurusha) [*Vide* Adhyaya I, slokas 8, 13 and 56, *Supra.*]

Short and long signs are thus described in Jatakaparī-jata I—13

NOTES

Even	Short	Short	Even
Short			Even
Even			Long
Even	Long	Long	Long

Remembering that the Lagna represents the head, the 2nd house, the face, the 3rd, the neck, and so on, one can predict whether the several parts of the body are long or short, or disproportional, by the length, shortness or otherwise of the signs typifying the particular part of the body as well as by the planets occupying the particular Rasi.

In the following example, Lagna being Mesha, a short sign, the native has a small head. The 3rd house is governed by Mithuna and must indicate a fairly long neck controlled by planets therein, *viz.*,

Sun indicating medium

Mercury „ „

Venus „ „

Moon and Saturn indicate long form or stature and Mars short stature

	Lagna	Sun Merc Venus
Jupiter		Mars
		Moon Saturn

cf. मागवली

लग्ननवभागतुल्या भूर्तिबलसयुताद्गृहाद्वार्ष ।

नवभागाद्वर्णोक्त शशियोगात्तत्र सूतस्य ॥

Also नागविलय

लग्नायनवमांशोऽयं यादृग्वा सबलो ग्रह ।

तद्वन्मुक्तिभवेद्वर्णश्चन्द्रयुक्तांशनाथवत् ॥

कन्दरूश्चोन्ननसाकपालहनयो वक्त्रे च होरादय-
स्ते कण्ठांसकबाहुपार्श्वहृदयक्रोडानि नाभिस्तथा ।
वस्तिः शिश्नगुदे ततश्च वृषणावूरु ततो जानुनी
जङ्घाद्वीत्पुमयत्र वाममुदितैर्दक्षिणभोगस्त्रिधा ॥ ७७ ॥

Sloka 77. The Lagna and other bhavas every one of which is divided into three parts (Drekkanas) represent the three divisions of the body as detailed below: The first decanates of the Lagna and other houses indicate the head, the eyes, the ears, the nostrils, the cheeks, the jaws and the mouth. The second drekkanas of the same twelve bhavas correspond to the neck

shoulders, the arms, the sides, the heart, the chest and the navel. The third drekkanas specify the pelvis, the organs of generation and the anus, the testicles, the thighs, the knees, the calves and the legs. Of the two sides of the body, the left is signified by the drekkanas risen already *i. e.*, drekkanas of the signs in the visible hemisphere. Thus, the first drekkana of the rising sign is the head. The first drekkana of the 12th, the 11th, the 10th, the 9th and the 8th houses from the Lagna represent the eye, the ear, the nostril, the cheek and the jaw on the left side. The first drekkanas of the 2nd, the 3rd, the 4th, the 5th and the 6th houses correspond to the eye, the ear, etc., on the right side. And the first drekkana of the 7th is the mouth.

The 2nd drekkana of the Lagna indicates the neck. The left shoulder, left arms, left ribs, left side of the heart and the left side of the chest correspond to the 2nd drekkanas of the 12th, the 11th, the 10th, the 9th and the 8th signs, respectively, from the Lagna. The 2nd decanate of the 7th sign is the navel, and so on.

NOTES

Left <				Left >			
Cheek	Nos tril	Ear	Eye	Heart	Side	Arm	Shou lder
Jaw	I Vataka Lagna 1st Decanate		Head Lagna	Chest	II Vataka Lagna 2nd Drekkan		I agna Neck
Mouth			Eye	Navel			Shou lder
Jaw	Cheek	Nos tril	Ear	Chest	Heart	Side	Arm
Right <				Right <			

Note—If the first decanate of the Lagna happens to be the first decanate of the Rasi, then the usual order I, II and III is to be followed. If the first decanate of the Lagna happens to be

Left ←

Knee	Thigh	Testicle	Anus
Calf	III Rataka Lagna 3rd Drekkana		Lagna Pelvis Generating organ
Legs			
Calf	Knee	Thigh	Testicle

Right →

the 2nd decanate of the Rasi the order is II, III and I. If the first decanate of the Lagna is the last decanate of the Rasi, the order is III I and II. This is the meaning of उदितार, drekkana bhagathi),

गुणार —

शिरो दृष्टौ वर्णनसाधपोर्ला हन् तधास्य प्रथमे दृगाणे ।
कण्ठासर्का बाहुयुग च पार्श्वे ह्यक्रौञ्चभाग्य कथितौ द्वितीये ॥
बन्धिस्रथा शिखगुदे च मुक्तावृद्धय जानुयुग च त्रये ।
पार्श्वे तृतीयेभ्युदिते हि वाम विलम्बतो दक्षिणमभ्यदर्दम् ॥

तस्मिन् पापयुते व्रणं शुभयुते दृष्टे च लक्ष्मादिशेत्
स्वक्षांशे स्थिरसंयुते च सहजः स्यादन्यथागन्तुकः ।

मन्देक्षमानिलजोऽग्निशस्त्रविपजो भौमे बुधे भूमवः

सूर्ये काष्ठचतुष्पदेन हिमगौ श्रृंग्यञ्जलोन्यै शुभम् ॥७८॥

Sloka. 78—When a drekkana is occupied by a malefic planet, there will be an ulcer or wound in the part of the body indicated by the drekkana. But when it is also occupied or aspected by a benefic planet, the astrologer should declare the existence of a spot

there. When the planet happens to be in its own Rasi or in conjunction with Saturn, the ulcer, wound or mark should have been in the portion of the body indicated from the very birth. If the planet be in positions other than those described above, the ulcer, etc., will crop up later on. If Saturn be the planet to cause such ulcer, etc., it will be due to a hurt caused by a stone or some wind disease. If Mars be the planet destined to inflict an injury, it will arise from fire, a missile, poison or serpent bites. If Mercury be the malefic planet, the injury will arise by a fall on the ground from a height or by a blow received from a clod or some such earthy substance. If the Sun be the malefic planet, the injury will be inflicted by some piece of timber or a quadruped. Lastly, if the Moon be the malign planet, the hurt will come from a horned creature or by liquids, such as acids. If other planets than these, *viz.*, Jupiter, Venus, the waxing Moon and Mercury not in conjunction with malefic planets occupy a drekkana, there will be no mark or moles and the result would be all favourable.

NOTES.

स्थिरसमुत्तेषु (Stthira samyuteshu) has been interpreted as "in conjunction with Saturn" In the following nativity, all the

	Lagna 25°		Ven 7° Sun 25° Mer. 29°
Jupiter 25°			Mars 2°
			Moon 19° Sat. 21°

malefics are in the invisible portion of the Zodiac. Therefore, if at all there should be marks or moles, they must be on the right side of the body. In the above figure, to determine the decanates of the various bhavas according to the principles laid down in Sloka 77, we proceed as follows—

Now Lagna is Mesha 25°. It is the 3rd decanate of Mesha. The first decanate of the Lagna rules from 25° of Mesha to 5° of Vrishabha. The 2nd decanate of the Lagna begins from 6° of Vrishabha. The 3rd begins from 16° of Vrishabha and extends to 25° of Vrishabha.

As the 1st decanate of the Lagna happens to be the 3rd decanate of Mesha, Table III applies. Therefore the 1st decanate of the Lagna symbolises the pelvis. The 2nd decanate of the Lagna happens to be the 1st decanate of Vrishabha, order being III, I and II throughout; the first figure (I) applies. Therefore the 2nd decanate of the Lagna symbolises the head. Similarly, the 3rd decanate of the Lagna (2nd decanate of Vrishabha) symbolises the neck (Fig. II), and so on with respect to the other bhavas. In the same horoscope, the order with respect to every bhava being III, I and II, the Sun's position represents the right shoulder; Saturn, the right side, Mars, the right testicle; Moon, the right side; Mercury, the right testicle, Venus, the right eye.

Bhattotpala interprets ब्रह्मशुने (Sithira samyute) in the text as "in an immoveable sign or Navamsa"

समनुपतिता यस्मिन् भागे त्रयः सवुधा ग्रहाः

भवति नियमात्तस्यावाप्तिः शुभेष्वशुभेषु वा ।

त्रणकुदशुभः पक्षो देहे तनोर्भसमाश्रिते

तिलकमसकुदृष्टः सौम्यैर्युतश्च सलक्ष्मवान् ॥ ७९ ॥

Sloka 79. When four planets whereof Mercury should be one, come together in a decanate of a sign, that part of the body indicated by the drekkana will invariably get an ulcer or wound or some mark according as the planets coming together are benefic or malefic. The part of the body indicated by the decanate occupied

by Venus (in case Venus becomes an अशुभ Asubha) will have an ulcer, wound or mark. [This applies if Venus is alone.] If Venus be aspected by benefics, a mole or mark will be caused. If he be in conjunction with benefics, the person will possess an auspicious mark in the portion of the body indicated.

NOTES.

Venus becomes an अशुभ (Asubha) if he be in combustion (that is within 5° from the Sun) or if he be weak in Navamsa or be in inimical house, etc. Some books read the 3rd quarter of the sloka thus: वृगहृशुभः पष्ठे लग्नात्तनी भवमात्रिने. The translation will then be "A malefic planet in the 6th bhava from the Lagna brings on the ulcer or wound in that part of the body which the Rasi indicates." The reading पष्ठो देहे is better. पष्ठ here means the 6th planet or Venus.

In the example given in the previous sloka, Venus is in a neutral house (मन) less powerful than स्वग्रह (Swagriha) or उच्च (Uchcha). He is going to the operative conjunction—hence weak. He is in शत्रुनवांश (Satru navamsa). Hence he is an अशुभ (Asubha). He will therefore cause a mark on the right eye.

This 'sloka indicates permanent marks caused from birth. The time when the ulcers, etc., indicated as above occur will be during the Dasas and Antardasas as mentioned in Ch. VIII—sl. 21 of Brihat gataka.

cf. ज्ञानक विलक.

यदा ज्ञायाद्ययः खेटोः शुभाः कराश्च तेष्वपि ।

यो बली स्वदशायां स निष्ठत्वापो वृगादेकत् ॥

लग्नात् पष्ठो वृगस्तद्दृष्ट्वा कृत्वाथ पष्ठकम् ।

कालाहरीत्या यत्राङ्गे तत्र वा नदिधो वृणः ॥

शुभदृष्टस्तु पष्ठोऽसौ कुर्याद्वा तिलकं मशम् ।

लक्ष्मकृच्छुभयुक्तश्चेच्छुभाश्चाप्यत्र दुष्कृत्वाः ॥

कालपूर्वपुत्रव्येङ्गे यत्र स्यातां च संगतो ।

चन्द्रार्कौ तत्र लक्ष्मापि मशकाद्यमिहादिशेत् ॥

त्रियोनिजन्मविज्ञानं निपेक्षोदयजं फलम् ।

जन्मकालपरिज्ञानं यत्तदाचार्यभाषितम् ॥ ८० ॥

इति नवग्रहकृपया वैद्यनाथपिरचिते जातकपारिजाते

आधानजन्माध्यायस्वृतीयः ॥

Sloka. 80 A knowledge of miscellaneous births, the effect due to conception under various lagna and planetary positions, the ascertainment of the time of birth of a child, all this has been treated of in this Chapter as declared by the भाचार्य वराहमिहिर (Acharya Varahamihira).

Thus ends the 3rd Adhyaya, on Conception and Birth in the work जातकपारिजात (Jatakaparijata) compiled by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते चतुर्थोऽध्यायः

॥ बालारिष्टाध्यायः ॥

Adhyaya IV.

DEATH INCIDENTAL TO CHILDHOOD.

In this Adhyaya, Slokas 17-18, 32 to 39 and 99 have been taken from Brihat Jataka

आद्वादशाब्दान्तरयोनिजन्मनामायुःकलानिश्चयितुं न शक्यते ।

मात्रा च पित्रा कृतपापकर्मणा बालग्रहैर्नाशमुपैति बालकः ॥ १ ॥

आद्ये चतुष्के जननीकृताघैर्मध्ये तु पित्रार्जितपापसङ्घैः ।

बालस्तदन्त्यासु चतुःशरत्सु स्वकीयदोषैः समुपैति नाशम् ॥ २ ॥

अष्टौ बालारिष्टमादौ नराणां योगारिष्टं प्राहुराविंशति स्यात् ।

अल्पं चाद्वात्रिंशतो मध्यमाधुरासप्तत्याः पूर्णमायुः शतान्तम् ॥ ३ ॥

Sloka 1. In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth), the child meets with destruction being seized by demons called बालग्रह (Balagrahas).

Sloka 2. If the child dies in the first 4 years, it is because of the mother's sins. If in the middle 4 years, it is owing to the accumulated sins of the father. If it comes by its death in the last 4 years, it must be due to its own sins (in a previous birth).

Sloka 3 · The first 8 years in men's lives is the period of बालारिष्ट (Balarishta—ills that afflict children). Till the 20th year, they say, it is the योगारिष्ट (Yogarishta) period (evil brought on by planetary conjunctions). It is called अल्पयुष (Alpayus) or short life when the period extends up to 32. It is called मध्यायुष (Madhyamayus) or middle age when the period of life extends to 70 years. It is पूर्णयुष (Purnayus) when the period of life extends to 100 years.

NOTES

Mantreswara in whose work Phaladeepika also (फलदीपिका) these three slokas appear *varṇanā* suggests in the following sloka the methods to be adopted for palliating the evil effects described.

तद्दोषशान्त्यै प्रतिजन्मतारमाद्वादशाब्दं जपहोमपूर्वम् ।
आयुष्करे कर्म विधाय तातो बाल विकल्पादिभिरेव रक्षेत् ॥

Regarding the three divisions of Ayus mentioned in Sloka : he adds

नरोऽरुपायुर्योगे प्रथमभगणे नश्यति शने
द्वितीये मध्यायुर्यदि भवति दीर्घायुषि सति ।
तृतीये नियोगे स्फुटजशानिगुर्वर्कंहिमगून्
दद्यात् भुक्तिं कष्टमपि वदति निश्चित्य सुमतिः ॥

Pats also the following from प्रथमार्गं

परागपश्येत्प्राक्पश्येत्पश्येच्चिरायुषाम् ।
मरणं निर्दिशेद्यथा चतुर्थेऽप्यमितायुषाम् ॥

Also सर्वार्थविन्तामणि

आद्वादशाब्दं जन्तुनामायुर्जातुं न शक्यते ।
जपहोमस्नानाद्यैर्बालरक्षां तु कारयेत् ॥
विप्रोर्दोषं हन्ता, केचिद्दोषेभ्यश्चाप्यदरेषु ।
अपरे रिष्टरागाश्च त्रिविधा यावन्मृत्युवदः ॥

विलम्बयातस्त्वपि देवमन्त्री विनाशरिः फारिगते शशाङ्के ।
विलोकिते पापवियचरेण विभानुना मृत्युमुपैति बालः ॥ ४ ॥

Sloka 4 Even Jupiter may occupy the Lagna ; but if the Moon be in the 8th, the 12th or the 6th bhava and be aspected by the malefic planet Rahu, the child meets with death.

cf. वक्ष्ये

पृष्ठादरि पगश्चन्द्र मरिश्च सह नाक्षित ।

जातस्य मृत्युद सघस्यद्वय शुभेक्षित ॥

गण्डान्ततारासहिते मृगाङ्के पापेक्षिते पापसमन्विते वा ।

बालो लयं याति समृत्युभागे चन्द्रे तथा पापनिरीक्षिते वा ॥ ५ ॥

Sloka 5 When the Moon is in the (Gandantha) गण्डान्त portion of a Nakshatra नक्षत्र and is aspected by, or in conjunction with, a malefic planet the child meets with early death. The same thing happens when the Moon happens to be in the (Mrityu) मृत्यु or fateful portions of the several Rasis (vide Adhyaya I Sloka 57, *supra*) or is aspected by a malefic planet.

NOTES

cf. फल्गुनीविश

पापाक्षितराक्षितसम्बन्धान्ने मृत्यो विनाश भूय

गण्डान्ते पितृमानृहा दिगुमृतिर्विषयि दमापति ।

जात सन्धिघनदृष्टयेऽन्यनुभममुपेक्षिते एतान्मुनि

मृत्योर्भागाते च सा तति विषयि वन्देऽष्टमे य मृति ॥

For Gandantha (गण्डा), vide Adhyaya I 22 *supra*

तार्ताचिकामोदरमातुल्याथ मातामही मातृपिता च बालः ।

सूर्यादिकं पञ्चमघर्मयातं दूरैर्लग्नराशु हताः क्रमेण ॥ ६ ॥

Sloka 6 The father, the mother, the brother, the maternal uncle, the mother's mother, the mother's father or the child itself will die soon when the 5th or the 9th (भाव) Bhava from the Lagna be a (Kruur-rasi) दूरगति (malefic sign) and occupied respectively by the Sun, the Moon,

Mars, Mercury, Jupiter, Venus or Saturn

NOTES

This is evidently taken from इन्द्रगणितक The reading in that work is slightly different :—

ताताम्बिकामातुलसोदराश्च मातामहीमातृपितुश्च सुनुम् ।
सूर्यादियोगे खलु पञ्चमस्या निगन्ति मर्ते क्रमशः प्रभूता ॥

रसातलस्यौ यदि भानुचन्द्रौ शनिः स्मरस्थो मरणाय मातु ।
यदा यदा क्रूरखगो निलघात् अरातिग सोदरनाशहेतु ॥ ७ ॥

Sloka 7 When the Sun and the Moon are together in the 4th भाव (Bhava) from the Lagna and Saturn is in the 7th, they all conspire to bring about the mother's death. Whenever a malignant planet is in the 6th भाव (Bhava), it may occasion a brother's death.

NOTES

(First half) of इन्द्रगणितक

लग्नाच्चतुर्थे पापो यदि स्याद्बलवत्तर ।

तदा मातृवधं कुर्यात्तत्केन्द्रे द्यपरो यदि ॥

(Latter half)

For the same effect : e., माररनाश, the following sloka from भावकुण्डल will be found useful

यदा पापसेचारीणो जन्मकाले धरानन्दनामान् भाषासहोद्ये ।

तदैवाशु नाशं सहोद्यस्य धीरा मणिभादय प्रादुराचार्यमुख्या ॥

क्रोक्षितौ चन्द्रविलम्वराशौ सौम्यग्रहैर्वाक्षययोगहीनौ ।

केन्द्रच्युतो यद्यमरेशमन्त्री जातस्य माता समुपैति नाशम् ॥ ८ ॥

Sloka 8 If the rising sign and the Moon be aspected by malefic planets and at the same time be not aspected by or connected with benefic ones, and if Jupiter be not in the Kendra, the mother of the new-born infant will die.

cf. पृथ्वीगर्जातक

चन्द्रमा यदि पापानां त्रितयेन प्रदृश्येत ।

मातृनाशो भवेत्तस्य शुभरद्ये शुभं वदेत् ॥

समानुजे शतिकरे विलग्रात् दिवाकरे रिःफगृहोपयाते ।

धरासुते चन्धुगते तदानीं विपद्यतेऽसौ जननी सगर्भा ॥ ९ ॥

Sloka 9. When the Moon is in conjunction with Saturn and the Sun is in the 12th house from the Lagna and Mars in the 4th, the mother perishes with the child.

विलम्बचन्द्रौ शुभदृग्बिहीनावशोभनव्योमचरान्तरस्थौ ।

विनाशमेति प्रमदा सगर्भा वदन्ति सर्वे युगपत् पृथग्वा ॥ १० ॥

Sloka 10. If the rising sign and the Moon be devoid of benefic aspects and be betwixt two malefic planets, the young woman and her child die together or separately, say all the astrologers

NOTES

Lagna or the Moon to be in the midst of two malefics should be within a distance of 5° on either side.

Sat. 13° Lagna 9° Mars 5° Moon 2°			
Sun 29° Merc. 20° Venus 16°	An example.		
			Jupiter 6°

cf. सारावली

क्रान्तस्थः सूर्यश्चन्द्रो वा युगपदेव मरणाय ।

सौम्यैरदष्टमूर्तिर्युवतीना गर्भसहितानाम् ॥

अत्र लग्नेन्दु पापान्त स्थौ ज्ञेयौ इति वराह । तद्यथा
पापद्वयमध्यस्थितौ लग्नेन्दु न च सौम्यदीक्षितौ ।
युगपत्पृथगेव वा घटेक्षारी गर्भयुता विपद्यते ॥

Also गुणावर

क्रूरान्तस्थौ युगपत्पृथग्वा विहगचन्द्रा भवन्तो निषेधे ।
शुभग्रहालोकनवर्जितौ चेत् तदा सगभन विपद्यते स्त्री ।

पष्ठावसानाष्टमभागगणेषु क्रूरेषु सौम्यग्रहवर्जितेषु ।

पापान्तरस्थे भृगुजे गुरौ वा नारी सपुत्रा म्रियते तु सद्यः ॥ ११ ॥

Sloka 11 When malefic planets occupy the 6th, the 8th and the 12th भाग (Bhava) from the Lagna and are not in conjunction with benefic planets, and when Venus or Jupiter is between two malefic planets, the lying-in woman and her child die forthwith.

लग्नास्तयातौ यदि पापस्त्रेचरौ
शुभैरयुक्तौ शुभदृष्टिवर्जितौ ।

शस्त्रेण मृत्युं समुपैति गर्भिणी

मासाधिपो निष्टकरो यदा भोत् ॥ १२ ॥

Sloka 12. When the lord of a month of advanced pregnancy is malefic and evil planets occupy the Lagna and the 7th भाग (Bhava) being neither in conjunction with benefic planets, nor aspected by them, the pregnant woman meets with death in consequence of an operation

NOTES

cf. बृहज्जातक—

उपवास्यगणो कुमार्कयानिधन सस्त्रकृत यदेतथा ।

मासाधिपतौ निषादिन तत्पारं सयण समादिशेत् ॥

If it be before 7 months the death is by an abortion and the after effects of abortion. The month of death of a pregnant woman can be easily determined in the following manner. The several

५

planets ruling over the ten months (in embryo) are given in the 17th sloka *inf a*. Whichever planet is weakest will cause the death of the woman in his month. The day also may be similarly determined *is per sloka 39 n/a*.

चन्द्राच्चतुर्थोपगतैरसद्भिर्वा नस्यितैः शोभनदृष्ट्युक्तैः ।

व्यापारगैर्वा यदि वामरेशो जातस्य माता निधनं प्रयाति ॥ १३ ॥

Sloka 13. When evil planets occupy the 4th place from the Moon and are not aspected by or in conjunction with benefic planets, the mother of the new born child will die. The same event happens when evil planets occupy the 10th place from the Moon and the Sun is among them.

NOTES

मानस्यितै शोभनदृष्ट्युक्तै *is* another reading in the 2nd quarter of the sloka.

शुक्राद्रवौ त्रिक्रमगे बलाढ्ये मन्देक्षिते मन्दममान्यिते वा ।

क्षीणे शशङ्के यदि वा सपापे माता सपुत्रा त्रियतेऽचिरेण ॥ १४ ॥

Sloka 14. When the Sun possessing abundant strength, occupies the 3rd place from Venus and is aspected by or is in conjunction with Saturn, and the Moon is either on the wane or in conjunction with a malefic planet the mother and her child die quickly.

लग्नादिने वाष्टमगे धराजे पापेक्षिते सौम्यदृशा विहीने ।

ताराधिपे वृद्धिकृलाविहीने माता कृतान्तस्य पदं समेति ॥ १५ ॥

Sloka 15. When the Sun or Mars occupies the 8th place from the Lagna, and the Moon is on the wane and is aspected by malefic planets, and is void of benefic aspects, the mother will die.

शुक्रात्कुजेऽहनि तपःसुतराश्रियाते

चन्द्रात् त्रिकोणगृहगे रविजे रजन्याम् ।

सौम्यैरदृष्टमूर्तिर्युवतीनां गर्भसहिनानाम् ॥

अत्र लग्नेन्दू पापान्तःस्थौ ज्ञेयौ इति वराहः । सद्यथा
पापद्वयमध्यस्थितौ लग्नेन्दू न च सौम्ययोश्चितौ ।
युगपत्पृथगेव वा चदेष्टारौ गर्भयुता विपद्यते ॥

Also शुणकर

क्रूरान्तस्थो युगपत्पृथग्वा विलग्नचन्द्रौ भवतो निषेके ।
शुभग्रहालोकनवर्जितौ चेत् तदा सगभय विनश्यते स्त्रो ॥

पष्ठावसानाष्टमभावगणेषु क्रूरेषु सौम्यग्रहवर्जितेषु ।

पापान्तरस्थे भृगुजे, गुरौ वा नारी सपुत्रा त्रियते तु सद्यः ॥ ११ ॥

Sloka 11 " When malefic planets occupy the 6th, the 8th and the 12th भाव (Bhava) from the Lagna and are not in conjunction with benefic planets, and when Venus or Jupiter is between two malefic planets, the lying-in woman and her child die forthwith.

लग्नास्तियातौ यदि पापखेचरौ

शुभैरयुक्तौ शुभदृष्टिवर्जितौ ।

शस्त्रेण मृत्युं समुपैति गर्भिणी

मासाधिपो-निष्टकरो यदा भवेत् ॥ १२ ॥

Sloka 12. When the lord of a month of advanced pregnancy is malefic and evil planets occupy the Lagna and the 7th भाव (Bhava) being neither in conjunction with benefic planets, nor aspected by them, the pregnant woman meets with death in consequence of an operation.

NOTES

*cf. बृहज्जातः—

उद्यास्तगणो, शुभार्कयोर्निधनं दहप्रवृत्तं यदेष्टया ।

मासाधिपतौ निर्धाष्टिते तदाहं सख्येण ममादिशेण ॥

If it be before 7 months, the death is by an abortion and the after effects of abortion. The month of death of a pregnant woman can be easily determined in the following manner. The several

planets ruling over the ten months (in embryo) are given in the 17th sloka *inf a*. Whichever planet is weakest will cause the death of the woman in his month. The day also may be similarly determined as per sloka 39 *infra*.

चन्द्राच्चतुर्थोपगतैरसद्भिर्ना नस्थितैः शोभनदृष्ट्युक्तैः ।

व्यापारगैर्ना यदि वासरेशो जातस्य माता निधनं प्रयाति ॥ १३ ॥

Sloka 13. When evil planets occupy the 4th place from the Moon and are not aspected by or in conjunction with benefic planets, the mother of the new born child will die. The same event happens when evil planets occupy the 10th place from the Moon and the Sun is among them.

NOTES

मानसिने नो भनदृष्ट्युक्ते is another reading in the 2nd quarter of the sloka.

शुक्राद्रवौ विक्रमगे बलाद्वे मन्देक्षिते मन्दममन्विते वा ।

क्षौणे शशाङ्के यदि वा सपापे माता सपुत्रा म्रियतेऽचिरेण ॥ १४ ॥

Sloka 14. When the Sun possessing abundant strength, occupies the 3rd place from Venus and is aspected by or is in conjunction with Saturn, and the Moon is either on the wane or in conjunction with a malefic planet the mother and her child die quickly.

लग्नादिने वाष्टमगे धराजे पापेक्षिते सौम्यदृशा विहीने ।

ताराधिपे वृद्धिकलाविहीने माता कृतान्तस्य पदं समेति ॥ १५ ॥

Sloka 15. When the Sun or Mars occupies the 8th place from the Lagna, and the Moon is on the wane and is aspected by malefic planets, and is void of benefic aspects, the mother will die.

शुक्रात्कुजेऽहनि तपःसुतराशियाते

चन्द्रात् त्रिकोणगृहगे रविजे रजन्याम् ।

पापेक्षिते च शुभयोगदशा विहीने

नाशं समेति जननी विचले यशस्के ॥ १६ ॥

Sloka 16 If Mars occupy the 9th or the 5th place from Venus during the day, if Saturn occupy the same position with respect to the Moon during the night and the Moon be weak and aspected by malefic planets and devoid of all benefic aspects, the mother meets with death.

NOTES.

cf. गुणावयव

मातुर्मुति दिनकरः सखलं विधोः खे
शुक्रारकरोति तनये क्षनिदृष्टयुक्तः ।
राशौ त्रिकोणगृहयो रविजः शशाङ्कात्
कुपद्मिगोस्तु कुसुतोऽद्वि खलेक्षितेभ्यत् ॥

Also सारावली

चन्द्रात् त्रिकोणराशौ रविजो मातुर्वधं दिशति राशौ ।
शुक्रात्तथैव दिवसे भौमः पापेन संरष्ट ॥

मन्थान्तर

निशि चन्द्रात् त्रिकोणस्थे मन्दे पापनिरीक्षिते ।
दिवा शुक्रात्तथा भौमे जननी म्रियते ध्रुवम् ॥

But according to Garga, if Mars and Saturn be in the 5th or the 9th house from Venus and unaspected by Jupiter and Venus, the child does not promote the well-being of the father.

भौमसूयार्मजौ शुक्रास्तुतमे धर्मभेदपि वा ।
नेक्षितौ गुरुशुक्राभ्या नेक्षते पितरं शिशुः ॥

फललघनाङ्कुरास्थिचर्माङ्गजचेतनताः

सितकुञ्जजीवसूर्यचन्द्रार्किबुधाः परतः ।

उदयपचन्द्रसूर्यनाथाः क्रमशो गदिताः

भवति शुभाशुभं च मासाधिपतेः सदृशम् ॥ १७ ॥

Sloka 17. From the time of conception of the

embryo to the time of delivery of the child from the womb in the 10th month, there are several stages of development. In the 1st month the semen will be in a liquid state still and the lord of the month is Venus. During the 2nd month, the embryo hardens and becomes more solid, and the lord of the month is Mars. The lord of the 3rd month during which the limbs sprout up is Jupiter. In the 4th month, the bone is formed and the Sun is the lord. In the 5th, the skin appears and the lord of the month is the Moon. In the 6th month the hair begins to grow. The lord of the month is Saturn. In the 7th month whereof the lord is Mercury, consciousness appears. The lords of the remaining three months viz., the 8th the 9th and the 10th during which the fetus becomes palpable feels thirst and hunger, draws sustenance from the mother through the umbilical cord moves about (snake,) and becomes fit for delivery—the lords during these months are respectively the lord of the (Adhāni Lagna) अधानलग्न, the Moon and the Sun. The good or evil happening to the child during each month is dependent on the condition of its lord; i.e. if the lord of the month is strong and occupies benefic positions, the child is happy, if the lord of the month is weak, in its depression sign, conquered in planetary fights and troubled, the child suffers and there will be miscarriage, etc.

NOTES

Jupiter is the planet that gives brain and head in the 3rd month. The Sun rules the 4th month as he governs the bones. That is why after three months miscarriage is not possible. If, at the time of conception, the Sun is strong, the issue will resemble the father. If the Moon is strong, the issue will resemble the

mother If any planet at the time of conception be weak, then the fetus will suffer in health in the month governed by that planet.

गुणाकर

फललघनताशाखास्थित्वचनूहसभव
सारणमसमोद्वेगो सूतिक्रमेण निपेतत ।
मितकुनगुरमधेन्द्रार्किञ्जलसप्ततीन्द्रवो
रविरिति पृथग्मासाधोता स्मृता वचनादिभि ॥

Also मागरी

मासेध्वायानादिषु गर्भस्य यथाक्रमेण जायन्ते ।
सप्तसु वलिलाण्डशशाखास्थिरग्रोमचेतनता ॥
मासेऽष्टमे च मृणा ध्रुवा च नयमे तथोद्वग ।
दशमे त्वथ सपुगं पक्षमिष फल पतति गर्भे ॥
शुक्राजीवविशतिमैरिबुधमिलप्रपोद्गुमादित्या ।
मासपतय स्युतेर्गर्भस्य शुभाशुभ चिन्त्यम् ॥

According to Yavanacharya the lords of the first and second months are Mars and Venus respectively for he says

कुमास्कुमिजीरवीन्दुसारणाद्रहनेन्दुदिशकराणाम् ।
मासाधिपत्यप्रभवो न चैषा तयो यथा तैम्रश्चद्वयन्ति ।

Vasishtha holds the former view of

सितावनेयामरपूयस्यसूर्यचन्द्रार्किंशोऽशोदयपेन्दुसूर्या ।
मासाधिपा स्यु क्रमशो दधाते विपोटितो गशयति स्वमासि ॥

Balabhadra says with regard to the above two contradictory views

“ भवन्त्यशोऽपरिरुदयोर्वृद्धयवनयमिष्टवारकेवाप्यता कथमहंनि । पर तु
बहुसंमतत्वात् घासिष्ठाक्षरक्ष पुत्र प्रमाणम् । तथा च गग

फलल प्रथमे नासि तस्य मासाधिपा भृगु ।
द्वितीये मासि भूमनुर्गभापिगाक्षरीववत् ॥
गर्भाङ्कुरस्तृतीये स्वात्तस्य मासाधिपोऽह्निता ।
सज्जास्थिसमयो मासि चतुर्थे भान्करोऽधिप ॥
पञ्चमे मासि सेमेशस्त्रयचन्द्राण्य राभव ।
सर्वद्वयसंभव षष्ठे तस्य मासाधिप शनि ॥

शानेन्द्रिययुत पञ्चासप्तमे रवीश्वरो युध ।

आधनेशोऽष्टमे मासि क्षुत्तृष्णासमयो भवेत् ॥

ऊर्ध्वगो गर्भस्यश्च मासेदो नवमे शशी ।

प्रसूनिर्दशमे मासि मासेदो भास्वरो मतः ॥

यस्य मासाधिपो रिक्तो नीचो वाऽरगतोऽपि वा ।

तस्मिन्वामंक्षय याति प्रसरोऽय भविष्यति ॥

शशाङ्कलग्नोर्पगतैः शुभग्रहैस्त्रिकोणजायार्थसुखास्पदस्थितैः ।

तृतीयलाभर्क्षगतैरशोभनैः सुखी च गर्भो गुरुणा निरीक्षितः ॥१८॥

Sloka 18 If benefics occupy the Lagna or be in conjunction with the Moon and be aspected by Jupiter and the malefics occupy the 3rd and the 11th, safe delivery is assured. If benefics occupy any of the following houses, viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th, reckoned from either the Moon or the Lagna and be at the same time aspected by Jupiter, then also safe delivery may be predicted.

NOTES

Some books read रविना निरीक्षित (Ravina Nireekshitaha)

There are two distinct yoga in this sloka as stated above. The commentator Bhattotpala does not however accept the reading given in the text but would have the other reading and would interpret it thus. When benefic planets are in the rising sign or in conjunction with the Moon, or occupy one or more of the following places viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th and when the malefic planets are in the 3rd or the 11th or in both, the fetus is happy if the Moon or the rising sign in the positions described be aspected by the Sun. He quotes in support the following from सारवर्णः

होरेन्दुयुतै रौम्यैस्त्रिकोणजायासुखाम्बरायस्यै ।

पर्यस्त्रिणभयातै सुखी च गर्भो निरीक्षितो रविना ॥

This is further supported by the following sloka from युगाकरः

लग्नेन्दुभ्या वितक्तेन्द्रत्रिणेण प्राप्तौ रौम्यैस्त्रयाययतैश्च पापै ।

गर्भं सौख्येनान्वितं स्यात्तदानीं दीयोपेतस्योष्णरश्मेश्च दृष्टम् ॥

But the other reading is supported by the following works

स्वन्देरा

समीपियन्त्रिणाङ्ग एग्न वा विहगै शुभै ।
पापैरायतुतीयस्थैस्त्रसप्तमगते गुरौ ॥
अथवा सुतभागवर्क्षकर्मार्थमदनस्थिते ।
सौम्यै प्राग्वत् स्थिते पुष्टि तथा गर्भस्य निर्दिशेत् ॥

Also बृहत्प्राजापत्य

अक्षीण इन्द्रौ तेनैव युतयोवुधगुणयो ।
एग्नैऽथरेन्दुनानेन ताम्बामपि समन्विते ॥
पापाधिष्ठितयोन्नातुलामयोश्च तयोर्नदे ।
तस्यिजानथवा सौम्यैस्त्रिणाङ्गैश्चन्द्रियु ।
आधिष्ठितेष्वधाज्ञाया तयोर्वा सप्तमे गृहे ।
पापेष्वायतुतीयस्थेष्वाम्ना मदनधायिवान् ॥
आवस्तत्रादित गर्भं सपुष्पीयादनुक्रमात् ॥

In the light of the above quotations गुरुण निर्दिशित (Gurūṇa Nireekṣishithaha) would appear to be the original and correct reading and रविण्णनरीक्षित (Ravina Nireekṣishithaha) must be an interpolation in Varahamihira's work and must have been followed by later authors like बाल्यनवरमन् (Balyanavarman) and गुणावर (Guna-kara). Varahamihira has used असोभनै (asobhanaiḥ)—पापै (Papa-kaiḥ) is another reading—which means more than two malefics i. e., three or more. Rahu and Ketu are not reckoned as forming part of the malefics in this yoga, for, at the end of the निषेकाध्याय (Nishekaadhyaya) Skanda has said

पुने सप्तसुविश्रान्ता योगा सर्वे मयोदिता ।
तेनाग्न नेतरापेक्षा कर्त्तव्यवधारय ॥

The three malefics can therefore be none other than the Sun, Mars and Saturn

व्ययस्थिते कें सप्तते विलग्रादपि क्षयेन्द्रौ मदनोपपाते ।
पितुर्वियोगं प्रददन्ति सद्य शुभेक्षिते तु त्रिभिरब्दमानैः ॥ १९ ॥

Sloka 19 When the Sun and Saturn occupy the 12th place from the Lagna, and the waning Moon, the

7th place, they predict the loss of the father quickly. In case the Moon is aspected by benefic planets, this event takes place in 3 years.

चरोपगे चन्द्रमसि क्षपायां बुधेक्षिते दूरादिशं प्रयाता ।

चरे शनौ भानुयुते, निशायां विदेशगो याति पिता विनाशम् ॥२०॥

Sloka 20. If the birth takes place at night when the Moon occupies a moveable sign, being aspected by Mercury, the father of the new-born child has to go on a journey to a far region. If Saturn and the Sun occupy a moveable sign at the time of birth in question, the father goes to a foreign country and there meets with death.

NOTES.

For the latter half, cf. शुक्रनातक

सूर्यमन्दौ चरधैस्थौ भौमेन युतवीक्षितौ ।

परदेशेऽपि वा तस्य मृतो वाच्यो विनिश्चयात् ॥

Also सारावली

चरराक्षितं सौरं यद्यर्को रात्रिजन्मनोक्षेत ।

अत्रापि विदेशस्थं कथयति पितरं प्रसूतस्य ॥

रुधिरसहितस्तु सौरश्चरभवेन रात्रिजन्मनिस्तस्य ।

कथयति पितरमतीतं परदेशे नात्र संदेहः ॥

Vide also III—47 Supra.

क्षीणे शशिन्युदये यदि कण्टकस्थः

पापोऽथ वा निधनगो म्रियते तु बालः ।

रन्ध्रासिंहरशुभस्वेटदृशा समेतैः

सौम्यैः कृतान्तनगरं समुपैति मासात् ॥ २१ ॥

Sloka 21. When the waning Moon occupies the rising sign and a malefic planet is in the केन्द्र (Kendra) or in the 8th place from the Lagna, the child dies. If benefic planets occupy the 8th or the 6th from the Lagna

and be aspected by malefic ones, the child goes to Yama's city in a month.

cf. सारावली.

क्षीणे शशिनि विलम्बे पापैः केन्द्रेषु मृत्युसंम्भैर्वा ।
भवति विपत्तिखड्गं यवनाधिपतेर्मतं चैतत् ॥
क्षीणे शशिनि विलम्बे कण्टकनिधनाश्रितैस्तथा पापैः ।
सौम्यादृष्टे मृत्युः सद्यः सत्यस्य निर्देशः ॥
सौम्याः षष्ठाष्टमगाः पापैर्वक्रोपसङ्गैर्दृष्टाः ।
मासेन मृत्युदास्ते यदि न शुभैस्तत्र संदृष्टाः ॥

Also यवनजातक

सप्तमस्यो भूमिपुत्रो लम्बे भवति चन्द्रमाः ।
आत्मानं पितरं हन्ति मातरं च न संशयः ॥
सप्तमे च यदा राहुर्मूर्तो भवति चन्द्रमाः ।
वर्षेवतुर्थे मरणं जातस्य च न संशयः ॥
अष्टमे द्वादशे जीवः लम्बे भवति चन्द्रमाः ।
अष्टमे मङ्गलश्चैव स याति यममन्दिरम् ॥

एकत्र मन्दावनिनन्दनार्का रन्ध्रस्थिता वा रिपुराशियाताः ।
सौम्यैरयुक्ता न विलोकितास्ते जातस्य सद्यो मरणप्रदाः स्युः ॥२२॥

Sloka 22. Saturn, Mars and the Sun being together in the 8th or the 6th house from the Lagna and being neither in conjunction with benefic planets, nor aspected by them, bring about the death of the new-born child at once.

चन्द्रांशे सप्तमे भौमे सौम्यदृष्टिविवर्जिते ।

सप्तसप्ततितारायामुपैति मरणं शिशुः ॥ २३ ॥

Sloka 23. When Mars occupies a Navamsa owned by the Moon in the 7th place from the Lagna, and is

not aspected by benefic planets, the death of the new-born child happens on the coming of the 77th Nakshatra (from the star of the nativity).

मन्दायनिजमार्तण्डैः पुत्रस्थानसमन्वितैः ।

सप्तसप्ततिनक्षत्रे जातस्य मरणं वदेत् ॥ २४ ॥

Sloka 24. When Saturn, Mars and the Sun occupy the 5th place from the Lagna, the astrologer may predict the death of the new-born infant upon the coming of the 77th star reckoned from that of the nativity.

धरासुते चन्द्रनवांशकस्ये लग्नांशके वा न च जीवद्वेष्टे ।

सुधाकरे नन्दनराशियाते समेति याम्यं पदमाशु बालः ॥ २५ ॥

Sloka 25. When Mars is in a Navamsa owned by the Moon or the rising sign, and is not aspected by Jupiter and when the Moon is in the 5th place from the Lagna, the child dies quickly.

नीचं गते लग्नपतौ विलग्नौ नाशं गते वा राविजे तथास्ते ।

जातो मृतप्रायकलेवरः सन् कृच्छ्रेण वैवस्वतलोकमेति ॥ २६ ॥

Sloka 26. When the lord of the rising sign is in his depression, and when Saturn is in the 5th or 7th house from the Lagna, the child almost still-born dies after much suffering.

cf. शुक्रजातः

विलग्नविपतौ नीचे निवने चार्कनो भवेत् ।

कृच्छ्रेण जीवितं विद्यादणमायो विनश्यति ॥

आपोक्लिमस्थानगता नभोगा विधूतवीर्या यदि भानुमुख्याः ।

मासद्वयं तस्य ऋतुत्रयं वा जातस्य चायुः कथयन्ति तज्ज्ञाः ॥ २७ ॥

Sloka 27. When the Sun and other planets occupy the आपोक्लिम (Apoklima) places (3rd, 6th, 9th, 12th) and

are strength-less, the life of the child, say those that know the science of astrology, is either a couple of months or six months

Cf शुभसातक

आपोहिमे स्थिता सर्वे ग्रहा बलविवर्जिता ।

षण्मास वा द्विमास वा तस्यायुः समुदाहृतम् ॥

लग्नाररेन्द्रव्ययगे शशाङ्के पापेन दृष्टे शुभदृष्टिहीने ।

केन्द्रेषु सौम्यग्रहवर्जितेषु प्राणैर्वियोगं प्रजति प्रजातः ॥ २८ ॥

Sloka 28 When the Moon occupies the rising sign, the 6th the 8th or the 12th place from it, and is aspected by a malefic planet, but has no benefic aspect and when the Kendra places are unoccupied by benefic planets, the new born infant will die

NOTES

This sloka appears to have been taken from सारावली (Saravali) In that work the first half reads thus

व्ययाष्टपक्षोदयगे शशाङ्के पापेन युक्ते शुभदृष्टिहीने ।

व्ययाष्टपक्षोदयगे is another reading *Vide also sloka 34 infra.*

सौरे मदस्ये यदि वा विलम्बे जलोदयेऽङ्गे यदि कीटगे वा ।

सौम्येषु केन्द्रोपगतेषु सद्यो जातस्य नाशो यवनोपदिष्टः ॥ २९ ॥

Sloka 29 When Saturn occupies the 7th place from the Lagna, or is in the Lagna itself, and when the rising sign is a watery one and the Moon occupies the Lagna or वृश्चिक (Vrischika) and when benefic planets are in the Kendras, the Yavanas say that the new born child will die quickly

भौमक्षेत्रगते जीवे नाचराशिगतेऽथवा ।

सन्ध्यात्रये च संजातो मासान्मृत्युमुपैति सः ॥ ३० ॥

Sloka 30 When Jupiter occupies a राशि (Rasi) owned by Mars or is in his depression and when the

birth takes place precisely in any one of the 3 Sandhyas, i. e., the point of junction between night and day, day and night or mid-day, the child will die in a month.

cf. सर्वार्थचिन्तामणि

भीमस्थे देवपूज्ये तु भौमक्षेत्रगतेऽथवा ।

सन्धिघ्नयेऽपि जातस्तु मासान्मृत्युं प्रयच्छति ॥

रन्ध्रे धरास्तुदिनेशसौरा जातस्तु मृत्युं समुपैति मासात् ।

केतुस्तु यस्मिन्नादितेऽत्र जातो मासद्वयेनैव यमं प्रयाति ॥ ३१ ॥

Sloka 31 If Mars, the Sun and Saturn occupy the 8th house from the Lagna, the new-born child will die in a month. If Ketu occupies the Lagna, the child will pass off in 2 months.

cf. सारवर्दी

भौमदिवाकरसौराभिद्वे जातस्य भौमगृहे ।

ध्रियतेऽथदं स नरो यमकृतरक्षोऽपि मासेन ॥

केतुर्यस्मिन्क्षेत्रेऽभ्युदितस्तस्मिन् प्रसूयते यो हि ।

मासद्वयेन मरणं विनिर्दिशेत्तस्य जातस्य ॥

पापाबुदयास्तगतौ क्रूरेण युतश्च शशी ।

दृष्टश्च शुभैर्न यदा मृत्युश्च भवेदचिरात् ॥ ३२ ॥

Sloka 32. If two malefic planets occupy one the Lagna and the other the 7th place from it, and if the Moon be in conjunction with a malignant planet and be not aspected by benefic ones, the death of the new-born child will soon happen.

NOTES.

If one malefic in the Lagna be in opposition with another malefic in the 7th bhava and the Moon is in conjunction with a malefic unpected by Benefics, it will lead to death.

The word क्रू (Krura) may mean Mars only. If the Moon be with Mars while the Sun and Saturn are in opposition in the 1st and the 7th houses, then it will be twilight.

		Moon Mars			Moon Saturn		
Sun						Lagna Mars	
Venus Merc			Lagna Saturn	Sun Venus Merc.			
		Jupiter				Jupiter	

cf. मारावली

द्यनगतेऽर्के लग्ने यमे कुजे वा विपर्यये वारि ।

अन्यतरयुते वेन्दावशुभैरेष्टेऽचिरान्मृत्युः ॥

Also स्वन्दहोरा

यदा लग्नगत पापस्तयेवास्तगतोऽपि ।

करयुक्तश्च चन्द्रश्चेत्तुभट्टया च वर्जितः ॥

तदा जातस्य सद्यः स्यान्मरण मान्यया भवेत् ।

क्षीणे हिमगौ व्ययगे पापैरुदयाष्टमगैः ।

केन्द्रेषु शुभाश्च न चेत् क्षिप्रं निधनं प्रवेदेत् ॥ ३३ ॥

Sloka 33. If the waning Moon occupy the 12th place from the Lagna and all the malefic planets be in the Lagna and the 8th place from it, and the benefic ones be not in the Kendras, the astrologer may predict the death of the new-born child at once.

NOTES

When the waning Moon is talked of as being in the 12th house, then the Sun must be in the Lagna. Therefore two malefics in the first and one in the 8th, or all the three malefics in the Lagna are possible. Three malefics rising in the Lagna at twilight time is bad for life. Two malefics in the Lagna in quincunx aspect with a malefic in the 8th house or the Sun rising in the Lagna in

quincunx aspect to two malefics in the 8th house in conjunction it also had

Moon	Lagna Sun	Mercury Venus	Jupiter
	Mars Saturn		

cf. सारावली

होरा निधनान्तर्गतं पापैः क्षीणे व्ययस्थिते चन्द्रे ।

जातस्य भवेन्मरणं मघ. चन्द्रेषु चेदशुभा. ॥

Also गार्ग्य

क्षीणे चन्द्रे व्ययगते पापैरष्टमलग्ने ।

चन्द्रयाष्टमग्नः सौम्यैर्जोतस्य निधनं भवेत् ॥

क्रूरेण संयुतः अश्ली सरान्त्यमृत्युलग्नः ।

कण्टकाद्वहिः शुभैरनीक्षितश्च मृत्युदः ॥ ३४ ॥

Sloka 34. When the Moon in conjunction with a malefic planet occupies the rising sign, the 8th, the 7th or the 12th place from it, and be not aspected by benefic planets, these latter being in positions other than the Kendras, the death of the new born infant will happen quickly.

NOTES

क्रूरसंयुतः शशौ is another reading. Cf. the sloka quoted from सारावली (Saravali) in the notes to sloka 28, *supra*.

Also स्यन्दघोरा

इन्द्र पापेन सयुक्तो मदरन्ध्रान्त्यलगात् ।

अकेन्द्रस्थेषु सौम्येषु तैरदृष्टश्च मृत्युदः ॥

The word क्रूर (Krura) may mean Mars who unfailingly causes death, and as he is one of the planets governing childhood in the नक्षत्रविदग्गा (Naisargika dasa) Then the Moon in conjunction with Mars in the 12th or the Lagna will mean that the Moon is just risen or rising. Note that the Moon in the 12th 1st, 7th and 8th houses is bad (*Vide* Brihat Jataka XX—4 & 5) The Moon in the 1st, 7th, 8th or 12th, that is, the rising or setting position for Moon in conjunction with Mars is bad when benefics are not in angular positions. This is also the western principle.

शशिन्यरिबिनाशमे निधनमाशु पापेक्षिते

शुभैरथ समाष्टकं दलमतश्च मिश्रेक्षिते ।

असद्भिरवलोकिते बलिभिरत्र मासं शुभे

कलत्रसहिते च पापविजिते विलग्नाधिपे ॥ ३५ ॥

Sloka 35. When the Moon occupies the 6th or the 8th place from the Lagna and is aspected by malignant planets, the death of the new born infant follows quickly. If the Moon in the position described be aspected by benefic planets the child will live 8 years. If aspected by benefic and malefic planets mixed together, it will live only 4 years. If the lord of the lagna be benefic and in the 7th in operating conjunction with a malefic and in affliction with three malefics, then the child dies in a month.

NOTES.

The Moon in the 6th or 8th is generally bad (*Vide* Brihat jataka Chapter XX) If she is also afflicted in opposition by the Sun, Mars and Saturn (malefics becoming oriental), it is bad for life.

When such Moon is in opposition with benefics (all the three)

it is bad for life before 8th year. According to the Naisargika Dasa, it is Mercury that governs the period from the 4th to the 12th year of a child.

When the Moon is in opposition with malefics and benefics it will shorten the life by 4 years.

In the above, if the combination be of—

- (1) three benefics and 1 malefic, the child will live 7 years ;
- (2) three benefics and 2 malefics, the child will live 5 years ;
- (3) one benefic and 3 malefics, the child will live 1 year ,
- (4) two benefics and 3 malefics, the child will live 2 years

मारावली—

वर्षान्मारयति शशी पष्ठाष्टमराशिसंस्थितो लग्नात् ।

• सद्यः करैर्दष्टः सौम्यैरदष्टकोच्चैव ॥

अशुभशुभैः संदष्टे वर्षचतुष्केण निर्दिशेदन्तम् ।

अनुपातः कर्तव्यः प्रोक्तादूनैर्ग्रहैर्दष्टे ॥

Latter half

As interpreted by me i. e., वल्लभसहिते विलग्नमिपे शुभे पापविहिते सति (Kalathrasahithe Vilagnadhipe Subhe papavijithé sathi), the following is an example —

Lagna Sun Mercury	Venus	
Mars	Mars may be in Kumbha, Meena or Mithuna. Jupiter and Saturn are in the same degree	
		Jupiter Saturn

The lord of the Lagna, i. e., Jupiter is in the 7th in operating conjunction with Saturn, a malefic. He is further afflicted by 3 malefics, viz., Mars, Sun, and Mercury (who should be considered as a malefic when in conjunction with a malefic planet). The ruler of the Lagna, (the benefic Jupiter in this case) is setting in the 7th house in operating conjunction with a malefic while it is in

affliction with three other malefics which are rising. This will lead to death within a month

			Jupiter
	Another example		Lagna Sun Merc
Moon Sat			Venus
		Mars	

N. B.—In these two cases Mercury should be taken as a malefic as otherwise the yoga will not be complete

The commentator Bhattotpala says in connection with this sloka—

“अर्थादेव पष्टाष्टमस्ये चन्द्रमसि न केनचिद्दृश्यमाने रिष्टयोगाभाव ।
चन्द्रमा यदि पष्टाष्टमस्य सौम्यक्षेत्रगतो भवत्यथवा पापक्षेत्रगत सौम्यदुष्टो
भवति तदा न मरणप्रदः ॥

That is if the Moon in the 6th or the 8th place be not aspected by any planet the child will not die. Again, when the Moon in the 6th or the 8th bhava happens to be in a house owned by a benefic planet, or, being in a Rasi of a malefic planet be at the same time in conjunction with benefic ones then too, the child will not die. In support of the above he quotes from Yavanesvara the following sloka—

एतत्पुत्री भैरवगोऽशुभर्षे पष्टेऽथवा पापनिराक्षितश्च ।
सवायुराहनि सुभैर्विमिश्रन्तर्दक्षिनोऽष्टाष्टमद्वन्द्वं वा ॥

He also adds that the Moon in the 6th or the 8th house from the Lagna and aspected by planets whether benefic or malefic does not cause death to the native when the birth happens to be in the day time during the dark half of a month, or in the night time during the bright half of a month (चन्द्रमसु दुर्गारिष्टयुगौ etc. Brihat Jataka Chapter XIII Sloka 8) and quotes in support of this the following sloka (IX 75) from Mandavya (मन्वा) etc.

पक्षे स्थिते भवति जन्म यदि क्षपाया कृष्णेऽथवाहनि शुभाशुभदृष्टमूर्ति ।
त चन्द्रमा रिपुविनाशगतोऽपि नूनमापसु रक्षति पितृव शिशु न हान्ति ॥

The commentator adds—“अत्रामिन्नेव पक्षेऽपि वा स्थाने शुभे
साम्यग्रहे स्थिते तामिन्नेव चार्थयुक्तं परिपक्षे जातस्य मास स्थितिर्जीवितं वक्ष्यम् ।
ततो मरणमिति अत्र निर्दिष्टयोगस्ये चन्द्रमसि शुभदृष्टे रिष्टयोगाभाव । यस्मादने
नैव मरणं जातम् ।

शशिकर्षाभ्यां परिपक्षेऽपि भवत्युक्तेता न शुभदृष्टा ।
मासेन मरणं स्युः पापजितो लग्नपक्षात्ते ॥

Also ज्ञानहोरा

क्षीणेन्दौ रिपुरग्रहस्थे सद्यः पापेक्षिते मृति ।
स्वाग्रजातस्य बालस्य शुभदृष्टे समाष्टम् ॥
विपक्षेऽपि भवत्युक्तेऽपि न जानी वपेचतुष्टम् ।
अक्षीणेऽप्यतिरन्ध्रस्थे इन्दौ वलिभिरक्षिते ।
परिजातस्य बालस्य मासमायुः परं मुने ॥
शस्त्रिणेव विलम्बेन पापेन विजिते युधि ।
मत्तस्थे च जातस्य मासमायुर्निरिति ॥

Note.—The 6th and the 8th bhavas are considered bad, be-
cause, one is setting and the other has already set (Bad planets
in those bhavas are better there than good ones of विपरीतः
कृष्णदृष्टेऽपि Vipareetham ripppha Shashtashameshu (Brihat Jataka
११—10) Opposition of benefics to the Moon in these two places
only hastens death

Again some take the words अरिविनाश (Arivinasā) to mean
the 8th from the 6th house, i. e. the Lagna, and आशुपापक्षेत्रे
(Asupapekshite) when aspected by the Sun (also called आशुगाम
(Asugamee) or शीघ्रगामे (Seeghragamee) and in support of the
चन्द्रमा रिपुविनाशगतोऽपि नूनमापसु रक्षति पितृव शिशु न हान्ति ॥

क्षीणेन्दौ लग्नसंस्थे वा दृष्टे खरगभन्तिता ।
सद्य एव प्रजातस्य मरणं नात्र सशय ॥

The word अथ (Atha) in the 2nd पाद (Pada) of the text has been
understood to mean “with the condition above given (in the first
quarter of the sloka) — i. e., when the weak Moon in the Lagna is

aspected by the Sun and further by शुभे (Subhaui) i.e., Mercury, Jupiter and Venus then the child will live for 8 years

cf शीतव

तस्मिन् बुधादिभि सौम्यैरतिहैरवलोकिते ।

आयुरष्टाष्टकं विद्धि जातस्य परम मुने ॥

By दलभनश्च मिश्रेभिरे (dalamathascha misrekshite) is meant "when the weak Moon in the Lagna is aspected by the 3 benefics and also by the 3 malefics, the child will in this case live only for 4 years'

cf शीतक

तस्मिन् सर्वः शुभैः सर्व पापैरप्यवलोकिते ।

लग्नाधिते प्रजातस्य आयुर्वर्षचतुष्टयम् ॥

In the 3rd पद (pada) of the sloka in the text, if the पदच्छेद (padachcheda) be made as अबलिभ (Abalibhihi), the meaning will be "when the full Moon in the Lagna (being benefic) is aspected by 3 weak malefics, the child will live only for one month

cf शीतक

अक्षिणेष्वप विलग्नस्य इन्द्रो बलविवर्जिते ।

अशुभैरीक्षितैर्काक्षस्त्रिभिर्मासमुद्गारयेत् ॥

The 4th quarter may also be interpreted thus "When the lord of the Lagna is defeated by a malefic planet in planetary war and the benefic Moon occupies the 7th house being aspected by the 3 weak malefics the maximum life of the child will be one month cf शीतक

अक्षिणैस्तस्थिते चन्द्रे बलहीनिस्त्रिभि ररैः ।

दृष्टे विलग्नधिपता पापेन विजितेऽपि च ॥

अशुभसहिते ग्रस्ते चन्द्रे कुजे निधनाधिते

जनानिसुतयोर्मृत्युर्लभे रवौ तु स शस्त्रजः ।

उदयति रवौ शीतांशौ वा त्रिकोणविनाशरैः

निधनमशुभैर्वीर्योपेतैः शुभैरयुतोक्षिते ॥ ३६ ॥

Sloka 36 When the Moon with Rahu is in conjunction with another malefic (irrespective of its

position) and Mars occupies the 8th, both the mother and the child will die; and the death will ensue from the effect of an operation if the Sun be in the Lagna.

(The force of तु (Thu) can only be brought about as above.)

Again, when the Sun or the Moon occupies the Lagna and malefics be in the 5th, 9th and 8th and benefics in their strength do not aspect or be not in conjunction with the Sun or the Moon in the Lagna, the new-born child (and the mother) will die.

NOTES.

The words ग्रहे चन्द्रे (Grasthé Chandré) have been interpreted as "Moon in association with Rahu" and not necessarily 'eclipsed' as understood by some.

Mars			Ketu	Mars			Ketu
	जननिसुतयो- मृत्युः I		Lagna		जनीनसुतयो मृ- त्युः लग्नेरवी तु सशस्त्रजः II		Merc. Lagna Sun
Sun Merc. Venus Rahu Moon Saturn		Jupiter		Rahu Moon Saturn		Jupiter	Venus

Saturn	Jupiter	Ketu	Mars
	जननिसुतयोमृत्युलग्ने रवी तु सशस्त्रजः III		
Venus	Lagna Sun Moon Rahu	Mercury	

The ञ्जुन (Asubha) in conjunction with this 'ग्रहे चन्द्रे' (Grashtē Chandre) may be either Saturn or the Sun as shown in the preceding examples —

Lagna			
Moon			
Rahu			
	Latter half of the Sloka Example		Sun
			Saturn
			Merc 8°
Jupiter		Mars	Ketu

Moon		Mars	
Rahu		Saturn	
	Latter half of the Sloka Example		
			Merc 19°
Jupiter		Venus	Lagna Sun Ketu

The interpretation given above appears more rational and many instances (of the simultaneous demise of mother and child) that are of common occurrence may be brought under the yogas cited in the first half of the Sloka. In the first yoga, the Moon, whatever may be her position, is very much afflicted, being in conjunction not only with Rahu but also with another malefic, and the 8th house is occupied by Mars as well. With the above, the Sun's position in the Lagna is further necessary to cause the demise as a result of operation. Moreover, there was no necessity for Varahamihira to use the word ञ्जुन (Asubha) if he did not intend any one of the planets — i.e., Saturn or the Sun. The word ग्रहे (Grashtē) should be taken only with रावौ (Ravau) that is next to it and need not apply to चन्द्रे (Chandre) in the first line which is far removed, inasmuch as so many words कुजे निधनादिन पद्मनिदुस्त्रौ गच्छे (Kuje Nidhanasithē Padmanidusthau Gacchethu) intervene.

The commentator Bhattotpala takes the word ग्रस्य (Grashtē) as referring to eclipse (lunar or solar). According to his view the translation of the first half of the sloka will be "when the Moon in conjunction with Saturn is eclipsed in the Lagna and Mars occupies the 8th place from it, both the mother and the child will die, and the death will ensue from the effect of an operation if the Sun be in the above position, (i.e., if the Sun in conjunction with Mercury and Saturn be eclipsed in the Lagna and Mars be in

the 8th place from it) ' So that such deaths should be expected only in times of eclipses, and those by operation especially in the Solar ones According to this interpretation the word अशुभ (Asubha) in अशुभमहिम्नं ग्रहं चन्द्र (Asubhasahimnāḥ Grahaḥ Chandre) can mean only Saturn and no other malefic planet For, an eclipse of the Moon can occur only on a full moon day and the Sun will then be in the 7th place or in direct opposition Consequently Mercury will not be near the Moon

भारवली

ग्रहणोपगते चन्द्रे सफरे लग्नमे कुजेष्टमे ।

माघा साधे द्वियगे चन्द्रवदके च शस्त्रेण ॥

लग्ने चन्द्रेऽके वा पापा बलिनस्त्रिगोणनिधनेषु ।

सौम्यैरदृष्ट्युक्ताः सद्यो मरणाय कीर्तिता यन्मै ॥

असितरविशशाङ्कभूमिजैर्व्ययनवमोदयनैधनाश्रितैः ।

भवति मरणमाशु देहिनां यदि बलिना गुरुणा न वीक्षिताः ॥ ३७ ॥

Sloka 37. If Saturn, the Sun, the Moon and Mars occupy respectively the 12th, the 9th, the 1st and the 8th places, they will conspire to bring about the death of creatures born under this combination, unless they be aspected by Jupiter possessed of strength.

NOTES

In the example given below the Sun is square to Saturn
The Moon is quincunx to Mars

	An example		
Lagna Moon			Mars
Saturn			Sun

The Sun has gone down the midheaven while Saturn ascends it The Moon is rising बलिना गुरुणा वाणिना—(Balina Guruna Veekshitah) may mean only trine aspect (त्रिकोण दृष्टि) (Trikona drishti)

cf. गुणकर

मृत्यु ।

व्ययशुभनिधनाङ्गस्यायिभि रौरिभास्वत्

कुजशशिभिरवृष्टैरिन्द्रबन्धेन सद्यः ॥

From the quotation given below from सारावली (Saravali), it will be seen that the same effect is produced if Saturn and the Sun interchange places in the yoga described in the text

लग्नान्यनवमनधनसयुक्ताश्चन्द्रसूर्यसंरारा ।

जातस्य वधकृत स्य सद्यो गुरणा न चेददृष्टा ॥

In order that the four planets may be aspected by Jupiter, the latter must occupy the 5th house from the Lagna. If he should aspect only some of them, or be weak though he might aspect all the four planets the child will die. It will escape death only in case Jupiter in full strength aspects all the four planets.

Also बृहत्सामान्य

लग्नाष्टमतपोरि फाण्यासवर्द्धिर्यथाक्रमम् ।

शशिभौमाकर्मन्दैस्त बलिना यदि नेक्षिता ॥

गुरणा मरण मयाद्देहिनामाशु नारद ।

व्यामोहो मास्तु तान् सर्वान् पश्येत्पञ्चमगे गुरु ॥

The planets mentioned in the sloka in the text as respectively occupying the 12th, the 9th, the 1st and the 8th houses may also be taken in the following order, viz., Saturn in the 8th, the Sun in the 1st, the Moon in the 9th and Mars in the 12th

cf. बृहत्सामान्य

अथवा लग्नरन्ध्रत्रिविधेणव्ययसंस्थिते ।

अक्वकिशशिभूषुनैसादृष्टैस्तत्तथा वदेत् ॥

The sloka is also capable of the following interpretation:—split up व्ययनवमादयनैधन into two, thus व्ययनम and उदयनैधन, also अभितरविशदाङ्गभूमिज into two thus अभितरवि and शशाङ्गभूमिज. When

Saturn and the Sun are in the 12th and the Moon and Mars are in the 9th, or when Saturn and the Sun are in the Lagna and the Moon and Mars are in the 8th, unaspected by powerful Jupiter in either case, the result will be the same

इदं प्राजापत्य

यदा व्ययगतौ सूर्यमन्दौ चेन्नमं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥
यदा लग्नगतौ सूर्यमन्दौ चेन्नमं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥

The inverse order may also be applied in the above view.

Cf. शौनक

अथवा व्ययगौ यावच्चन्द्रभौमौ तदा तपः ।
संप्राप्तौ सूर्यमन्दौ चेत् तथा मरणमादिशेत् ॥
तथा लग्नगतौ यावच्चन्द्रभौमौ तदाष्टमम् ।
संप्राप्तौ सूर्यमन्दौ चेत्तथा मरणमादिशेत् ॥

The words व्ययनवमादयनधन may also mean the 8th house counted from the 12th, the 9th and the 1st i.e., the 7th, 4th and the 8th from the Lagna. Cf. बृहत्शौनक—

चतुर्थमदरन्ध्रेषु कुत्रचिद्वलशालिना ।
अदृश्यमाना जीवेन वर्तन्ते चेत्तथा मृतिः ॥
बोद्धव्या मन्दसूर्येन्दुभूषुत्राः सहिता मिथः ।
वात्स्यायनान्ययाचेत्ता जानीहि त्वमतोऽन्यथा ॥

Again, the words असितरविशशाङ्कभूमिना are capable of being interpreted as अनितम्हिररिषशशाङ्कभूमिना, that is Saturn and the Sun, Saturn and the Moon, and Saturn and Mars placed in the 7th, the 4th and the 8th houses from the Lagna Cf.

चतुर्थे मन्दसंयुक्तश्चन्द्रमाः मृतमं तथा ।
सूर्येऽष्टमे स्थितस्तद्वत् भौमश्चाशु मृतिप्रदः ॥
अत्रापि बलशुक्तस्य दृष्टिरेका बृहस्पतेः ।
योगेषूक्तेष्विवेतः प्रागपवादाय कल्पते ॥

सुतमदननवान्त्यलग्नरन्ध्रेष्वशुभयुतो मरणाय शीतरश्मिः ।
भृगुसुतशशिपुनदेवपूज्यैर्यदि बलिभिर्न युतोऽवलोकितो वा ॥३८॥

Sloka 38 The Moon in conjunction with a malefic planet in the Lagna, in the 5th, the 7th, the 9th, the 8th or the 12th place from it will bring on the death of the new born infant unless aspected by or in conjunction with, Venus, Mercury and Jupiter in their strength.

NOTES-

मानकादेश

होगार्कययमृतिगता सूर्यचन्द्रार्कगारा

मृत्यु दद्युर्यदि बलवता नैव जीवेन दृष्टा ।

सोमश्चन्द्रस्तनुसुतनवद्यूनरन्ध्रान्त्यसप्तथो

नाशाय स्याद्बलयुतशुभैर्नेसित सयुतो वा ॥

The Moon here need not necessarily be waning as opined by Bhattotpala. If she be in conjunction with malefics (not one—अशुभयुतो may be interpreted as अशुभैर्युता—) in setting or culminating horizon, it is enough. Bhattotpala bases his opinion on the following quotation from सतवती—

निधनास्तोऽयलमन्निभोगा क्षीणचन्द्रसयुक्ता ।

पापा बलिभि शुभदैरदृश्यमाना गतायुष कुर्ये ॥

योगे स्थानं गतवति बलिनश्चन्द्रे स्वं वा तनुगृहमथवा ।

पापैर्दृष्टे बलवति मरणं वर्षस्थानो किल मुनिगदितम् ॥ ३९ ॥

Sloka 39 If a child is born under a fateful combination (अरिष्टयोग Arishta yoga) whereof the period has not been specified, the death of the child will take place when the Moon in its periodical courses goes to the house occupied at the time of birth by the strongest of the planets producing the Arishta yoga (अरिष्टयोग). The same event may also happen when the Moon goes to her

स्वैनैव वाऽयवा ग्रं चन्द्रमा मथयेद्यदा ॥

पापैर्निरीक्ष्यमाणश्च बलयाश्च भवेत्तदा ।

प्राक्तनैर्मुनिभिः प्रोक्तमरिष्टे मरणं भवेत् ॥

सर्वथा नदनिर्दिष्टकालं नात्येति वत्सरम् ।

बलवद्भिर्विनायुष्ये र्मभिर्विधिवत्कृते ॥

वक्राशनिर्भासगृहोपयातः केन्द्रेऽथवा शत्रुगृहे विनाशे ।

कुजेन संप्राप्तमलेन दृष्टो वर्षद्वयं जीयति प्रजातम् ॥ ४० ॥

बृहस्पतिर्भासगृहेऽष्टमस्थः सूर्येन्दुभौमार्कजदृष्टमूर्तिः ।

अन्यैस्त्रिभिर्भासगृहेऽष्टिहीनो लोकान्तरं प्रापयति प्रजातम् ॥ ४२ ॥

Sloka 40 Saturn in his retrograde motion, when occupying a house of Mars, a Kendra position, an inimical house or the 8th house from the Lagna and aspected by Mars in strength, gives a 2 years lease of life to the new-born child

Sloka 41 Jupiter in a house of Mars and in the 8th house from the Lagna and aspected by the Sun, the Moon, Mars and Saturn, sends the new born child to the other world in 3 years, if devoid of Venus' aspect

मेपालिगं सुरगुरुनिवने विगुहैरागेकितो गगनगैर्मृतिवृत्तं त्रिवर्षात् ।

वर्षद्वयेन रिपुनाशगमस्तथैव वक्राशनिर्चलवता कुसुतेन दृष्ट ॥

NOTES

These two slokas as well as slokas 43 45 46 and 50 are from सारावली

पष्ठाष्टमे कर्किणि जन्मलग्नात् सौम्ये सुधारश्मिनिरीक्ष्यमाणे ।

अन्यैश्चतुर्भिः समुपैति नाशं जातो नरः सर्वबलान्वितोऽपि ॥ ४२ ॥

Sloka 42 When Cancer happens to be the 6th or the 8th place from the Lagna and Mercury occupies it and is aspected by the Moon, the person born will in 4

years pay the debt of nature although possessed of every kind of strength.

cf. सारावली

कर्कटधामनि सौम्यः पष्ठाष्टमसंस्थितो विलग्नर्सात् ।

चन्द्रेण दृष्टमूर्तिर्वपचतुष्केण मारयति ॥

रविचन्द्रभौमगुरुभिः कुजगुरुसैरेन्दुभिः सहैकस्थैः ।

रविशनिभौमशुक्रैर्मरणं खलु पञ्चभिर्वर्षैः ॥ ४३ ॥

Sloka 43. If the Sun, the Moon, Mars and Jupiter be together in one sign at the time of birth, the death of the new-born child comes to pass in 5 years. The same happens when the group of planets in one place consists of Mars, Jupiter, Saturn and the Moon ; or the Sun, Saturn, Mars and the Moon.

cf. गुणाकर

तिग्मांशुनीहारकरावनीजयुक्तैः क्रमादेरगृहाश्रितैस्तैः ।

सूर्यात्मजेनाङ्घ्रिमा मितेन स्यात्पञ्चना पञ्चभिरेव वर्षैः ॥

यदा सुधारदिमनवांशकस्थो निरीक्षितः शीतकरेण मन्दः ।

लग्नाधिपश्चन्द्रदृशा समेतो जातस्य पङ्चवर्षमितं तदाऽऽयुः ॥ ४४ ॥

Sloka 44. When Saturn occupies a Navamsa owned by the Moon and is aspected by that planet, and the lord of the rising sign has also the Moon's aspect on it, the child's life will last for 6 years

लग्ने यो द्रेकाणो निगलाहिविहङ्गपाशधरसंज्ञः ।

मरणाय सप्तवर्षैः क्रयुतो न स्वपतिसन्दृष्टः ॥ ४५ ॥

Sloka 45. If the rising drekkana (Drekkana) be one of those styled निगल (Nigala-fetters), अहि-Ahi-snake), विहङ्ग (Vihanga-bird), पाशधर (Pasadhara-carrying a noose) and be occupied by a malefic planet and unaspected

its own lord, it would lead to the child's death in 7 years [For the names of the Drekkanas in this sloka, refer to बृहज्जातक (Brihat Jataka) ch 27, also जातकपारिजात (Jataka Parijata) Adhyaya 5, Sloka 55 *infra*].

cf गुणावर

द्रेष्काणा लग्नगा सर्पशृगात्पाशपक्षिणाम् ।

सपापा मृत्युदा वर्षे समभिर्देशवीभिना ॥

लग्ने रविशनिभौमाः शुक्रगृहे सप्तमे शशी क्षीण ।

दृष्टो न देवगुरुणा सप्तभिरष्टभिरब्दैर्का स्यात् ॥ ४६ ॥

Sloka 46 If the Sun, Saturn and Mars be in the Lagna and the 7th house from it be a sign owned by Venus and occupied by the waning Moon, and if Jupiter aspect not that Moon, the death of the child may happen in 7 or 8 years

NOTES

The last quarter of this sloka reads असप्तभिरष्टभिरब्दैर्का स्यात् in सारावली

दिवाकरेन्दुभूपुत्राः पुत्रस्थानसमान्विताः ।

जातो यमपुरं याति नवमाब्दे न संशयः ॥ ४७ ॥

Sloka 47 If the Sun, the Moon and Mars occupy the 5th place from the Lagna, the new-born child goes to death's habitation in the 9th year

cf सर्वार्थचिन्तामणि

तरणीन्दुकुजा पुत्रस्थान युक्ता न सौम्यगा ।

जातो यमपुरं याति नवमेऽब्दे न संशयः ॥

पापो विलम्बाधिपतिः शशाङ्कादन्त्यस्थित क्रूरनिरीक्षितश्चेत् ।

चन्द्रांशकस्थो यदि वा तदीशो जातः शिशुर्याति लयं नवमाब्दे ॥ ४८ ॥

Sloka 48 If the lord of the rising sign be a malefic planet and occupy the 12th place from the Moon and be

aspected by malign planets, the child will die in 9 years. The same event will happen if the lord of the rising sign be in a Navamsa occupied by the Moon or happen to be the lord of that Navamsa itself.

cf. सारावली

लग्नाधिपतिः पापः राशिर्नोशे रिःकगो यदि च चन्द्रात् ।

क्रूरैर्विलोम्यमानो मारयति शिशुं नवभिरब्दैः ॥

Also गुणाकर

पापो लग्नपतिर्गतः शशधरः स्वांशे विधोरन्त्यगः

क्रूरैर्दृश्यतनुः करोति नवभिर्वर्षैः शिशोः पञ्चताम् ॥

मृगांशकस्थिते मन्दे सौम्यदृष्टिसमन्विते ।

जन्मप्रभृति शुत्रत्वं तस्यायुर्दशवत्सरम् ॥ ४९ ॥

Sloka 49. When Saturn occupies a Navamsa owned by Makara and is aspected by Mercury, the child will live 10 years and will have to experience hatred since its birth.

रविणा युक्तः शशिजः सौम्यैर्दृष्टो विनाशयति नूनम् ।

एकादशभिर्वर्षैर्जातं नृपतुल्यभोगसंपन्नम् ॥ ५० ॥

Sloka 50. Mercury in conjunction with the Sun and aspected by benefic planets, destroys the child in 11 years though brought up in the interim in regal comforts.

NOTES.

(This perhaps has reference to an अरिष्टयोग (Arishta yoga)

The latter half of this sloka reads thus in सारावली .

एकादशभिर्वर्षैर्वाङ्केऽपि स्थितं जातम् ॥

चन्द्रलग्नाधिपः सूर्यः स्वपुत्रेण समन्वितः ।

लग्नादष्टमराशिस्थो द्वादशाब्दे सितोक्षितः ॥ ५१ ॥

Sloka 51. If the Sun be the lord of the sign occu-

pied by the Moon and be in the 8th house from the rising sign in conjunction with Saturn and if Venus aspects them, the child will pass away in the 12th year.

cf जुगम्

होरेश्वरो निवनगे बलिमिश्र पापैर्दृष्ट करोति खलु मासि मृतिं चतुर्थे ।
जन्मेश्वरो दितकरः समुत्पत्त्यैव दृष्ट मितेन नयप्रमितैश्च वर्षैः ॥

अलंशकस्थितं मन्दे सूर्येणैव निरीक्षिते ।

पितृद्वेषसमायुक्तो द्वादशान्दं च जीवति ॥ ५२ ॥

Sloka 52. When Saturn occupies a Navamsa owned by Vrischika and is aspected only by the Sun, the child will live 12 years hated by the father

तुलांशकस्थिते मन्दे जीवदृष्टिसमन्विते ।

त्रयोदशान्दे मरणं जातस्य पितृवैरिणः ॥ ५३ ॥

Sloka 53 When Saturn occupies a Navamsa owned by Libra, and is aspected by Jupiter alone, the child will be disliked by the father and die in the 13th year.

कन्यांशकस्थिते मन्दे सौम्यदृष्टिसमन्विते ।

चतुर्दशान्दे मरणं जातः कोपी समेति च ॥ ५४ ॥

Sloka 54 When Saturn occupies a Navamsa owned by Virgo and is aspected by Mercury, the boy will be ill-tempered and pass away in the 14th year.

सिंहांशकस्थिते मन्दे राहुणा च निरीक्षिते ।

शस्त्रपांडा भवेत्तस्य चायुः पञ्चदशान्दकम् ॥ ५५ ॥

Sloka 55 When Saturn occupies a Navamsa owned by Leo and is aspected by Rahu, the child will suffer hurt inflicted by a sharp weapon and his life will consist of 15 years

ककांशकस्थिते मन्दे केतुदृष्टिसमन्विते ।

मर्षपीडा भवेत्तस्य षोडशाब्दान्मृतिर्भवेत् ॥ ५६ ॥

Sloka 56 When Saturn occupies a Navamsa owned by Cancer and is aspected by Ketu, the person will be hurt by a snake and die in his 16th year

यमांशकस्थिते मन्दे लग्नाथेन वीक्षिते ।

रणशूरो महाभोगी मृत मत्तदशाब्दके ॥ ५७ ॥

Sloka 57 When Saturn occupies a Navamsa owned by Gemini and is aspected by the lord of the rising sign, the person will be a hero in war, lead a life of great luxury and his death will take place in his 17th year.

परस्परक्षेत्रसमन्वितौ वा रन्ध्रेशलग्नाधिपती न सौम्यौ ।

रिःकारिभे वा गुरुणा वियुक्ते त्रष्टादशाब्दे निधनं प्रयाति ॥ ५८ ॥

Sloka 58 If the lords of the rising sign and of the 8th place from it be in each other's places and if they be not benefic, the native dies in his 18th year. The same thing will happen when the lords of the Lagna and the 8th house are not benign and the 12th or the 6th place is unoccupied by Jupiter

NOTES

The 3rd पद (Pada) of this sloka reads 'as रिःकारिभे वागधिपेन युक्ते
10 मन्तार्यन्ति तामणि

जीमांशकस्थिते मन्दे राहुणा च निरीक्षिते ।

देहाधिपे शुभादृष्टे जात सद्यो विनश्यति ॥ ५९ ॥

तदीशस्तुङ्गभागश्चेदायुरेकोनविंशति ।

केन्द्रेषु पापेषु निशाक्रेण सौम्यग्रहैरीक्षणवर्जितेषु ।

षष्ठाष्टमे वा यदि शीतरश्मौ जात सुखी निशतिरत्सरान्तम् ॥ ६० ॥

Sloka 59 When Saturn occupies a Navamsa owned by Jupiter and is aspected by Rahu, and the lord of the Lagna is not aspected by benefic planets, the newborn child dies at once. But if the lord of the rising sign is in his exaltation, the life of the child is 19 years.

Sloka 60 When malefic planets occupy the Kendras and are not aspected by the Moon and other benefic planets and when the Moon is in the 6th or the 8th place from the Lagna, the child born lives happily up to the end of the 20th year.

NOTES

Some more yogas restricting the period of life to within 20 years are extracted below from यवनजानक

होरेश्वरेऽयुक्ते जन्मेशे चापि सौम्यदृग्धीन ।
 केन्द्रगते पापे स्याज्जातस्याविंशतेर्मृतिर्भवति ॥
 कुनरविशुक्ते लग्ने चरराशौ मध्यमस्थिते जीवे ।
 सुनधर्मगते चन्द्रे जातस्याविंशतेर्मृतिर्भवति ॥
 चन्द्राष्टमौ पापे सौम्येरापोऽस्मिन्मस्त्यैर्तन्म ।
 निधनारिगते चन्द्रे तस्यायुर्विंशति परमम् ॥
 भोगे लग्नं याते रविचन्द्रौ केन्द्रगौ बलाद्विक्तौ ।
 आविंशतेर्मृतिः स्याद्भद्रो वा रोगयुक्तो वा ॥
 जीवेन सहितं सूर्यो लग्नस्थः कीटराशिगः ।
 अष्टमाधिपतौ केन्द्रे द्वाविंशत्यब्दके मृतिः ॥ ६१ ॥

Sloka 61. When the Sun in conjunction with Jupiter occupies the Lagna and that happens to be Scorpio, and when the lord of the 8th house from the Lagna occupies a (केन्द्र) Kendra, the person will die in his 22nd year.

NOTES

The following yogas from यवनजानक (Yavanajataka) fixing the length of life to a period ranging from 22 to 26 years will be found to be useful

पापेदये सुरगुरौ शनिदृष्टे राहुणा समेते वा ।
य कश्चिन्निधनगतो मरण जनयेद्द्विरुद्रसंन्याब्दे ॥
रन्ध्रेष्वगे भाग्यलगात्मजम्बो लग्नाधिपे क्रूरदृष्टेऽष्टमस्थे ।
जातश्चतुर्विंशतिवर्षमायु शुभेक्षितैस्त्रैपमृत्युरेव ॥
नीचाशगतश्चन्द्रोऽप्यष्टमसस्य क्षयी च मरणम् ।
मन्दकुजाभ्या दृष्टस्तस्यायु पञ्चविंशति परमम् ॥
मन्दोदये शत्रुराशौ सौम्यरापोहिमोपगैः ।
षड्विंशत्यब्दके वा स्यात् सप्तविंशतिवत्सरे ॥ ६२ ॥
रन्ध्रेश्च जीवसंदृष्टे पापे पापनिरीक्षिते ।
रन्ध्रस्थे जन्मपे मृत्युरष्टाविंशतिवत्सरे ॥ ६३ ॥
चन्द्रमन्दसहायस्तु सूर्यश्चाष्टमसंस्थितः ।
एकोनत्रिंशके वर्षे जातो यमपुरं व्रजेत् ॥ ६४ ॥
जन्मरन्ध्रपयोर्मध्ये निशानाथे व्यये गुरौ ।
सप्तविंशतिवर्षे वा त्रिंशद्वयसि वा मृतिः ॥ ६५ ॥

Sloka 62 When Saturn is in the rising sign and that happens to be an inimical sign and the benefic planets are in अपोहिम (Apoklima) places, the end of the person born will come either in the 26th or in the 27th year.

Sloka 63 When the lord of the 8th house is a malefic planet and is aspected by Jupiter and a malefic planet, and the lord of the house occupied by the Moon is in the 8th house from the Lagna, the death of the native will occur in the 28th year

Sloka 64. When the Sun occupies the 8th house from the Lagna in conjunction with the Moon and Saturn, the person born will go to Yama's abode in the 29th year.

Sloka 65. When the Moon is between the lords of the 8th house from the Lagna and of the जन्मराशि (Janma Rasi), i.e. the sign occupied by the Moon, and Jupiter is in the 12th house, the death of the native will happen either in his 27th or 30th year.

NOTES

For additional information see the following slokas from यवनजानक

होराजन्माधिप्यो स्फुटयोग केन्द्रमृत्युराशिम्य ।

तत्र समेत पापो निधन स्वात्सर्वशरणेषु ॥

अष्टाविंशतिर्षमरणं चन्द्रार्कराहवो युक्ता ।

कुर्वन्ति लग्नमस्या जीवे व्यग्रे तदा नियतम् ॥

अर्थव्ययसमस्यौ कृगौ जीवोऽहिना च समुक्त ।

सप्ताष्टमश्च तदा जातस्यायु पर त्रिशत् ॥

चन्द्रे क्षीणे स्वर्गे निनिर्गते केन्द्रगतेऽष्टमे पापे ।

लग्नेश्च बलहीने जातस्यायु पर त्रिशत् ।

होरेश्च पष्ठगते सकृदौ चन्द्रमार्गौ सुतगौ ।

निधनंश्च केन्द्रगते जातस्यायु पर त्रिशत् ॥

अष्टमाधिपतौ केन्द्रे लग्नेश्च बलवर्जिते ।

त्रिंशद्वर्षमितायुष्मान् द्वात्रिंशद्वत्सरे मृति ॥ ६६ ॥

क्षीणे शशाङ्के यदि पापयुक्ते रन्ध्राधिपे केन्द्रगतेऽष्टमे वा ।

पापान्विते हीनबले विलग्रे द्वात्रिंशदब्दे निधनं प्रयाति ॥ ६७ ॥

Sloka 66 When the lord of the 8th house occupies a Kendra, and the lord of the rising sign is without

strength, the person born will live no fewer than 30 years; perhaps his death may happen in the 32nd year.

Sloka 67. When the Moon is on the wane and the lord of the 8th house from the Lagna occupies a Kendra or the 8th house itself in conjunction with a malefic planet, and the Lagna is without strength and occupied also by a malefic planet, the person born will die in his 32nd year.

NOTES

Visé also the following from यवनजतिह (Yavnanajathaka)

आपोऽहिमस्थिते चन्द्रे लग्नेशे च तथैव हि ।

पापेक्षिते बलैर्हीने जीवत्यष्टचतुर्गुणम् ॥

चन्द्रलग्नाष्टमपती केन्द्रगतावष्टमे ग्रहः कश्चित् ।

आद्वात्रिंशान्तरणं नान्यच्छुभसंयुते केन्द्रे ॥

Also जातकादेश

चन्द्रः क्षीणः स्वर्क्षे निधनेशे केन्द्रगोऽष्टमे पापे ।

लग्नेशे बलहीने जातस्यायुः परं त्रिंशत् ॥

पष्ठाष्टमव्यये पापे लग्नेशे दुर्बले सति ।

अल्पायुरनपत्यो वा शुभदृग्योगवर्जिते ॥ ६८ ॥

Sloka 68. When a malefic planet occupies the 6th, the 8th or the 12th from the Lagna and when the lord of the rising sign is weak and is not in conjunction with or aspected by benefic planets, the person born is either short-lived or childless.

क्रूरपष्ठ्यंशके वाऽपि रन्ध्रेशे भानुजेऽपि वा ।

पापान्विते पापस्वेटे चाल्पमायुर्विनिर्दिशेत् ॥ ३९ ॥

व्ययाद्यौ पापसंयुक्तौ शुभदृष्टिविवर्जितौ ।

क्रूरपष्ठ्यंशमंयुक्तौ चाल्पमायुर्विनिर्दिशेत् ॥ ७० ॥

द्वात्रिंशद्वत्सरान्तर्भूतवालारष्ट्रियागारिष्टस्वल्पायुर्भेदः समाप्तः ॥

cf. माण्डव्यजातक

बुधभार्गवजीवानामेकतम केन्द्रमागतो बलवान् ।
यद्यपि करसहाय सद्यो रिष्टस्य भङ्गाय ॥

Also कश्यप

एकोऽपि शार्पेयशुक्राणां लग्नात्केन्द्रगतो यदि ।
अरिष्टं निश्चिह्नं हन्ति तिमिरं भाष्करो यथा ॥

Also यवन

एकोऽपि यदि केन्द्रस्य शुक्रो ज्ञो वाऽङ्गिरापति ।
नवमे वा सुतस्थाने सर्वादिष्टं निवारयेत् ॥

स्वोचस्यः स्वगृहेऽथवापि सुहृदां वर्गे च सौम्यस्य वा
संपूर्णः शुभवीक्षितः शत्राधरो वर्गे स्वकीयेऽपि वा ।
शत्रूणाममलोकनादिरहितः पापैर्युक्तेक्षितः

रिष्टं हन्ति सुदुस्तरं दिनमाणिः प्रालयराशिं यथा ॥ ७४

Sloka. 74 The full Moon in its own exaltation, in its own house, in a varga of friendly planets or of an auspicious one, or in its own varga, if aspected by a benefic planet but free from the aspect of inimical ones and free from all malefic aspects and conjunctions—the Moon in such a position destroys distress, however difficult it may be to tide over, just as the Sun destroys hoar-frost.

NOTES

This sloka is taken from मारवाली (Saravali)

Also cf. ज्ञाननारेश

चन्द्र पूर्णानु शुभेष्टगणना स्वोच स्वमे वा स्थिते
मित्रे स्वाश्रितवर्गपैर्बलयुते सौम्यैश्च वा वीक्षितः ।
सौम्यं स्वान्त्यगतै रमरारिमृतिरौ केन्द्रत्रिणेऽथवा
सम्प्रसृतैर्विनिहन्त्यरिष्टमखिलं ध्यान्त यथा भास्कर ॥

पक्षे मिते भवति जन्म यदि क्षपायां

कृष्णेऽथवाहनि शुभाशुभदृष्टमूर्तिः ।

तं चन्द्रमा रिपुविनाशगतोऽपि नून-

मापत्सु रक्षति पितेव शिशुं प्रजातम् ॥७५॥

Sloka 75. If a birth takes place during the night in the light half of the month (शुक्लपक्ष-Suklapaksha) or during the day in the dark half of the month (कृष्णपक्ष-Krishnapaksha), the Moon at the time though occupying the 6th or the 8th place from the Lagna, if aspected by benefic as well as malefic planets protects, the new-born infant very like a father under all afflictions.

NOTES.

This is from माण्डव्यजातक (Mandavyajathaka). The reading there is as follows :

पक्षे सिते भवति जन्म यदि क्षपायां कृष्णेऽथवाऽहनि शुभाशुभद्वयमानः ।

तं चन्द्रमा रिपुविनाशगतोऽपि यत्नादापत्सु रक्षति पितेव शिशुं न हन्ति ॥

Visé also notes to sloka 35, Supra.

cf. सर्वार्थचिन्तामणि

शुक्ले च पक्षे यदि रात्रिजन्म चन्द्रोऽपि दद्यादमराशियुक्तः ।

शुभेक्षिते मन्त्रित कृष्णपक्षे दृश्य सपार्परसति प्रसूतम् ॥

Also जातकाभरण

वलक्षपक्षे यदि जन्म रात्रौ कृष्णे दिवाहारागतोऽपि चन्द्र ।

क्रमेण दृष्टः शुभपापखेटैः पितेव बालं परिपालयेत्सः ॥

Also दृश्यम्.

शुक्लपक्षे क्षपां जन्म लग्ने सौम्यनिरीक्षिते ।

विपरीतं कृष्णपक्षे तथा रिपुविनाशन. ॥

केन्द्रोपगोऽतिबलवान् स्फुरदंशुमाली

स्वलोफराजिसचिवः समयेदवश्यम् ।

एको बहूनि दुरितानि सुदुस्तराणि

भक्त्या प्रयुक्त इव शूलधरे प्रणामः ॥ ७६ ॥

Sloka 76. Jupiter in a Kendra position and possessed of exceeding strength, with clear bright rays, can

singly and to a certainty destroy a multitude of evils however difficult they may be to tide over like a salutation humbly and devoutly offered to the trident bearing Siva

NOTES

This is from सारावली (Sara-vali) The reading of the first half there is different, viz

सर्वोतिशायतिबल स्फुरदशुभाली लग्ने स्थित प्रशमयेत् सुरराजमन्त्री ॥

Jupiter is considered to be the strongest among the benefics in the matter of warding off all evils and increasing the happiness of the native cf यवन (Yavana)

नि शेषदोषहरणे शुभवर्धने च वीर्यं शुरेरधिकमस्त्यखिलमहेभ्य ।

तद्वीर्यपाददशकिञ्चुतौ लशुकौ चान्द्र बल तु निखिलमहवीर्यवीजम् ॥

Also जातकोश

लक्ष्मान् दोषान् हन्ति देवेन्द्रपूज्य केन्द्र भाहो दैत्यमन्त्री तदद्वन्द्वम् ।

वीर्योपेत सोमपुत्रस्तदद्वन्द्वं चान्द्र वीर्यं वीर्यवीजं महाणाम् ॥

लग्नेशो बलशुक्तश्चेत् त्रिकोणे वा चतुष्टये ।

अरिष्टयोगजातोऽपि बालो जयति निश्चयः ॥ ७७ ॥

Sloka 77 If the lord of the rising sign be strong in a Kendra or Trikona position, the child though born under an evil producing planetary conjunction survives it of course

Cf ऋषय

एक एव हि लग्नेत केन्द्रसंस्थो बलान्वित ।

अरिष्ट निखिल हन्ति पिनाकी त्रिपुर यथा ॥

यस्य जन्मनि तुङ्गस्थाः स्वक्षेत्रस्थानमाश्रिताः ।

चिरायुषं शिशुं जातं कुर्वन्त्यत्र न संशयः ॥ ७८ ॥

Sloka 78 If, at the time of the birth of a child, there are planets occupying some of their exaltation signs, others their own Rasis, they will undoubtedly contribute to the long life of the new-born child

NOTES

This sloka is taken from कश्यप (Kasyapa)

राहुस्त्रिपष्ठलोभे लग्नात्सौम्यैर्निरीक्षितः सद्यः ।

नाशयति सर्वदुरितं मारुत इव तूलसङ्घातम् ॥ ७९ ॥

अत्रघ्नवर्किकैर्विलम्बे रक्षति राहुर्निरन्तरं बालम् ।

पृथिवीपतिः प्रसन्नः कृतापराधं यथा पुरुषम् ॥ ८० ॥

Sloka 79. Rahu occupying the 3rd, the 6th or the 11th place from the rising sign and aspected by benefic planets dispels all evil then and there as the wind sweeps away cotton.

Sloka 80 Rahu, if occupying the Lagna in मेष (Mesha), वृषभ (Vrishabha) or कटक (Kataka) protects the child always as a clement sovereign saves an offender from (the) death (he may have merited).

NOTES

These are from सरावली (Saravali).

cf सर्वावचिन्तामणि

लग्नात् तृतीयारिभवे सराहो पार्ष्विमुक्तः शुभदयमान ।

विनाशयत्याहु समस्तरिष्टं तूले यथा वायुवलय वेगात् ॥

Also जानवामरण

मूर्ध्नि राहुस्त्रिपदायवर्ती रिष्टं हरत्येव शुभैः प्रदष्टः ॥

वृषागर्कजलपविलम्बतस्थो राहुर्भवेद्विष्टविनाशकर्ता ॥

Also जातपदेश

स्वस्थानगा. सर्वेवमश्चेन्द्रा निम्नन्त्यरिष्टं स्वकृतं क्षणेन ।

सौम्येक्षित. पदत्रिभवेषु राहुः कुलीरमेपोक्षविलम्बये वा ॥

Also क्षानक

राहुस्तृतीयपष्ठे वा लोभे वा शुभसंयुतः ।

तद्विष्टो वा तथा रिष्टं सर्वं शमयति ध्रुवम् ॥

Also घृष्माकर

राहुर्विलम्बतात् त्रिपदायवर्ती दष्टः शुभैः रिष्टहरः प्रविष्टः ॥

Also बालप्रकाशिका

सुतजन्मोद्भवान्दोषान्दन्ति भ्रान्ते यथा रविः ।

राहुस्त्रिषष्टलाभस्थः शुभमहनिरीक्षितः ॥

वृषकक्रान्तिगो वापि सर्वारिष्टविनाशकम् ॥

निशाकरः शोभनवर्गयुक्तः शुभेक्षितः पूरितदीप्तिजालः ।

जातस्य निःशेषमरिष्टमाशु निहन्ति यद्वद् गरलं गरुत्मान् ॥ ८१ ॥

Sloka 81. The Moon occupying the varga of a benefic planet and aspected by benefic planets and shining with full radiance, averts completely all ills that threaten the new-born child as the Garuda removes poison (threatening to cause death).

The reading of this sloka is slightly different in सर्वाधिकचिन्तामणि (Sarwartha Chintamani) viz.,

निशाकरे शोभनवर्गचरादे शुभेक्षिते पूरितदीप्तिजालः ।

जातस्य निःशेषमरिष्टमाशु यथा विषं निगतिं वैजतेयः ॥

चन्द्राधिष्ठितराशीसे लग्नस्य शुभवीक्षिते ।

भृगुणा वीक्षितश्चन्द्रे खोचे रिष्टं हरेत्तदा ॥ ८२ ॥

Sloka 82. When the lord of the sign in which the Moon is, occupies the Lagna and is aspected by benefic planets, the evil threatening the child is averted. This is the case also when the Moon is in its exaltation and aspected by Venus.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः

केन्द्रस्थितः शुभस्वर्गैरवलोक्यमानः ।

मृत्युं विहाय विदधाति स दीर्घमायुः

सार्धं गुणैर्बहुभिरुज्जितराजलक्ष्म्या ॥ ८३ ॥

॥ इत्यरिष्टमङ्गः ॥

Sloka 83. The lord of the rising sign, when possessed of great strength and unaspected by malefic

planets but aspected by benefic ones and occupying a Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

NOTES

This sloka is from माण्डव्यनाटक (Mandavyajathaka)

बलहीने विलम्बेश जीवे केन्द्रत्रिकोणगे ।

षष्ठाष्टमव्यये पापे मध्यमायुरुदाहृतम् ॥ ८४ ॥

द्वात्रिंशद्वत्सरादुपरि सप्ततिपर्यन्तं मध्यमायुर्योगः ॥

Sloka 84. When the lord of the rising sign is without strength and Jupiter occupies a Kendra or Tri kona position, and the 6th, the 8th or the 12th place from the Lagna is occupied by a malefic planet, the person born is declared to possess the mean period of life.

Mean period of life ranges from the 33rd year upto the 70th year (both inclusive).

NOTES.

A few of the Madhyamayur (मध्यमायुर्) yogas culled from other works are given below for the reader's information as the same appears to have been either lost or omitted from this work.

सौम्यैः पापांशुर्कस्थैः पापैः केन्द्रगतैस्तथा ।

मध्यमायुरयं योगः सौम्यैः केन्द्रविवर्जितैः ॥

चतुरस्त्रगताः पापा लघ्नात्कुर्वन्ति मध्यमायुष्यम् ।

चन्द्रात्तपैव दिवमैः सौम्यैरनवीक्षिता न शुभशुक्ताः ॥

सुतदशमे सौम्यैः स्थानिधनै रव्यन्विते व्यये चन्द्रे ।

गुरुशुक्रावेकगतौ जातस्तत्रैव मध्यायुः ॥

चन्द्रे कुजर्क्षे तनुगे प्रदृष्टे क्रूरग्रहैः शोभनलेखरेन्द्रैः ।

केन्द्राद्वाह्निष्ठैर्निधनं प्रयाति वर्षैस्त्रयस्त्रिंशत्समानकैस्तु ॥

पापग्रहे रन्ध्रगतौ सचन्द्रे केन्द्रस्थिते वा यदि वा त्रिकोणे ।
 निरीक्षिते पापत्वगैर्नमस्यैर्जातस्त्रयस्त्रिंशदुपैति वर्षम् ॥
 लग्ने शनौ रात्रिकरेण युक्ते भौमे घटस्थे सुरसंख्यवर्षैः ॥
 गुरुशुक्रौ च केन्द्रस्थौ लग्नेशे पापसंयुते ।
 आपोहिमस्थे सन्ध्यायां जानस्यायु रवित्रयम् ॥
 पापमध्यगते सूर्ये लग्नेशे शत्रुवैशमिनि ।
 जातश्च रोगपीडार्तः परमायु रवित्रयम् ॥
 भौमेन्दु लग्नगौ यस्य केन्द्राष्टमविर्निर्गताः ।
 मौम्यैर्गुलिकवेद्यायां जानस्यायु रवित्रयम् ॥
 ऋगन्तरे लग्नगते तृतीये शुभस्थिते देवगुरौ रिपुस्थे ॥
 जातस्तु मृत्यु मुनिवन्धिवर्षैः प्रयाति शास्त्रज्ञपरेः प्रदिष्टम् ।
 अष्टमपक्षौ विन्धे स्थिरराशौ जायते नरो यन्तु ।
 चत्वारिंशद्वर्षैर्मरणं रन्ध्रे न शुभयुक्ते ॥
 लग्नेश्वरे रन्ध्रगते सपापे केन्द्राद्वहिष्ठे यदि सौम्यखेटे ।
 चत्वारिंशद्वत्सरे मृत्युमेति जान पुत्रो नान्यथा शास्त्रमेतत् ॥
 ममृमिजे रन्ध्रगतौ विलग्नो राशौ स्थिरे वा यदि वा घराजे ।
 रिःफेऽष्टमे मृत्युमुपैति जातस्त्वब्दैर्द्विचत्वारिसमानकैर्वा ॥
 केन्द्रे गुरौ कर्मणि सूर्यपुत्रे लग्ने चरे वेदयुगैः समानैः ॥
 अष्टमाधिपतौ केन्द्रे भौमे लग्नं समाश्रिते ।
 अर्काङ्गौ त्रिपष्ठस्थौ जीवेद्द्विचत्वारिंशद्वत्सरे ॥
 खोद्ये विलग्नो क्षितिनन्दनं च जावेऽस्तगे कर्मणि सूर्यपुत्रे ।
 जातो घनाढ्यो बहुशास्त्रवेत्ता वेदान्धिवर्षैर्निधनं प्रयाति ॥
 जन्माधिपे रन्ध्रगते सपापे पापान्विते लग्नगतौ रिपुस्थे ।
 वगन्धिते वा शुभदृष्टिमुक्ते पञ्चाब्धिवर्षैर्निधनं प्रयाति ॥
 मेघे शशाङ्के तनुगे सुपूजे सौम्येक्षिते भूपतिरत्र नाहः ।
 पापग्रहाणाञ्च दश विहीने नामान्धिवर्षैर्निधनं प्रयाति ॥

मरन्ध्रगे देवगुरौ विलम्बे कुम्भे सपापे यदि केन्द्रराशौ ।
 सर्वज्ञानां पुण्यवान् शास्त्रवेत्ता जानस्तु पष्ठ्या निधनं प्रयाति ॥
 केन्द्रे सपापे तनुपे व्ययस्थे लम्बेश्वरे रन्ध्रगते हि वन्हौ ॥
 लोकान्तरं प्रापयति स जातं कुशीलवृत्तं कुलपांसनं तम् ॥
 होराजन्माधिपती केन्द्रगतौ मृत्युनाथसंयुक्तौ ।
 लग्नचतुष्टयहीनं देवगुरौ पञ्चपष्ठिवर्षान्तम् ॥

चन्द्रे विलम्बे स्वगृहं प्रयातं नीचे शनौ भास्करे सप्तमे च ।
 अस्मिन् जातो मानुषो ज्ञानिमुख्यो जीवेत् पष्ठिः पञ्चभिः संप्रयुक्तः ॥
 होराजन्माधिपतौ निधनमुपगतौ मृत्युनाथे च केन्द्रे
 योगे जातो नरोऽस्मिन् जनयति न परं कीर्तिवित्तान्वितं च ।
 पष्ठ्यां पञ्चभिर्गुणाया निधनमभिहितं नन्दकोक्ते तदिष्टं
 वर्षे त्रिंशेऽथवा स्यात्स्वखिलमिति खगैर्जायते पार्थिवेन्द्रः ॥

जीवे विलम्बे बुधसूर्ययुक्ते मीने शनौ द्वादशे शीतरश्मौ ।
 जातो योगे चार्थवान् मृत्युभाक् च जीवेत् पष्ठ्या पट्पहायो मनुष्यः ॥
 नक्षत्रनाथसहितः सति नभस्याः सौरिर्विलम्बमहितो हिबुके सुरेज्यः ।
 अस्मिन्योगे जायमानो मनुष्यः क्षोणीपतिर्नैधनमष्टपष्ठ्या ॥

अर्ककुजमन्दयुक्ते बलवर्जिते देवराट्पूज्ये ।

चन्द्रो व्यये सुते वा सप्ततिवर्षाणि जीवति प्रायः ॥

नीचे मन्दे केन्द्रगे वा त्रिकोणे सौम्ये केन्द्रे भास्करे वा सप्तौम्ये ।

योगे जातः पण्डितो धर्मशीलो ज्ञानी प्राज्ञः सप्ततेर्वत्सराणाम् ॥

प्रचले केन्द्रगे सौम्ये निधने सौम्यवर्जिते ।

लग्नाधिपेन दृष्टश्चेत्पार्थिवी जीवति सप्ततिम् ॥

पञ्चमस्थे धरासूनौ नीचे मन्देऽस्तगे रवौ ।

अस्मिन् जातो मनुष्यस्तु मत्स्यां निधनं वनेत् ॥

चतुष्टये शुभैर्युक्ते लग्नेशे शुभसंयुते ।

गुरुणा दृष्टिसंयोगे पूर्णमायुर्विनिर्दिशेत् ॥ ८५ ॥

Sloka 85 When the Kendra is occupied by benefic planets and the lord of the Lagna is in conjunction with them or is aspected by Jupiter, the astrologer must pronounce the period of life of the native to be full.

केन्द्रान्विते विलग्नशे गुरुशुक्रसमन्विते ।

ताभ्यां निरीक्षिते वाऽपि पूर्णमायुर्विनिर्दिशेत् ॥ ८६ ॥

Sloka 86 When the lord of the rising sign occupies a Kendra being in conjunction with or aspected by Jupiter and Venus, the person born must be declared to possess long life

उच्चान्वितैस्त्रिभिः स्वैर्लग्ने रन्ध्रेशसंयुते ।

रन्ध्रे पापविहीने च दीर्घमायुर्विनिर्दिशेत् ॥ ८७ ॥

Sloka 87. When 3 planets are in their exaltation signs and the rising sign is occupied by the lord of the 8th house, and that again is without a malefic planet, the person born will have long life

रन्ध्रस्थितैस्त्रिभिः स्वैः स्योच्चमित्रस्वर्गतैः ।

लग्नेशे बलसंयुक्ते दीर्घमायुर्विनिर्दिशेत् ॥ ८८ ॥

Sloka 88. When 3 planets are in the 8th house from the Lagna, occupying respectively an exaltation sign, a friend's house and one's own Varga and when the Lagna is possessed of strength, the astrologer is to declare the person born to be long-lived,

स्योच्चस्थितेन केनापि स्वचरेण समन्वितः ।

शनिर्वा रन्ध्रनाथो वा दीर्घमायुर्विनिर्दिशेत् ॥ ८९ ॥

Sloka 89. If Saturn or the lord of the 8th house from the Lagna be in conjunction with any planet in his exaltation sign, the life of the person born must be declared to be long.

त्रिषडायगताः पापाः शुभाः केन्द्रत्रिकोणगाः ।

लग्नेशो बलसंयुक्तः पूर्णमायुर्विनिर्दिशेत् ॥ ९० ॥

Sloka 90. If malefic planets occupy the 3rd, the 6th, and the 11th places from the Lagna and the benefic planets be in Kendra or Trikona positions and if the lord of the Lagna possesses strength, the person born will have long life.

पदसप्तर्न्ध्रभावेषु शुभेषु सहितेषु च ।

त्रिषडायेषु पापेषु दीर्घमायुर्विनिर्दिशेत् ॥ ९१ ॥

Sloka 91. When benefic planets are together in the 6th, the 7th or the 8th Bhava from the Lagna and when the malefic ones are in the 3rd, the 6th and the 11th places, the person born will live long.

रिःफशत्रुगताः पापा लग्नेशो यदि केन्द्रगाः ।

रन्ध्रस्थान्गताः पापाः कर्मेंशः स्वोचराशिनः ।

योगद्वयेऽपि दीर्घायुरपैति बहुमंतम् ॥ ९२ ॥

Sloka 92. Malefic planets are in the 12th and the 6th houses from the Lagna, and the lord of the rising sign occupies a Kendra: this is yoga (1) Malefic planets are in the 8th house from the Lagna, the lord of the 10th house is in his exaltation sign: this is yoga (2) The majority of astrologers agree that in both these yogas, the person born attains long life.

रन्ध्रेशस्थगृहाधीशो यस्मिन् राशौ व्यवस्थितः ।

तदीशो लग्नाथश्च केन्द्रगो यदि तादृशम् ॥ ९३ ॥

Sloka 93. Find the Rasi in which is the lord of the sign occupied by the lord of the 8th house from the Lagna. If the lord of the Rasi so found and the lord of the Lagna occupy a Kendra, the life of the person born will be such as has been described.

द्विस्वभावं गते लग्ने तदशौ केन्द्रगोऽपि वा ।

स्वोच्चमूलत्रिकोणे वा चिरं जीवति भाग्यवान् ॥ ९४ ॥

Sloka 94. When the Lagna is a dual sign and when its lord occupies a Kendra, its own, its exaltation or Moola-trikona sign, the person born will live long and be fortunate.

द्विस्वभावं गते लग्ने लग्नेशात् केन्द्रगौ यदि ।

द्वौ पापौ यस्य जनने तस्यायुर्दीर्घमादिशेत् ॥ ९५ ॥

Sloka 95. When the Lagna is a dual sign, and two malefic planets occupy Kendra positions in respect to the lord of the Lagna, the person born may be pronounced to have long life.

चरांशकस्था रविमन्दभौमाः स्थिरांशकस्थौ गुरुदानवेज्या ।

शेषाश्च युग्मांशगता यदि स्यात् तदा समुद्भूतनरः शतायुः ॥ ९६ ॥

Sloka 96. If the Sun, Saturn and Mars be in Navamsas owned by moveable signs, Jupiter and Venus be in those owned by immoveable signs, and the remaining planets in Navamsas owned by dual signs, the person born will live 100 years.

॥ सप्तत्युपरिशतान्तं पूर्णमायुर्योगः ॥

From the 71st year to the 100th year (both inclusive) is called पूर्णयुस Poornayus.

NOTES.

This appears to be from शुक्रजातक (Sukajathaka). The yoga quoted there is slightly different, viz.,

चरांशकस्याः कविमन्दमौमाः स्थिराशकस्यौ रविदेवपूज्यौ ।
शेषौ तु युग्मांशकमप्रयुक्तौ दीर्घायुरस्मिन् जनने नृपालः ॥

One of the means of finding out the अरु, मध्य (Alpa, Madyha) and दीर्घायुस् (Deerghayus) in horoscopes has been taken from Parasara and given below in a tabular form for easy reference.

	दीर्घायुः	मध्यायुः	अल्पायुः
I	चरगृहे लग्नेशः चरगृहे अष्टमेशः	चरगृहे लग्नेशः स्थिरगृहे अष्टमेशः	चरगृहे लग्नेशः उभयराशौ अष्टमेशः
II	स्थिरगृहे लग्नेशः उभयराशौ अष्टमेशः उभयराशौ लग्नेशः	स्थिरगृहे लग्नेशः चरराशौ अष्टमेशः उभयराशौ लग्नेशः	स्थिरगृहे लग्नेशः स्थिरगृहे अष्टमेशः उभयराशौ लग्नेशः
III	स्थिरगृहे अष्टमेशः	उभयराशौ अष्टमेशः	चरराशौ अष्टमेशः

Explanation:—There are three sets of yogas under each of दीर्घ Deergha, मध्य Madhya and अल्पायुस् Alpayus. That particular kind of Ayus will have to be predicted under which both the conditions which constitute each set are satisfied. Thus, taking the first set under each of the heads of Ayus, (i) if the lords of the Lagna and the 8th house are both in moveable Rasis, दीर्घायुस् (Deerghayus) will have to be predicted, (ii) if they occupy moveable and fixed signs respectively, मध्यायुस् (Madhyamayus) will have to be stated, (iii) if they are in चर (Chara) and उभय (Ubhaya) Rasis, then the native will be अल्पायुस् (Alpayus). Similarly with reference to the remaining two sets.

मन्दांशकस्या रविजीवमौमा धर्मस्थितास्तत्रवभागसंस्थाः ।

नलान्वितो लग्नगतो हिमांशुर्युगान्तमायुः श्रियमादधाति ॥ ९७ ॥

Sloka 97. If the Sun, Jupiter and Mars be in the 9th house from the Lagna, and if the Navamsa they occupy be owned by the 9th house from the Lagna and also by Saturn (i.e., if Makara or Kumbha be the 9th place and the Navamsa occupied by the 3 planets be the वृगोत्तमाश्र (Vargoththamamsa) and if the Moon occupy the Lagna in strength, the person born will be blessed with a happy life ending with the end of the world

The reading of this sloka is slightly different in होराप्रकाश (Horaparakasa) ११५,

मन्दाशकस्या रविर्भौमज्जीवा भयोभिता कर्ममुता बलाद्या ।
राश्यावसाने हिमर्गा विलप्ते युगान्नमायु श्रियमादधाति ॥

एकांशभागौ गुरुद्वयपुत्रौ धर्मस्थितौ वा यदि कर्मसंस्थौ ।
अर्कोदये सौम्यनिरीक्ष्यमाणौ मुनिर्भवेदत्र भवश्चिरायुः ॥ ९८ ॥

Sloka 98. If Saturn and Jupiter being in the 9th or the 10th house from the Lagna occupy one and the same Navamsa and be aspected by benefic planets, and if the Sun be in the Lagna, the person born in this Yoga will be an inspired saint endowed with long life

गुरुशशिसहिते कुलारलभे दशितनये भृगुजे च केन्द्रयाते ।

भवरिपुसहजोपमैश्च शेषैरमितमिहायुरनुक्रमाद्विना स्यात् ॥९९॥

Sloka 99 When Cancer is the rising sign and Jupiter and the Moon occupy it, and Venus and Mercury are in Kendra positions and the remaining planets happen to be in the 11th, the 6th and the 3rd bhavas from the Lagna, the person born will have an immensely long life without reference to the order of reckoning treated of in the आयुर्दाय (Ayurdhaya) chapters

Sloka 105. When the rising Navamsa in Kataka is owned by Dhanus and Jupiter occupies it and when 3 or 4 planets are in Kendra positions, the person born attains to Brahma's seat.

The same Yoga is again referred to in Adhyaya V-122 *infra*.

लग्ने सेज्ये भृगौ कामे कन्यायामुदुनायके ।

चापे मेषांशके लग्ने जातो याति परं पदम् ॥१०६॥

Sloka 106. When the rising sign is Dhanus and is occupied by Jupiter and when the rising Navamsa is owned by Mesha, when Venus is in the 7th house and the Moon is in Kanya, the person born will attain final beatitude.

For the same yoga, see Adhyaya V sloka-123 *infra*.

बालारिष्टं योगयंजातमल्पं तेषां भङ्गा मध्यमं दीर्घमायुः ।

दिव्यं योगाभ्यासमन्त्रक्रियाद्यैरायुः सप्तैतानि संकीर्तितानि ॥१०७॥

इति श्रीनवग्रहकृपया वैद्यनाथनिराचिते जातकपारिजाते

बालारिष्टाद्यध्यायश्चतुर्थः ॥

Sloka 107. बालारिष्ट (Balarishta-afflictions in childhood), early death due to planetary combinations, their nullification, mean age, long life, divine life due to (1) abstract meditation (2) recitation of sacred hymns, etc., these seven have been treated of in this Adhyaya.

Thus ends the Fourth Adhyaya styled Balarishta बालारिष्ट and other yogas in the work जातकपारिजात (Jathakaa parijatha) composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते पञ्चमोऽध्यायः

॥ आयुर्दायाध्यायः ॥

Adhyaya V.

LENGTH OF LIFE.

In this chapter slokas 7, 9, 11, 17, 18, 19, 20, 21, have been taken from Brihat Jataka

निसर्गपेण्ड्यांशकरस्मिचक्रनक्षत्रदायाष्टकवर्गजानि ।

पराशराद्यैः कथितानि यानि संगृह्य तानि क्रमशः प्रवक्षि ॥ १ ॥

Sloka. 1. I abridge and give in their order the several methods for finding the lengths of human life under various planetary positions as treated of by पराशर Parasara and other eminent authorities on Astrology under the heads of (1) निसर्गज Nisargaja (2) पिण्डज-Pindaja, (3) अंशज-Amsaja, (4) रश्मिज-Rasmija, (5) चक्रज-Chakraja, (6) नक्षत्रज-Nakshatraja, (7) दायज Dayaja and (8) अष्टकवर्गज-Ashtaka Vargaja (आयुस) Ayus.

नखाः शशी द्वौ नवकं धृतिश्च कृतिः खवाणा रविपूर्वकाणाम् ।

इमा निरुक्ताः क्रमशो ग्रहाणां नैसर्गिके ह्यायुषि वर्षसंख्याः ॥ २ ॥

Sloka 2. 20, 1, 2, 9, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Sun and other planets in the Naisargikayurdaya (नैसर्गिकायुर्दाय)

NOTES

* *Vide* श्रीपतिपद्धति V.-28

Also cf. सारावली

विंशतिरेकं क्षितय नव एतद्विह विंशतिश्च पञ्चाशत् ।

वर्षाणामपि सप्तधा सूर्यादीनां निसर्गभवाः ॥

नवेन्द्रो बाणयमाः शरदमा दिवाकराः पञ्चदशः कुपक्षाः ।

नखाश्च भास्वत्प्रभुखग्रहाणां पिण्डायुषोऽब्दा निजतुंगमानाम् ॥ ३ ॥

Sloka 3. The aggregate number of पिण्डायुषोय Pin-dayurdaya years assigned to the Sun and other planets in their highest exaltation point are respectively 19, 25, 15, 12, 15, 21 and 20

NOTES

Vide श्रीपतिपद्धति V.-15.

Also cf. इहव्यासक

ममयवनमणिप्राप्तिपूर्वदिनमकरावेषु परसरा प्रविष्टाः ।
क्षेतिविधिषयाभिभूतकृद्दशसहिता दशानि स्वतुङ्गभेषु ॥

Also सारावली

एकेनविंशतिर्भातो राशिना पञ्चविंशति ।

तिथय क्षितिपुत्रस्य द्वादशैव कुक्ष्य तु ॥

गुरो पञ्चदशाब्दानि शुक्लस्याप्येकविंशति ।

दिनतो रविपुत्रस्य पिण्डायुः स्वोत्तमस्थिते ॥

The figures given for the several planets in this sloka are also helpful to find out the approximate income or salary of a person

निजोष्णशुद्धः स्वचरो विशोध्यो ममण्डलात् पद्मभवनोनकथेत् ।

यथास्थितः पद्मभवनाधिकथेत् लिप्ताकृतः सङ्गुणितो निजाब्देः ॥ ४ ॥

तत्र स्वाश्रयसचन्द्रलोचनरुद्धते सति यदाप्यते फलम् ।

वर्षमासदिननाडिकादेकं तद्धि पिण्डमममायुरुच्यते ॥ ५ ॥

Slokas 1 and 5. Subtract the figures of a planet from those denoting its highest exaltation point. If the result is less than 6 signs, subtract it from 12 signs.

But if the exaltation point *minus* the planet should exceed 6 signs, keep it as it is ; reducing the same to minutes, multiply this by the planet's years. Divide the product by 21,600. The quotient represented by years, months, days etc., is called the विण्शयुष Pindayus of the planet.

Vide श्रीपतिपद्धति V.—20, 21.

खोच्चोनस्फुटस्वेचरं यदि रसादल्पं भचक्रोद्धृतं

लिप्तीकृत्य निजायुरब्दगुणितं तच्चकलिप्ताहृतम् ।

लब्धं वासरनायकादिस्वेचरैर्दत्तायुरब्दादिकं

नीचार्द्धक्रमशो वदन्ति मुनयः पैण्ड्ये च नैसर्गिके ॥ ६ ॥

Sloka 6. Sages say that in the विण्शयुर्दिव-Pindayurdaya as well as in the नैसर्गिकयुर्दिव-Naisargikayurdaya the working process is as follows : The interval between a planet's actual position and its highest exaltation point, if less than 6 signs, should be subtracted from 12 signs. The result reduced to minutes must be multiplied by the number of years assigned to the planet and divided by 21,600, i.e. the number of minutes in the 12 signs of the zodiac. The years and months thus arrived at correspond to the आयुर्दिव-Ayurdaya of the Sun and other planets obtained upon the application of नीचार्द्ध Neecha rdha and similar proportionate reduction.

NOTES.

This is simply a paraphrase of the 2 foregoing slokas.

नीचैस्तोऽर्द्धं हसति हि ततश्चान्तरस्थेऽनुपातो

होरा त्वंशप्रतिममपरे राशितुल्यं वदन्ति ।

हित्वा वक्रं रिपुगृहगतैर्हीयते स्वत्रिभागः

स्योच्छिन्नद्युतिषु च दलं प्रोज्झ्य शुक्रार्कपुत्रौ ॥ ७ ॥

Sloka 7. When a planet is in its depression point, the period assigned to it is reduced by half, but when it occupies an intermediate position, the reduction is to be proportionate. The number of years given by the Lagna correspond to the number of its Navamssas that have risen above the horizon. According to some, the लघ्नायुः (Lagnayus) is as many years as there are Rasas reckoned from Mesha up to Lagna. The planets except when their motion is retrograde lose a third of their Ayurdayas when in inimical houses. When they are eclipsed, their अयुर्दयः (Ayurdaya) is to be diminished by half. This last reduction does not apply to Venus and Saturn.

NOTES

First quarter. तत्तन्त्रान्तरस्ये is the reading adopted in the commentaries of भट्टोपल and विद्वान् but in भित्तिशर it is हयोन्तरस्ये which clearly means नीचोच्चोन्तरस्ये.

Second quarter. By the word अपरे (Apara) in this sloka is meant (मणिम) Manitha (some call him Manintha) and men of his school. For, according to them the number of years contributed by the Lagna is thus found

लघ्नराशिसमाश्वाब्द मासाद्यानुपाततः ।

कृत्वा यच्चक्रवेकाल वर्षादित्येनजीविसम् ॥

Also *vide* slohas 14 and 15 *infra*

Thus if $15^{\circ} 47' 24''$ of Vrischika have risen at the birth time of a person, the number of years given by the Lagna according to Varahamihira's view will be $947 \frac{4}{200}$ or 4 737 years

But if Maniththa's view be adopted, the Lagnayus will be 7 years (number of rasas that have elapsed counted from मेष) plus $15^{\circ} 79/30^{\circ}$ years or 7 5263 years

Both the methods of calculating लघ्नायुः (Lagnayus) existed from the very beginning राश्यायुः (Rasyayus) was not a new method found by मणिम or men of his school. For, we see in स्क. इहोरा
अथैके खानमन्तिन राशिवेत्तपरे विदुः ॥

But गणित्य and men of his school followed the latter while others preferred the former Under the two methods, the past Navamsas and Rasas and their fractions represent the years months, &c Bhattotpala adds that Manitha's method should be followed if the lord of the rising sign be powerful, and the first method should be adopted if the lord of the rising Navamsa be strong, and quotes in support thereof the following sloka from सारावली,

लग्नदाय्योऽशतुदयः स्यादन्तरे चानुपातत ।

तत्पती यदसपञ्चे राशेतुदयः स्वभाधिपे ॥

This view is not however accepted by Varahamihira

For the latter half of the sloka in the text, cf भाषितपद्धति

V 22

A planet is said to be eclipsed when he disappears within a particular limit from the Sun, his light being then overpowered by that of the Sun This limit in the case of the several planets is as follows

The Moon when within 12° from the Sun

Mars when within 17°

Mercury when within 14°

but when retrograde 12°

Jupiter when within 11°

Venus 10°

but when retrograde 8°

Saturn when within 15°

Let us consider the following example —

Mars	Lagna Sun		
Mercury	Venus		
	Saturn		
—	Birth at half a ghatika before Sun rise on 30th April 1853 A D		
Moon			
Jupiter			

Lagna	0-14°-32	Mercury	11-24°-14'
Sun	0-17°-43	Jupiter	8-1°-25'
Moon	9-14°-30	Venus	0-14°-3'
Mars	11-27°-53	Saturn	0-27°-56'

1 To find the income or salary — Find the lord of the 10th house or planet in the 10th house (or that planet which is near the meridian) The figure indicated by the said planet gives the approximate income.

In the example given above the Moon is in the 10th house and is stronger than the lord of that house His figures are thus obtained The Moon's years in depression are $12\frac{1}{2}$ years He is $71\frac{1}{2}^\circ$ removed from his depression point and therefore gets $12\frac{1}{2} + \frac{71\frac{1}{2}}{180} \times 12\frac{1}{2}$ or about $17\frac{1}{2}$ approximately

The native's income must therefore be 175 approximately

2 To find the Ayurdaya —

The Sun's exaltation is 0-10°

His present position is 0-17°-43-30"

The Sun therefore contributes $\frac{19}{2} + \frac{57425}{6} \times \frac{19}{2} = 18,592\frac{1}{2}$

years

The Moon's position is 9-14°-30'

His depression is 7-3°

His years therefore are $\frac{25}{2} + \frac{25}{2} \times \frac{143}{2 \times 180}$ or 17.465 years

Mars' depression is 3-28°

His position is 11-27°-53'

His years therefore are $\frac{15}{2} + \frac{15}{2} \times \frac{1}{2}$ or 12.5 years

Mercury's position is 11-24°-14'

His depression is 11-15°

He therefore contributes $\frac{12}{2} + \frac{6 \times 925}{180} = 6.31$ years.

Jupiter similarly gets $\frac{15}{2} + \frac{15}{2} \times \frac{33}{180} = 8.875$ years

Venus contributes $10\frac{1}{2} + \frac{162.45}{180} \times \frac{21}{2}$ or 19.97 years

Saturn gives $10 + \frac{10 \times 7.93}{180} = 10.44$ years

In the example, there is no planet that is quartered in the house of its enemy. So there is no reduction on that count.

As regards the rule about combustion, Venus and Saturn are eclipsed. Their years should be reduced by half. But they come under the exception and their years are therefore not reducible.

The years for the lagna = $4\frac{72}{200}$ or 4.36 years

भूम्याः पुत्रं वर्जयित्वाऽग्निमस्था हन्युः स्वस्वादायुषस्ते त्रिमागम् ।
अस्तं याताः सर्व एवार्द्धहानिं कुर्युर्हित्वा दैत्ययुज्यार्कपुत्रौ ॥ ८ ॥

Sloka 8. All planets except Mars when in inimical houses destroy a third of their Ayurdayas. When eclipsed by the Sun they lose half their Ayurdaya, the exceptions in this latter case being Venus and Saturn.

NOTES

The word वक्र (Vakra) in the preceding sloka may be understood in two senses. The first meaning acceptable to the majority is given in the translation. The second has the support of so illustrious an authority as बादरायण (Badarayana) from whose work this sloka has been taken by the compiler Vaidyanatha Dikshita.

व्ययादिहरणम्

सर्वाद्वित्रिचरणपञ्चषष्ठभागाः क्षीयन्ते व्ययभवनादसत्सु वामम् ।
सत्सर्वं हसति तथैकराशिगानोमेकोऽंशं हरति बली तथाह सत्यः ९

Sloka 9 When malefic planets occupy the 6 bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth, or a sixth, respectively of their

Ayurdaya is lost When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones When several planets are in a bhava, only the strongest of them causes a reduction in the आयुर्दाय (Ayurdaya), Satyacharya says so

NOTES

The commentator adds that Varahmihira concurs with Satyacharya in this view viz that when several planets occupy a single sign, the reduction shall be made for the most powerful one

cf. सारवर्णी

सर्वमर्द्धं तृतीयांशश्चतुर्थं पञ्चमस्तथा ।
षष्ठ्यांशक्षयं याति द्वादश्यांशे ग्रहे स्थिते ॥
सौम्ये चार्द्धमितो याति नाशं बहुभिरेकैः ।
एक एव बली हान्ति स्वायुषं सर्वदा ग्रहः ॥

Also सत्यः

एकदशोत्पन्नास्तसप्तमादिति ग्राह्यं हरणकर्माणि ।
एकदेशेभ्यो धीर्वाधिकं स्वभागं हरेदेकं ॥
अर्धं तृतीयभागं चतुर्थकं पञ्चमं च षष्ठं च ।
आयुः पिण्डात्पापा हरन्ति सौम्यास्तथापि ॥
द्वादशसंख्यं पापं स्वादाय शोभनस्ततोऽर्द्धं तु ।
अपहरति सर्वमायुर्यथा च यागस्तमपि वदन्ति ॥

1	2	3	Lagna
4	For malefics		
5			
6			

7	8	9	Lagna
10	For benefics		
11			
12			

The principle to be noted here is that the deduction is enjoined for planets—whether benefic or malefic—if they are in the visible half

In the present horoscope according to the above rule, there are two planets in the 12th, *viz.* Mars and Mercury, of whom Mars is stronger Mars therefore loses all his years This reduction is enough and reduction in the case of Mercury is not necessary.

The Moon is in the 10th house He is benefic and therefore loses $\frac{1}{2}$ th His years when reduced will be 14 554.

Jupiter is in the 9th He loses $\frac{1}{2}$ th and his reduced period is 7 766 years

It should however be clearly understood that the above computations are only rough and not quite accurate inasmuch as no distinction is made between a planet occupying the beginning of a *bhava* and another occupying the end of it Both are made to suffer the same amount of reduction which is not correct Again suppose there is a planet occupying the beginning of the 12th house and another the end of the 11th, the relative distance between them being say only 2 or 3 degrees If the rules enunciated above are to be strictly applied, one planet (that is in the 12th house) loses his whole period while that in the 11th loses only one half which is mathematically not correct To calculate the Ayurdaya periods of the several planets correctly and accurately, readers are requested to refer to the 5th Adhyaya of श्री सृष्टिपद्धति (Sripati-paddhati) and the sample horoscope worked out by me therein

एकक्षेपमतानां यो भवति बलाधिको विशेषेण ।

क्षपयति तथोक्तमंशं स एव नान्योऽपि तत्रस्थः ॥ १० ॥

Sloka 10 When several planets are in one house, only one planet that is pre-eminently strong and no other causes the loss of आयुर्दय (Ayurdaya) portion in the way described.

करोदयहरणम्.

साद्धोदितोदितेनवांशहतात्समस्ता-

द्भागोऽयुक्तशतसंख्यमुपैति नागम् ।

ऋरे विलग्रसहिते विधिना त्वनेन

सौम्येक्षिते दलमर्तः प्रलयं प्रयाति ॥ ११ ॥

Sloka 11 Multiply the Ayurdaya found by the number representing the Navamsa portions, whole and fractional, of the Lagna that have emerged from the horizon. Divide the product by 103. The quotient in years, months, etc., is the period to be diminished from the Ayurdaya found in consequence of a malefic planet occupying the Lagna. If the malefic planet in the Lagna be aspected by a benefic planet, the reduction will be only by half of the period above found.

NOTES

The greatest amount of reduction under this count will be 1/12th of the whole Ayus when the Lagna happens to be the very end of a sign. According to some the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navamsas between the first point of Mesha and the Lagna—whole and fractional—and dividing the product by 108. Thus should the Lagna be at the very end of Meena, and if a malefic should occupy the same the whole Ayus is lost. The former view appears more rational. The latter view is not favoured either by Bhattotpal or by Kalyanavari in *cf* भागवत.

लग्नादलिङ्गिका इत्वा प्रत्येक विहगायुषा ।

भक्ष्वा मण्डललिङ्गामिलव्य वर्षाद्विशोधयेत् ॥

स्वायुषो लग्नगे ऋरे लक्ष्यस्याहं सुमेक्षिते ।

एवमव प्ररतस्थ जीवनामावचद्ने ॥

The Commentator also adds लक्ष्मर्तु साक्षेति ने कर्मणि लक्ष्मे यग पाठ से म्यो भवन्त । यो लक्ष्मर्तु साक्षेति ने कर्मणि लक्ष्मे यग पाठ से म्यो भवन्त । यो लक्ष्मर्तु साक्षेति ने कर्मणि लक्ष्मे यग पाठ से म्यो भवन्त ।

When there are two planets one malefic and the other benefic occupying the Lagna the planet that is nearer to the rising Navamsa is alone to be considered and not the others. If the malefic planet be nearer then the reduction enjoined has to be

made; but if the benefic be nearer, then no reduction need be made.

The word क्रू Krura in the sloka does not include the waning Moon, for, says the commentator

सूर्याद्वात्कमन्देष्वेकगिन् लानगे भरति हानिः ।

विधिना त्वनेन सौम्येक्षिते दले पातयेत्तन्धम् ॥ इति

In the example, the Lagna is 0—14°—32' or 4188 Navamsas. This is to be divided by 103 and multiplied by the Ayurdayas already found. As there are two malefic planets, viz; Saturn and the Sun in the Lagna and aspected by Jupiter, a benefic, the reduction to be made in the Ayus will be $\frac{4188}{103} \times \frac{1}{2}$.

लिप्तिभूतैर्लग्नमागैर्विहन्यादायुर्दायं खेचराणां पृथक्स्थम् ।

व्योमाकाशत्विन्दुपक्षैर्भजेत्तत् स्वायुर्दायाच्छोध्यमब्दादिलब्धम् ॥ १२

एतत् क्रूरे लग्नगे सौम्यदृष्टे तस्मिन् पापे, तत्फलाद्धं विंशोध्यम् ।

एतद्वाये नांशसंज्ञे विधेये पिण्डायुर्वत् कर्म नैसर्गिके च ॥ १३ ॥

Sloka; 12 & 13 Convert the degrees and portions thereof in the Lagna to minutes (the number representing integral signs being left out), and multiply herewith the आयुर्दाय (Ayurdaya) of the planets separately. Divide the product by 21,600. The quotient representing years, etc. found for each planet must be subtracted from its आयुर्दाय (Ayurdaya). This reduction is enjoined when a malefic planet occupies the Lagna. But if the malefic planet be aspected by a benefic one, only half the result obtained by the above process for each planet is to be subtracted from its आयुर्दाय (Ayurdaya). This reduction does not apply to the अंशायुर्दाय (Amsayurdaya). The process in the नैसर्गिकायुर्दाय (Naisargikayurdaya) is also the same as in the पिण्डायुर्दाय (Pindayurdaya).

Same as श्रीपथिपद्धति । (Śrīpathipaddhati)— V-26, 27.

लग्नायुःसाधनम्.

आयुस्तथैतेषु बलाद्वलम्ने विहाय राशीन् कृतलितिकेऽत्र ।

भक्ते द्विशत्या फलमन्दपूर्वं यत्स्याद्विलग्नयुपि तच्च योज्यम् ॥१४॥

Sloka 14 When the Lagna is strong (*i. e.*, when the strength exceeds 6 Rupas), convert only the degrees, *etc*, contained therein into minutes, the integral signs being left out. Divide this by 200, the quotient in the form of years, *etc*, should be added to the लग्नायुम् (Lagnayus).

NOTES

This sloka is taken from श्रीपतिपद्धति (Śrīpatipaddhati) ch V.

(a) The Ayus for the Lagna in the अमसायुर्दय (Amsayurdaya) system is found in the following manner. Reduce the signs, degrees, *etc*, into minutes and divide it by 2400. The remainder is the आयुष्कला (Ayushkalaba) of the Lagna. Divide the आयुष्कला (Ayushkalaha) by 200. The result will be the number of years given by the Lagna.

Thus, if in a nativity the position of the Lagna be $0^{\circ}-14^{\circ}-31'-46''$, the आयुष्कला (Ayushkalaha) = 871.76. The number of years given by the Lagna = 4.3588. This is the view of Varaha-mihira. [Vide sloka 7 *supra*]

(b) But according to some, since the Lagna in the above instance is ascertained to be strong (its strength being 9.137 Rupas), the Ayus has to be increased by $\frac{14^{\circ} 31' 46''}{30^{\circ}}$ of a year = 4843 of a year.

Thus, the aggregate number of years derived from the Lagna = 4.3588 plus 4843 or 4.843.

(c) In the 3 Ayurdayas, *i. e.*, पिण्डायुर्दय (Pindaayurdaya), निमगायुर्दय (Nisargayurdaya) and जीवसायुर्दय (Jeevasarmayurdaya) the Ayus for the Lagna has to be worked out just as in the अमसायुर्दय (Amsayurdaya) [Vide (a) above].

Since the Lagna is strong (in the present example), we have to add to 43588 years (already obtained) 43588 years more. The total number of years derived from the Lagna will therefore be 87176. But दिवाकरदेवज्ञ (Dīwakara Dīvājña) in his commentary on the 24th sloka of the वेङ्गापद्धति (Keśavapaddhati) quotes approvingly the following reading of the sloka in the text —

आयुर्ग्रहैर्नेचबलाद्वलग्ने विहाय राशान् कृतलिसिक्वेऽन ।

भक्ते द्विशत्या षड्मदपूर्वं यत्स्याद्विलग्नयुषि तच्च योग्यम् ॥

and explains अबलान्तर्य (Abaladhyā lāgne) अबले बलान्तर्य वा लय (Abale baladhye va Lagne) i.e. in the Lagna whether weak or strong. And लग्नयुषि (Lagnayushi) he explains as importing लग्नयुगनिमित्तम् (Lagna yuganimittham), i.e. for the Ayus of the Lagna. The sloka with the above reading as interpreted by दिवाकरदेवज्ञ (Dīwakaradāivājña) would therefore mean

‘In these three Ayurdayas i.e. Pnduryudaya Nisargayurdaya and Jeevasarmayurdaya omit the signs and take only the degrees etc. in the Lagna then reduce these to minutes and divide the same by 200. The resulting quotient will represent the number of years due to the Lagnayus.

According to this interpretation Lagnayus works out only to 43588 years. And दिवाकरदेवज्ञ (Dīwakaradāivājña) adds that the interpretation is largely accepted.

लग्नराशिसमाश्चाब्दास्तन्मासाद्यनुपाततः ।

लग्नयुर्दायमिच्छन्ति होराशास्त्रविशारदाः ॥ १५ ॥

Sloka 15. People versed in Astrological Science would have the लग्नयुग्म (Lagnayus) consist of as many whole years as there are whole Rasas indicated by the figures denoting the Lagna and some months, etc. obtained by proportion (i.e. some months which form the same fraction of a year as the risen portion of the Lagna is of a whole Rasi) *vide* आपतिपद्धति V. 18

NOTES

See notes to 2nd quarter of sloka 7.

षड्विहरणं.

करोदयास्तरिपुनीचखगोपगानां

रिःफायमाननवरन्ध्रकलत्रगानाम् ।

कृत्वाऽऽस्थया हरणपदकमिनादिकानां

लगायुषा सह युते यदि तुल्यमायुः ॥ १६ ॥

Sloka' 16 Effect with care which ever may become necessary of the six reductions in the Ayurdayas of the Sun and other planets in respect to their being affected by (1) the presence of a malefic planet in the Lagna (2) the loss of lustre owing to too great a proximity to the Sun (3) occupation of an inimical sign (4) arrival at the depression point (5) conjunction with other planets and (6) position in the 12th, 11th, 10th 9th, 8th or 7th house from the Lagna. The reduced Ayurdayas of the planets if joined to the लग्नायुस (Lagnayus) will give the proper आयुस-Ayus (in the aggregate)

NOTES

The author here talks of the 6 kinds of reductions alluded to already, viz (1) करोदयहरण (Kruodaya harana) [Sloka 11], (2) अस्तगतहरण (Asthangata harana)—[Sloka 8], (3) शत्रुभ्रजहरण (Sathru kshetra harana) [Sloka 8], (4) नीचार्द्धहरण (Neechardha harana)—[Sloka 7], (5) ग्रहयोगोदाहरण (Grabayogato harana)—[Sloka 10], and (6) व्ययादिहरण (Vyayadi harana)—[Sloka 9].

अंशकायुः.

खमतेन किलाह जीवशर्मा ग्रहदायं परमायुषः स्वरांशम् ।

ग्रहभुक्तनवांशराशितुल्यं बहुसाम्यं समुपैति सत्यवाक्यम् ॥ १७ ॥

Sloka 17 Jeevasarman lays down in accordance with his own doctrine that the (maximum) period of

life given by each planet is $\frac{1}{7}$ th of the maximum aggregate period (i. e. 120 years and 5 days). The declaration of Satya (सत्य) that the आयुर्दय (Ayurdaya) of a planet corresponds in years to the number of the Rasi whose Navamsa is occupied by the planet, is in agreement with the views of the majority of astrological authorities (*vide* the next sloka).

NOTES.

First half. According to जिवशर्मन् (Jeevasarman) each planet when in exaltation gives $\frac{1}{7}$ th of 120 years, 5 days or 17 years, 1 month, 22 days, 8 ghatikas and $34\frac{3}{4}$ Vighatikas. Cf. जीवशर्मन्

तत्सदृशैकोद्विगमौ वसवो वेदाग्नयो ग्रहेन्द्राणाम् ।

वर्षाण्युच्चस्थानां नीचस्थानामतोद्देयात् ॥

मध्येऽनुपाततः स्वादानयने शेषमत्र यत्किञ्चित् ।

विण्डायुष इव कार्यं तत्सर्वं गणिततत्त्वज्ञैः ॥

Jeevasarman's Ayurdaya is to be resorted to when the Lagna, the Sun and the Moon are all weak. Cf. आपत्ति

लग्नसूर्यशशिनो बलशून्याः स्युर्वेदात्र परमायुर्गांशम् ।

सर्व एवैव चरा वृद्धीदं जीवशर्मगदिने हि तदायुः ॥

It has also to be noted that just as in the पिण्डायुर्दय (Pindayurdaya), the several reductions, चक्र, चक्रपातहारण (Chakrapata harana), चक्रहरण (Neechaardhaharana), सत्रुक्षेत्रहानि (Sathrukshetra hani), अस्थंगतहानि (Asthangatahani), क्रूरुदयहारण (Krurodayaharana) will have to be made and then the resulting length of life ascertained.

By the words समतेन (Samathena), Varahanukhira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

The Amśayurdaya method has been accurately treated in *Uripathipaddhati*, 5th Adhyaya and the reader will do well to refer to the example worked out by me in the notes to that work. It has to be remembered that there are no years fixed for each planet as in the Pinda, Nisarga and Jeevasarman Ayurdayas. There is also no Krurodayaharana in this system.

मत्योक्ते ग्रहमिष्टं लिप्तीकृत्या शतद्वयेनाप्तम् ।

मण्डलभागनिशुद्धेऽब्दाः स्थुः शेपात् मासाद्याः ॥ १८ ॥

Sloka 18 According to Satya's rule the signs, degrees, minutes, etc traversed by a given planet ought to be converted into minutes and divided by 200. If the quotient be a number exceeding 12 subtract from it as many multiples of 12 as you can, the remainder gives the number of years, months, etc.

स्वतुङ्गयक्रोपगतैस्त्रिसङ्गुणं दिरुत्तमस्वांशक्रमणिभागैः ।

इयान्विशेषस्तु भदन्तभाषितः समानमन्यत्प्रथमेऽप्युदीरितम् ॥ १९ ॥

Sloka 19 The आयुर्दय (Ayurdaya) of a planet is to be trebled when it is in its exaltation or in its retrograde motion. The same is to be doubled when the planet is in a Vargottamamsa, in its own Navamsa or in its own house or in its own Drekkana. This is the peculiarity in the method of working out the आयुर्दय (Ayurdaya) according to सत्याचार्य (Satyacharya). All else is similar to what has been already stated.

किंत्वत्र भांशप्रतिमं ददाति त्रीर्यान्विता राशिसमं च होरा ।

क्रोदये योऽपचयः स नात्र कार्यं च नाब्दैः प्रथमोपदिष्टैः ॥ २० ॥

Sloka 20 But the Lagna gives its आयुर्दय (Ayurdaya) corresponding to the character of its rising Navamsa, i.e. as many years, months, etc., as the number of the Rasi owning the rising Navamsa indicates. If the Lagna be strong it gives in addition as many years as there are Rasas in the figure denoting the Lagna. In this सत्यायुर्दय (Satyayurdaya) the reduction due to the presence of a malefic planet in the Lagna does not find place. The years assigned to the planets in the previous Ayurdayas are not to be used for calculation.

सत्योपदेशो वरसत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणामिः ।

आचार्यकन्त्वत्र बहुमतायामेकं तु यद्भूरि तदेव कार्यम् ॥ २१ ॥

Sloka 21. The rule of सत्ताचार्ये (Satyacharya) is preferable (to that laid down by मय-Maya or जीवशर्मा (Jeevasarmma). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (सत्य-Satya and others) is the following:

(1). where several multiplications crop up, only one and that the highest is to be gone through. (For instance, when a planet is in its own house, and in its exaltation, and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled, and the second result further trebled. According to the rule, the आयुर्दय (Ayurdaya), should be trebled once for all).

(2). Again, when there are several reductions applicable, only one and that the greatest should be made. (For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half i. e. the अष्टादश (Asthagata) reduction is made).

रश्मिजायुस.

दशगोशरवाणाद्रिवसुसायकरश्मयः ।

दिननायकमुख्येषु निजतुङ्गगतेषु च ॥ २२ ॥

Sloka 22. When the Sun and other planets are in their exaltation, they have respectively 10, 9, 5, 5, 7, 8 and 5 rays .

NOTES

C. F. बलभद्र—होरारत्न.

स्वोच्चस्थे दश सूर्ये नव चन्द्रे पंच भूपुत्रे ।

पंचेन्दुजे तथेज्ये सप्ताष्टौ भार्गवे शनी पंच ॥

मत्प्रेक्ष्य ग्रहमिष्टं लिप्सीकृत्वा घतद्वयेनाप्तम् ।

मण्डलभागनिशुद्धेऽब्दाः स्युः शेषात् मासाद्याः ॥ १८ ॥

Slokas. 18. According to Satya's rule the signs, degrees, minutes, etc. traversed by a given planet ought to be converted into minutes and divided by 200. If the quotient be a number exceeding 12 subtract from it as many multiples of 12 as you can, the remainder gives the number of years, months, etc.

स्वतुङ्गकोपगतस्त्रिमङ्गुलं द्विरुत्तमस्त्रिंशद्भग्नभागैः ।

इयान्विशेषस्तु भदन्तभाषितः समानमन्यत्प्रथमेऽप्युदीरितम् ॥ १९ ॥

Slokas 19 The *Ayurdaya* (Ayurdaya) of a planet is to be trebled when it is in its exaltation or in its retrograde motion. The same is to be doubled when the planet is in a *Vargottamamsa*, in its own *Navamsa* or in its own house or in its own *Drekkana*. This is the peculiarity in the method of working out the *Ayurdaya* (Ayurdaya) according to *Satyacharya* (Satyacharya). All else is similar to what has been already stated.

किञ्चित् भागप्रतिमं ददाति त्रिर्यान्विता राशिममं च होरा ।

क्रोदये योऽपचयः न नात्र कार्यं न नान्द्रैः प्रथमोपदिष्टैः ॥ २० ॥

Slokas 20 But the *Lagna* gives its *Ayurdaya* (Ayurdaya) corresponding to the character of its rising *Navamsa*, 1, 2, 3, as many years, months, etc., as the number of the *Rasi* owning the rising *Navamsa* indicates. If the *Lagna* be strong, it gives in addition as many years as there are *Rasis* in the figure denoting the *Lagna*. In this *Satyayurdaya* (Satyayurdaya) the reduction due to the presence of a malefic planet in the *Lagna* does not find place. The years assigned to the planets in the previous *Ayurdayas* are not to be used for calculation.

सत्योपदेशो वरसत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणामिः ।

आचार्यकन्त्वत्र बहुमतायामेकं तु यद्भूरि तदेव कार्यम् ॥ २१ ॥

Sloka 21. The rule of सत्याचार्य (Satyacharya) is preferable (to that laid down by मय-*Maya* or जीवसर्मा (Jeevasarmma)). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (सत्य-*Satya* and others) is the following:

(1). where several multiplications crop up, only one and that the highest is to be gone through. (For instance, when a planet is in its own house, and in its exaltation, and in retrograde motion the Ayurdaya is not to be doubled first and then the result trebled, and the second result further trebled. According to the rule, the आयुर्दाय (Ayurdaya), should be trebled once for all).

(2). Again, when there are several reductions applicable, only one and that the greatest should be made. (For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half *i. e.* the अष्टाङ्ग (Asthagata) reduction is made).

रश्मिजायुसः

दशगोशरवाणाद्रिवसुसायकरश्मयः ।

दिननायकमुख्येषु निजतुङ्गगतेषु च ॥ २२ ॥

Sloka 22. When the Sun and other planets are in their exaltation, they have respectively 10, 9, 6, 5, 7, 8 and 5 rays .

NOTES.

८४. वचनम्—होराप.

स्वोचस्थे दश मूर्धे नव चन्द्रे पंच भूपुत्रे ।

पंचेभ्युच्ये तथेभ्ये सप्तार्धे भाग्ये चार्त्त पंच ॥

Also

दिशा सरासोर्दिमदीधितेर्गो यागामथा म्नायकुजार्कजानाम् ।

नगामुरेयस्य सितस्य नागा प्रमाणतो दीधितय म्वतुष्टे ॥

The *Rasmiyurdya* (Rasmiyurdya) system founded by Mahendra has been in vogue from a very long time and has been recognised by eminent astrologers such as Manitha, Mava Yavana and Badaravana. A brief description of the method of obtaining the correct number of *Rasmi* (Rasmi) or rays of planets is given below

The seven planets from the Sun onwards have respectively 10, 9, 5, 5, 7, 8 and 5 rays when they are in their full exaltation position, the corresponding number of rays when in their depression being zero in each case. The number of rays which a planet in any intermediate position is entitled to has therefore to be determined by mere rule of three

When a planet has emerged from its नीच (Neecha) or depression and is on its way towards its exaltation, its rays are said to be अभिमुख (Abhimukha) or facing towards the front. These rays are declared to be capable of producing benefic results to the native in a very short time. The reverse is the case with the परामुख (Parangmukha) or downlooking rays of planets which have fallen from their उच्च (Uchcha) or exaltation and are going towards their depression

The rays have to undergo some multiplications and reductions, before their utilisation for purposes of prediction

When a planet occupies a Dwadasameesha which is his own, his exaltation or that of a friendly planet, his rays are to be doubled. The same remark applies when the planet is retrograde in his motion or is in his स्वश्रेष्ठ (Svalshetra) Rasi. But if the Dwadasameesha be that of an enemy or the planet's नीचराशि (Neecha Rasi) the rays suffer a reduction by 1/16th portion. All planets—Venus and Saturn excepted—lose their rays when they become अशङ्क (Asthanga) or eclipsed. When the retrograde motion of a planet is about to cease the rays suffer a reduction by 1/8th

The quality of a horoscope varies directly with the total number of rays given by the planets at the time of birth. Persons

with 1 to 5 rays will be very insignificant, miserable, low minded unlucky, etc, those born with 6 to 10 rays will be dependants with no permanent home and poor those with 10 to 15 rays will be somewhat better, being virtuous, of good temper, good specimens of their family &c, those with 15 to 20 rays will in addition be rich, famous and respected by their relations and so on

It is also stated that the native should be declared long lived when the number of rays exceed 25, is one of medium life when it is between 15 and 25, and short lived when the number falls short of 15

cf. वातकादेश

सर्वेषां रश्मियोगस्य साराधिक्ये चिरायुः ।

स्वस्यायुषो मयात्यक्त्वे मध्यत्वे मध्यमायुषः ॥

For detailed information the reader is referred to the several chapters on the subject in Brihat Parasarahora Saravali, &c

The following horoscope of a distinguished personage, is given as an example

Planets	Signs	Degrees	Minutes	Seconds	Total Shad bala	Remarks
Sun	1	2	55	30	8 154	Jupiter is retrograde
Moon	11	23	35	24	7 289	
Mars	3	24	1	26	7 354	
Mercury	0	13	10	48	7 550	
Jupiter	6	25	43	23	5 678	
Venus	2	18	15	50	7 719	
Saturn	0	17	59	38	5 053	
Lagna	7	15	47	24	7 345	

The position of the Sun is

1 2 55 30

His Neecha position is

6-10 0 0

The distance of the Sun from his नीच (Neecha) is 5-7-4-30.

His पराङ्मुख (Parangmukha) rays are therefore $\frac{5'2358}{6} \times 10$ or

8 7264.

Moon	Saturn Mercury	Sun	Venus Rahu
	Rasi Chakra		Mars
Ketu	Lagna	Jupiter	

As he is occupying a Dwadasamsa Rasi of a neutral planet, there is no reduction or multiplication of any kind.

The Moon's position is 11 23 35-24

His नीच (Neecha) is 7 3- 0 0

His अभिमुख (Abhimukha) rays are $\frac{4'6863}{6} \times 9 = 7'0295$.

The Moon is in the Dwadasamsa Rasi of his enemy. He therefore loses $\frac{1}{16}$ th of 7'0295 or '4393

The Moon's net rays are therefore 6'5902.

The position of Mars is 3 24 1 26

His नीच (Neecha) is 3 28- 0 0

His distance from नीच (Neecha) is 0 3 58 34

His पराङ्मुख (Parangmukha) rays are $\frac{1'32537}{6} \times 5$ or '1103475.

He is occupying his own Dwadasamsa His rays will therefore have to be doubled

His rays are thus '220695

Mercury's position is

0-13 10-48

His depression 11 15 0-0

* Subtracting, we get C 28 10 48

His अभिमुख (Abhimukha) rays are $\frac{0\ 9393}{6} \times 5 = 7827$

But as he occupies his own Dwadasamsa, his rays will be doubled

He will thus have 1 5655 rays

Jupiter's position is 6 25 43 23

His नीच (Neecha) is 9 5 0 0

His distance from नीच (Neecha) is 2 9 16 37

His पराभिमुख (Parangmukha) rays are $\frac{2\ 30923}{6} \times 7 = 2\ 6941 \frac{5}{6}$

He occupies the Dwadasamsa of a neutral planet, hence there is no reduction on that account. His motion is retrograde. His rays will therefore have to be doubled.

He thus gets 5 3882 rays

Venus is in 2 18 15 50

His depression is 5 27 0 0

His distance from depression is 3 8 44 10

His पराभिमुख (Parangmukha) rays are $\frac{3\ 2912}{6} \times 8$ or 4 38824

As he is occupying the Dwadasamsa of a very friendly planet, his rays will be doubled.

He will thus get 8 7765 rays

The position of Saturn is 0 17 59 38

His depression is 0 20 0 0

His distance from depression is 0 2 0 22

His पराभिमुख (Parangmukha) rays are $\frac{0669}{6} \times 5 = 05575$

Though he is an astangata planet, as he comes under the exception, he suffers no reduction.

Thus the sphuta rays of the several planets are

Sun	8 7264	Parangmukha
Moon	6 5902	Abhimukha
Mars	0 2207	Parangmukha

Mercury	1'5655	Abhimukha
Jupiter	5'3882	Parangmukha
Venus	8'7765	Parangmukha
Saturn	0'0557	Parangmukha

Total 31'3232 (of which only about 8 are Abhimukha rays).

For persons possessing 31 rays, the following φ (Phala) is stated in जातकामरण (Jatakabhāraṇa) *op. cit.*

येषां नूनं मानवानां प्रसूतविक्रितान् संवत्सरेणमयूषाः ।

विहयातास्ते राजतुष्याः प्रयाना नाना सेनासामिनः सभवन्ति ॥

cf. Also सारावली Saravali:

एतन्निशान्तिस्तु प्रवराः रवाता महीभुजामिष्टाः ॥

This has been verified and found to be true

Next we come to the रश्मि (Rasmī) Ayurdaya. It has to be observed here that this system of ayurdaya has to be adopted only when Mercury possesses the greatest पदबल (Shadbala) *vide* (sloka 33 *infra*).

The Sun's position is $1\ 2^{\circ}55'30''$ and the Sun's exaltation is

$$\begin{array}{r} 0\ 10\ 0\ 0 \\ \hline \end{array}$$

Subtracting, we get $0\ 22^{\circ}55'30''$

As this is less than 6 signs, we have to subtract this from 12 signs. The result is 11 signs $7^{\circ}4'30''$. The number of years given by the Sun is $\frac{11 \cdot 7^{\circ}4'30''}{12} \times 10$ or $\frac{11 \cdot 2358}{12} \times 10 = 9 \cdot 363$ years - Similarly for the other planets

Wherever the (हरण) Harana mentioned in slokas 24 and 25 have to be applied, the same should be made and then only the aggregate Ayús should be determined

स्वोच्चोन्नमिष्टखचरं यदि पङ्गुहोने

चक्राद्विशोध्य कृतलितकमशुमानैः ।

हत्वा भचक्रकलिकाद्गतमब्दपूर्वं

रव्यादिरश्मिजनितायुरिति ब्रुवन्ति ॥ २३ ॥

Sloka 23. A planet diminished by its exaltation, if less than 6 signs, is to be subtracted from 12 signs, and the result reduced to minutes should be multiplied by its rays (mentioned in the preceding sloka) and divided by the minutes contained in the 12 signs. The quotient in years, etc., thus found for the Sun and other planets, represents, they say, the रश्मिजायुस् (Rasmi-jayus) due to the rays.

हरणम्.

स्वराशितुङ्गातिसुहृद्द्रुहस्ये वक्रोपगे तु द्विगुणीकृतांशुः ।

वक्रावसानेऽष्टमभागवर्ज्या सप्तमे द्वादशभागहानिः ॥ २४ ॥

Sloka 24 When the planet is in its own Rasi, in its own exaltation, in the house of a very friendly planet, or in its retrograde motion, it has its rays doubled for आयुर्दाय (Ayurdaya) purposes. When the retrograde motion comes to an end, the rays are diminished by an eighth portion. When the planet is in the house of an enemy, the rays become reduced by a twelfth.

अस्तं गतेषु द्युचरेषु चार्द्धं हित्वा शनि दानवपूजितं च ।

तद्रश्मियोगग्रहदत्तमायुर्महेन्द्रशास्त्रोदितमाहुरार्याः ॥ २५ ॥

Sloka 25 The आयुर्दाय (Ayurdaya) is to be halved in the case of all the अस्तगत (Astangata) planets except Venus and Saturn. Sages say that the आयुर्दाय (Ayurdaya) yielded by planets according to their rays is treated of in the Astrological Science founded by Mahendra.

चक्रायुस्.

रव्यादिसप्तग्रहतारकांशशुक्तांशेषाब्दसमूहमायुः ।

सव्यापसव्योपगवाक्यजं वा वदन्ति चक्रायुरिनादिकानाम् ॥

Sloka 26 The आयुः (Ayus) consisting of the aggregate of the several periods belonging to the untraversed portions of the चक्रपदा (Nakshatrapada) or Navamsas occupied by the Sun and other planets is said to be the चक्रायुः (Chakrayus) of the seven planets reckoned from the Sun (*vide* Adhyaya XVII sloka 6, *infra*). The name चक्रायुः (Chakrayus) applies also to what is got by means of the formulas relating to the सव्ये (Savya) and अपसव्ये (Apasavya) chakras. (*vide* Adhyaya XVII, *infra*).

NOTES

The चक्रयुः (Chakrayurdaya) is to be calculated in the case of a horoscope in which Venus has the greatest (बृहत्) Shadbala. The years assigned to the several planets are those mentioned in *Adhyaya XVII*, sloka 6

Assuming the Sun's position in any nativity to be 1 sign $2^{\circ} 55' 30''$, he is 1975' 5 removed from the First Point of Mesha.

As each star covers $13^{\circ} 20'$ or 800 minutes, the Sun is in the second quarter of the Star (इतिरा) Krittika having already traversed there 375' 5 minutes. The number of years of

Ayurdaya given by the Sun is therefore $\frac{4245 \times 5}{800} = \frac{819}{32} = 2'653$ years. Similarly in the case of the other planets. There is no हरण (Harana) in this Ayurdaya.

दशायुः.

आदित्यमुख्यनक्षत्रेचरयोगतारा

भुक्तावशिष्टघटिकाजनि वत्सराद्यम् ।

आयुर्देशाजनि तमष्टकवर्गजातं

यत्प्रोक्तमेव सकलं प्रवदन्ति तज्ज्ञाः ॥ २७ ॥

Sloka 27. The आयुः (Ayurdaya) whose initial portion consists of the years due to the unexpired ghaticas of a योगतारा (yogatara) at a birth, whereof the lord

is one of the nine planets from the Sun onwards—this आयुर्दाय (Ayurdaya) is called दशायुस (Dasayus) or more commonly नक्षत्रदशायुस (Nakshatradasayus). The last is the आयुस (Ayus) derived from अष्टकवर्गे (Ashtakavarga) wherein, say those conversant with it, is treated everything (to be known).

NOTES.

The nine planets referred to in this Sloka are the seven planets from the Sun onwards and the two nodes Rahu and Ketu. The years assigned to them are those mentioned in Adhyaya XVIII, Sloka 3, *infra*.

विलम्बये बलोपेते शुभदृष्टेश्चसंभवम् ।

रवौ पिण्डोद्भवं कुर्याच्चन्द्रे नैसर्गिकं क्रमात् ॥ २८ ॥

Sloka 28. When the lord of the Lagna is strong and aspected by a benefic planet, the अंशायुस (Amsayus) is to be calculated. If the Sun or the Moon be strong and have benefic aspect, the पिण्ड (Pinda) or the निसर्गायुस (Nisargayus) respectively should be reckoned.

NOTES.

This Sloka is from (मणित्तव) Manitttha's work.

cf. पताशर

रवीन्द्राराहिर्जीवार्कैर्बुधकेतुसिताः क्रमात् ।

आग्नेयाज्जगणेशाः स्युः स्वामिनो वरसराः क्रमात् ॥

पद्मनाभः सप्तष्टतयो नृपा यमोनर्धिशतिः ।

अत्यष्टिः सप्त च नरा उधे नीचेऽर्द्धसुदृश्यते ॥

अस्मिन्सु हरणं तस्मात्पूर्वस्मिन्सु द्वयं दितम् ।

अनयोः पापदायादावन्ते स्युःपमृत्यवः ॥

उच्चं गते रवौ चान्ये बलिष्ठाः केन्द्रकोणगाः ।

सर्वेषु खोचभावेषु बलिष्ठे शशहंसके ॥ २९ ॥

एवं चिरायुषां योगेष्वन्येषु गणितेषु च ।

चान्द्रयोगेषु तुर्ये तु चन्द्रे च बलसंयुते ॥ ३० ॥

महापुरुषयोगेषु वीर्योत्कटयुतेषु च ।

राजयोगेषु सर्वेषु पैण्ड्यमाह पराशरः ॥ ३१ ॥

Slokas 29-31. When the Sun is in his exaltation and the other planets are strong occupying Kendra and, Trikona places, when all the planets are in their exaltation, in the strongest रास (Sasa), or हंसयोग (Hamsayoga), in all other yogas reckoned as those of long-lived people, in the Chandra yogas generally (*vide infra* Adhyaya VII *Slokas 71-73*), in the 4th चान्द्रयोग Chandra yoga *i.e.* Kema-drūṃ yoga (किमद्रुमयोग) when the Moon is strongest, in the Mahapurusha yogas महापुरुषयोगाः—*vide infra*, Adhyaya VII, 59), and in all Rajayogas where the planets are strongest, Parasara says पिण्डायुस (Pindayus) is to be calculated.

NOTES

The latter half of *Sloka 30* reads thus in पराशरहोरा (Parasara-hora)

चान्द्रयोगेषु त्रिषु च चन्द्रे तु बलवत्तरे ॥

and seems to be the correct one

The translation ought to be "When the Sun has reached his exaltation and the other planets have attained their maximum strength and occupy Kendra and Trikona positions, when all planets are in their exaltation, in the strongest रास (Sasa) or हंसयोग (Hamsa yoga) (*Adhyaya VII, Sloka 59*), in all other yogas reckoned as those of long-lived people, in the three चांद्र (Chandra) yogas सुनफा अनफा दुर्युत Sunapha, Anapha, Durudhara, *vide Adhyaya VII Sloka 8*) when the Moon is very strong, in the महापुरुष (Mahapurusha) yogas, *Adhyaya VII Sloka 59* when the yoga producing planets are possessed of exceeding strength, and in all Rajayogas *Adhyaya VII, Sloka 1-58*, Parasara says पिण्डायुस (Pindayus) is to be calculated."

लभे गुरौ कर्मगते च भानौ चन्द्रे सुखे वास्तगते बलाद्ये ।
केन्द्रत्रिकोणोपचये च सौम्ये पापेष्वथापोकृमिगेषु पैण्ड्यम् ॥३२॥

Sloka 32. When Jupiter is in the Lagna, the Sun in the 10th, and the Moon full of strength is in the 4th or in the 7th and other benefic planets occupy a Kendra, Trikona or an उपचर (Upachaya) place and when the malefic ones occupy the अपोक्षेत्र (Apo'dheta) houses, the विण्डायुस (Pindayus) is to be reckoned.

NOTES.

This Sloka appears in पराशरहोरा (Parasarahora.) But the latter half there reads as follows.

पूर्वे त्रिकोणोपचये शुभेषु पापेष्वथान्नोक्तमसंस्थितेषु ॥

पैण्ड्यं भानौ नितर्गप्रभवमुडुवतौ रश्मिजं सोमपुत्रे
भौमे भिन्नाष्टवर्गोदितमसुरगुरौ कालचक्रोद्भवायुः ।
देवाचार्ये दशायुर्दिनकरतनये सामुदायं वलिष्ठे
लभे यद्यंशकायुर्भवति बलपुत्रे चाहुराचार्यमुख्याः ॥ ३३ ॥

Sloka 33. The leaders among astrological professors say that the विण्डज (Pindaja), नितर्गज (Nisargaja), रश्मिज (Rasmija), भिन्नाष्टवर्गज (Bhinnashtakavargaja), कालचक्रज (Kalachakrja), नक्षत्रज (Nakshatrja), सामुदायज (Samudayaja), or अंशज (Amsaja) Ayus is to be reckoned according as the Sun, the Moon, Mercury, Mars, Venus, Jupiter, Saturn or the Lagna possesses the greatest strength.

NOTES.

The following slokas from पराशरहोरा (Parasarahora) giving some more detailed information as to the several cases where विण्डायुस (Pindayurdaya) &c. have to be reckoned will be found to be useful :

शुभाश्र केन्द्रे त्रिपट्टायमेऽन्ये विपर्यये पैण्ड्यवनः प्रदिष्टम् ।
रिःकाष्टपट्टेषु सहस्ररश्मौ भौमे कमाञ्जीतकरे तु पैण्ड्यः ॥

पाषाण्यो चाष्टमे सप्तमे वा सौम्याः षष्ठे कर्मभे रिक्रमे वा ।
 नीचामावे पैण्ड्यदाय प्रदिष्टो मन्दे छमे खोचो च ध्रुवाव्यः ॥
 वीणायां कार्मुके चक्रे गदायामर्द्धचन्द्रके ।
 रवौ पैण्ड्योराको लग्ने ध्रुवश्चन्द्रे च भूमिजे ॥
 मित्राष्टवर्गः सौम्ये तु नक्षत्राशसमुद्भवः ।
 गुरौ नक्षत्रदाय स्वात्प्रक्रमानुगत सिते ॥
 सगुदायाष्टवर्गस्तु मन्दे तु बल्योत्तरे ।
 वाप्यां पाशे शरे षष्ठे समुद्रार्कदिषु क्रमात् ॥
 बलिष्ठेषु नवाशोत्यो ध्रुव पैण्ड्य स्वरांशकः ।
 मित्राष्टवर्ग अंशोत्यो नक्षत्रांशक ईरित ॥
 रज्जौ विहङ्गे मालायां नले च मुसठे क्रमात् ।
 पैण्ड्यो ध्रुव क्रमात्प्रोक्तो रव्याशौ तु बल्योत्तरे ॥
 गण्डे शक्तौ च शरटे सूपे केदारशूलयोः ।
 प्रक्रमानुगतश्चाथ रश्मिजौ ध्रुवमङ्गितौ ॥
 अष्टवर्गसमुद्भूतौ क्रमादेव बल्योत्तरे ।
 नौछत्रवज्रदामाख्ये स्वदायोऽतिनीचये ॥
 कूटे गण्डे शरे नागे गोले शृङ्गाटके पुनः ।
 कालकूटे क्रमात्प्रोक्ता पैण्ड्याद्याः सप्त वै द्विज ॥
 पैण्ड्याख्यो ध्रुवाश्चाशदायाश्चाष्टवर्गकौ ।
 द्वेष्काण्येषु नवाशेषु द्वादशाशेषु च क्रमात् ॥
 कर्णशेषु नव प्रोक्ता दायार्धव पुनः पुनः ।
 निशतवेदा स्वपाचकाश्च सुराश्च दन्ता क्षितिपावकाश्च ।
 पञ्चनिशदिष्वनय एव भानि छन्दासिमूर्च्छाश्च मिना कराश्चेत् ॥
 पैण्ड्यस्तथा द्वादशधा प्रभिन्न क्रमेण दायो नियतः प्रदिष्टः ।
 तत्त्वान्ननन्दाग्रय एव रत्नदत्ताविदत्ता ध्रुवदायभेदाः ॥

एकास्त्रयश्चेत्समुदायसंज्ञस्तत्तत्सु वेदा इतरोऽष्टवर्गः ।
 पञ्चादिकेऽवशब्दाय उक्तो रुद्राश्च सूर्या यदि पैण्ड्य आद्यः ॥
 विश्वे मनुश्चेत्स्वरभागदायो नक्षत्रदायस्तिथिसंज्ञकश्चेत् ॥
 नृपेत्यष्टित्रये प्रोक्ता आद्यपैण्ड्यभिदास्तथा ।
 प्रक्रमानुगतो विंशत्यष्टत्रिंशोऽष्टवर्गजः ॥
 चत्वारिंशत्त्रये षेड्यो नक्षत्रांशस्त्रये ततः ।
 शेषेषु षट्सु पैण्ड्यः स्यादाद्यो गर्गोयमाह च ॥
 इष्टरश्म्यधिकप्रोक्तक्रम एव कराधिके ।
 केन्द्रादिषु ग्रहाणां च बलोत्तरवशात् क्रमः ॥
 बलोत्तरवशादेव स्थानेतरवशात्तथा ।
 इष्टात्फलक्रमादेव रश्म्युक्तविधिना क्रमात् ॥
 आयुरब्दादिकं सर्वं निश्चलेन गुणीकृतम् ।
 मार्तगेन हृतं लब्धं सौरमानायुरुच्यते ॥ ३४ ॥

Sloka 34. The आयुस (Ayus) in years, months, etc., multiplied by 360 and divided by 365 is termed सौरायुस (Sourayus) i. e., the period of life in solar years.

ये धर्मकर्मनिरता द्विजदेवभक्ता
 ये पथ्यभोजनरता विजितेन्द्रियाश्च ।
 ये मानवा दधति सत्कुलशीलसीमा-
 स्तेषामिदं कथितमायुरुद्गारधीभिः ॥ ३५ ॥

ये पापलुब्धाश्चौरा ये देवब्राह्मणनिन्दकाः ।
 बह्माशिनश्च ये तेषामकालमरणं नृणाम् ॥ ३६ ॥

Sloka 35. This आयुस (Ayus) has been declared by wise men in respect to those who are engaged in the practice of virtuous actions, who are devoted to the Brahmins and the Gods, who eat wholesome diet, who

keep their senses under control and who preserve the
land marks of character and conduct peculiar to their
high families

Sloka 36 Premature death overtakes those who
are sinful, covetous and thievish, who revile Gods and
Brahmins, and who are addicted to gluttony.

Vide शेषतिपदान V 37 38

धर्मे विकल्पबुद्धीनां दुःशीलानां च निद्रिषाम् ।
ब्राह्मणानां च देवानां परद्रव्यापहारिणाम् ॥ ३७ ॥
भयंकराणां सर्वेषां भूखीणां पिशुनस्य च ।
स्वधर्माचारहीनानां पापकर्षोपजीविनां ॥ ३८ ॥
शास्त्रेऽनियतानां च मूढानामपमृत्यवः ।
अन्येषामुत्तमायुः स्यादिति शास्त्रमिदो निद्रुः ॥ ३९ ॥

Slokas 37-39 Sudden death seizes those that are
sceptical of the force of moral law, that are vicious and
are the enemies of Gods and Brahmins, that filch other
people's goods, that are a source of dread to all, that are
fools and turn informers, that have abandoned their
duties and traditional observances, that live by sinful
courses, and those that would not out of folly abide by
the ordinances of the sacred scriptures. Those that
know the sacred sciences regard the आयुः (Ayus) pre-
scribed as applicable to people other than those that
have been declared liable to untimely death.

नानाजातीनामायुः

शृङ्गोलरुचक (१) ध्वांससर्पाणां च सहस्रकम् ।
इत्येनवानरभङ्गुरुमण्डूकानां शतत्रयम् ॥ ४० ॥
पञ्चाशदुत्तरशतं राक्षसानां प्रकीर्तितम् ।

नराणां कुञ्जराणां च विंशोत्तरशतं विदुः ॥ ४१ ॥

द्वात्रिंशदायुरश्वानां पञ्चविंशत् खरोष्ट्रयोः ।

वृषमाहिपयोश्चैव चतुर्विंशति वत्सराः ॥ ४२ ॥

विंशत्यायुर्मयूराणां छागादीनां च षोडश ।

हंसस्य पञ्चनवकं द्वादशाब्दाः पिकाः शुकाः ॥ ४३ ॥

तद्वत्पारावतानां च कुक्कुटस्याष्ट वत्सराः ।

* बुल्बुलानामण्डजानां सप्तसंख्याः समाः स्मृताः ॥ ४४ ॥

Slokas 40-41. A thousand years is recognised as the maximum length of life of vultures, owls, cranes, crows and serpents. Hawks, monkeys, bears and frogs live for 300 years. — Rakshasas have length of life lasting 150 years. 120 years is known as the maximum life of men and elephants.

Slokas 42-44. The maximum age of a horse is 32 years; of an ass or a camel, 25; of a bull or buffalo, 24; of peacocks, 20; of a goat or sheep, 16, of a goose, 14; of a cuckoo or parrot, 12; of doves, 12 likewise; of a fowl 8; and of the bulbul or eastern nightingale, the maximum age is 7 years.

. cf. सारावली

द्विधाः षष्टिर्निशाः पञ्च परमं भरदन्तिनाम् ।

द्वात्रिंशद्वाजिनमायुः छागादीनां तु षोडश ॥

खरोष्ट्रयोः पञ्चवर्गं मृगेषोऽष्टं वृषादियु ।

शुनां तु द्वादश प्रोक्तं गणितं परमायुषम् ॥

तत्तत्परं प्रमाणेन हर्षिषामायुरादिशेत् ।

अरिष्टदशा ॥

In the following ten slokas (i.e. slokas 45-54) the author has explained the various clues to find out the अरिष्ट (Arishta) period of the native:

त्रिमण्डलेष्वर्थैकासिन् पापस्तिष्ठति दुर्बलः ।

न सौम्यग्रहसमुक्तस्तद्वशान्ते मृतिं वदेत् ॥ ४५ ॥

Stoka 45. When, in one of the three cyclic divisions (into which the 12 houses may be arranged under certain conditions for आयुर्दय-Ayurdaya purposes), there is a malefic planet devoid of strength and unassociated with a benefic planet, the astrologer can announce the death of the person affected by this yoga at the conclusion of the दशा (Dasa-Ayurdaya period) of the weak malefic planet in question.

NOTES

The following stoka from वातसौम्य will explain the cyclic divisions referred to —

लघुपञ्चमभागादिभावेष्वेकत्र सस्थितैः ।

चतुराशौर्महर्जिता दीर्घमध्याह्नपर्वदिव ॥

People have long, medium or short lives according as at the time of their birth four or more planets are grouped together in the 1st, the 2nd or the 3rd of the three groups of 4 consecutive bhavas beginning respectively with the Lagna, the 5th and the 9th

राशिसन्धिखलेदानां दशा रोगप्रदा भवेत् ।

त्रिंशद्भागमनुक्रान्तदशायां मरणं नृणाम् ॥ ४६ ॥

Stoka 46. The dasa period of a planet occupying the end of a sign brings on disease. Death may happen in the dasa of the planet in question when the planet has progressed no further than the thirtieth degree of the राशि (Rasi)

c/. पञ्चदशिका

(दशा) कष्टा भवेद्दशयवमानभगस्थितस्य दुःस्थानपतेस्तथैव ॥

पष्ठाष्टमस्यो रिपुदृष्टमृतिः पापग्रहः पापगृहोपगमेत् ।

स्वान्तर्दशायां मरणं नराणां वदन्ति युद्धे विजितस्य दाये ॥ ४७ ॥

- *Sloka 47.* If a malefic planet occupying the 6th or the 8th house from the Lagna be aspected by its enemy and if that 6th or the 8th house be itself owned by a malefic planet, the death of the person concerned will take place in the subsidiary dasa period of the planet occupying the 6th or the 8th house when the main dasa belongs to a planet conquered in planetary war.

Cf. गुणाकर

दशायां यदि भूसूनोर्विशेदन्तर्दशा शनेः ।
 भवेत्प्राणभृतां मृत्युस्तदा दीर्घायुषामपि ॥
 पष्ठाष्टमगतः क्रूरः क्रूरस्थो विलोकिताः ।
 द्विपता क्रूरस्थेन स्वदशायां मृतिप्रदेः ॥
 दशारिष्टं जयी युद्धे प्रस्फुरत्किरणोत्करः ।
 निजोच्चादिस्थितो वाऽपि हीनस्त्वन्तर्दशाधिपः ॥

पञ्चम्यारदशा मृत्युं दद्यात् पष्ठी गुरोर्दशा ।

शनेश्चतुर्थी मृत्यै स्यादशा राहोश्च सप्तमी ॥ ४८ ॥

Sloka 48. If in the order of main dasas the 5th happens to belong to Mars, the 6th to Jupiter, the 4th to Saturn or the 7th to Rahu, every one of these will prove fatal.

Cf. फलदायिक ।

शनेश्चतुर्थी च गुरोस्तु पष्ठी दशा कुजाहोर्दश पञ्चमी सा ।

कष्टाभवेत्

नीचारातिविमूढस्य विपत्प्रत्यरिनेधनाः ।

दशा दद्युर्मृतिं तस्य पापयुक्ता विशेषतः ॥ ४९ ॥

Sloka 49. If the 3rd, the 5th or the 7th main dasa happens to be that of a planet in depression, in an inimical house or eclipsed by the Sun, it will prove fatal ; and this will be the case all the more when the fatal dasas are associated with malefic planets also.

तत्तद्भावार्यकामेशदशास्त्रन्तर्दशासु च ।

तत्तद्भावाविनाशः स्यात् तद्युक्तेक्षितकारकैः ॥ ५० ॥

Sloka 50. In the main dasa as well as in the subsidiary dasa of the lord of the 2nd or the 7th place from any bhava there will happen the destruction thereof by (1) the planet occupying the bhava; (2) the one aspecting it; or (3) the (bhava Karaka) भावकारक representing it.

NOTES.

cf. फलदीपिका *

द्वावर्थकामाविह मारकाख्यौ तदीश्वरस्तत्र गतो बलादयः । -

हन्ति स्वपाके निधनेश्वरो वा बलेश्वरो वाप्यतिदुर्बलश्चेत् ॥

Also पराशर

जायाकुटुम्बकार्थीशो मारको परिकीर्तितो ।

अष्टमस्यत्रिभागांशपतिस्थितगृहं शनौ ।

तदीशनवभागर्हं गते वा मरणं भवेत् ॥ ५१ ॥

Sloka 51. When Saturn goes to a house occupied by the lord of a द्रेष्काण (Drekkana) of the 8th house from the Lagna, death may happen. The same event may be expected when Saturn passes through the राशि (Rasi) owning the Navamsa occupied by the lord of the house in which is the owner of the द्रेष्काण (Drekkana) referred to above.

NOTES.

This sloka also appears in फलदीपिका (Phaladeepika), but the reading there is अष्टमस्य (Ashtamasya) for अष्टमस्थ (Ashtamastha.)

छिद्रग्रहाः

रन्ध्रेश्वरो रन्ध्रशुक्तो रन्ध्रद्रष्टा खरेश्वरः ।

रन्ध्राधिपयुतश्चैव चतुःषष्ठ्यंशनायकः ॥ ५२ ॥

रन्ध्रेश्वरातिशत्रुश्च सप्त छिद्रग्रहाः स्मृताः ।

तेषां मध्ये बली यस्तु तस्य दाये मृतिं वदेत् ॥ ५३ ॥

Slokas 52-53. The following seven are termed छिद्र (Chhidra) Grahas or planets of vulnerability: (1) the lord of the 8th bhava; (2) the planet occupying the same; (3) the planet aspecting the 8th; (4) the lord of खर (Khara) i.e., 22nd Drekkana from that of the Lagna, (*vide* sloka 56, *infra*); (5) the planet in conjunction with the lord of the 8th; (6) the lord of the 64th Navamsa from that occupied by the Moon; and (7) the अतिशत्रु (Athisathru) of the lord of the 8th house. Whichever of them is strongest, in the dasa of that planet should an astrologer predict death

NOTES.

१६. रन्ध्रेश्वर

मन्दमान्द्यगुरुरेश्वरन्ध्रपास्तृष्टवांशपतयोऽपि ये ग्रहाः ।

तेषु दुर्बलदशामृतिप्रदाः कष्टमे चरति सूर्ध्वनन्दने ॥

मृतीशनायस्थितभांशकेशयोः स्वान्निभागेधरयोर्वलीयसोः ।

दशायामे मृत्युपयुक्तभांशकत्रिकोणमे देवगुरौ तनुक्षयः ॥

Also पञ्चमार्ग

छिद्राद्वा यदि जन्मतो मृतिपतिर्मृत्युस्थतद्दीक्षकौ

मन्दः क्रूरदशाण्यो गुलिकपक्षेयुंकरादयंदायाः ।

राहुश्चैषु सुदुर्बलो जनुंषि यो भावेनर्भाष्टे स्थितः

पापालोकितसंयुतोऽस्य हि दशा वाऽन्तर्दशा मृत्युदा ॥

पापानां चेद्दशायामपहृतिरसतां धिन्तनीवीऽत्रमृत्यु-

गांमासक्षेत्राणामपि निजजनिभाहोपदः पाककालः ।

दिन्यादीनां दशानां युगपद्वसतिर्यत्र कालः स कष्टः

सर्वासां वा दशानामवसतिरशुभा दोषदानो विरोधात् ॥

Also पलदीपिका

रन्ध्रस्थरन्ध्रक्षकरन्ध्रनाथरन्ध्रदगाणाधिपमान्दिभेशा ।

दु खप्रदन्नेष्वपि दुर्बलो य स नाशकारा स्वदशापहारे ॥

तत्तद्भावाद्ययस्यस्य तद्भावाधीश्वरस्य वा ।

वीर्योपेतस्य खेटस्य पाके मृत्युर्न संशयः ॥ ५४ ॥

Sloka 54 The death of the relative signified by any particular bhava will without doubt take place in the main dasa (1) of the planet occupying the 12th place from that bhava or (2) of the planet owning it which ever is stronger

NOTES

The reading of this Sloka in पलदीपिका (Phaladipika) is as follows

तत्तद्भावाद्ययस्यस्य तद्भावग्ययस्य च ।

वीर्यहीनस्य खेटस्य पाके मृत्युमवाम्भवात् ॥

द्रेक्काणस्वरूपम् ॥

कुलीरमीनालिगता दगाणा मध्यानसानप्रथमा भुजङ्गाः ।

अलिद्वितीयो मृगलेयपूर्वः क्रमेण पाशो निगलो विदङ्गः ॥ ५५ ॥

Sloka 55 The middlemost the last and the first Drekkanas respectively of Kataka, Meena and Vrischika are termed सर्प (Sarpa) Drekkanas These are also called पाश-Pasa (noose) Drekkanas The 2nd Drekkana of Vrischika is styled निगड (Nigada-fetters) Drekkana The first Drekkana of Makara as well as of Simha is termed पक्षि (Pakshi-bird) Drekkana.

NOTES

According to बलभद्र (Balabhadra) the first and second Drekkanas of कटक (Kataka), the first and second of वृश्चिक (Vrischika) and the last of मीन (Meena) are सर्प (Sarpa) Drekkanas For, he says

“पर्वस्य प्रथमद्वितीयौ दृष्टिरस्य प्रथमद्वितीयौ मीनस्थान्यथैते पञ्च सर्पद्रेकाणाः”

विलग्नजन्मद्रेकाणाद्यस्तु द्वाविंशतिः (कः१) खरः ।

सुधाकरोपगांशर्क्षात् चतु पष्ट्यंशको भवेत् ॥ ५६ ॥

Sloka 56 खर (Khara) is the 22nd Drekkana from that of the Lagna The 64th Navamsa is reckoned from that occupied by the Moon

NOTES

• It is evident that the 22nd द्रेका (Drekkana) reckoned from the लग्नद्रेका (Lagnadrekana) is the first द्रेका (Drekana) in the 8th house from the Lagna The 64th नवांश (Navamsa) from that occupied by the Moon means the first नवांश (Navamsa) in the 8th house from the Moon

लग्नं पञ्चहृतं च मान्दिसीहितं प्राणस्फुटं प्राणिनां

चन्द्रस्य स्फुटमष्टकेन गुणितं देहं समान्दिस्फुटम् ।

सप्तमं गुलिकस्फुटं सह दिवानाथेन मृत्युर्भवेत्

तस्माज्जीविकलेवरैक्यविपुले जातश्चिरं जीवति ॥ ५७ ॥

Sloka 57. The figures for the rising sign multiplied by 5 and superadded to those for मान्दि (Mandi) will give the exact figures of what is called प्राण (Prana) i. e. life of living beings. The figures for the Moon multiplied by 8 and added to the figures for मान्दि (Mandi) get the designation देह (Deha) or Body. Seven times the figures for मान्दि (Mandi) joined to those of the Sun go by the name of मृत्यु (Mrityu) or Death. Long lives the person born at a time when the sum total of जीव (Jeeva) and देह (Deha) i. e. life and body is in excess of मृत्यु (Mrityu) or Death.

Notes.

In finding the position of मान्दि (Mandi) the following from Parasara पञ्चर will be helpful ,

रविवारादिशम्यन्तं गुलिकादि निरूपयेत् ।
 दिवसानष्टधा कृत्वा चारेणाष्टगणयेत् क्रमात् ॥
 अष्टमांशो निरीशः स्यात् शम्यन्तो गुलिकः स्मृतः ।
 रात्रिरप्यष्टधा भक्त्वा चारेणाष्टगणमादितः ॥
 गणयेदष्टमः खण्डो निश्चयितः परिकीर्तितः ।
 शम्यन्तो गुलिकः प्रोचः शुक्लेशो यमकण्टकः ॥
 भौमांशो मृत्युरादिष्टः रव्यंशो कालसंज्ञकः ।
 सौम्यांशोऽर्धप्रहरकः ॥

The following is the rule for finding the times of (Gulika) गुलिक and others on the several week days. Divide the day into 8 parts. The lords of the first 7 parts are the 7 planets counted in order from the lord of the day, the 8th portion is lordless. Saturn's portion in each day is called गुलिक (Gulika)

Nights are similarly divided into 8 portions or muhurtas. The lords of the first 7 muhurtas are the 7 planets counted from the lord of the fifth week day from the day chosen, the 8th portion is without a lord. Here again Saturn's muhurta is गुलिक (Gulika), Jupiter's muhurta is styled यमकण्टक (Yamakantaka), that of Mars is termed मृत्यु (Mṛtyu). The Sun's muhurta is called काल (Kala), Mercury's, अर्धप्रहर (Ardhaprahara). The position of गुलिक (Gulika) and others is assigned at the end of their respective muhurtas

For the horoscope taken for illustration in page 238, the position of मण्दि (Mandi) is thus found out

The time of birth was Friday night. The first Muhurta on Friday night belongs to Mars, the lord of the 5th weekday from Friday. Therefore गुलिक (Gulika) i. e. Saturn's muhurta is the 5th. The length of Friday night in question is given to be 129 घ. 5 वि. Therefore each muhurta is 3 घ 38 125 वि. The 5th muhurta ends at 18 घ 16'625 वि. Gulika's position is 10 signs, 2° 47' 54" corresponding to this time. Similarly the positions of अर्धप्रहर (Ardha prahara) etc. may be found. [Vide also notes on II-6 *supra*]

In the same example, the Lagna is 0°—14°—31'—46." Multiplied by 5, we get 2°—12°—38'—50." Adding मण्दि (Mandi) 10°—2°—47'—54," we get for प्राण (Prana) 12°—15°—26'—44." (A)

The Moon is $9-14^{\circ}-29'-39''$ Multiplying by 8, we get $75-25^{\circ}-57'-12''$ Adding मान्द (Mandi) $10-2^{\circ}-47'-54''$, we get for देह (Deha) $85-28^{\circ}-45'-6''$ (B)

Again multiply (मान्द) Mandi's position by 7 we get $70-19^{\circ}-45'-18''$. Adding the Sun $0-17^{\circ}-43'-30''$ we get for मृत्यु (Mrityu) $71-7^{\circ}-28'-48''$ (C)

प्राण (Prana) or जीव (Jeeva) plus देह (Deha) $= 98-14^{\circ}-11'-50''$ $=$ (D) This is greater than मृत्यु (Mrityu) (C),

Adding प्राण (Prana), देह (Deha) and मृत्यु (Mrityu) i. e. A+B+C we have $169-21^{\circ}-40'-38''$ So that when Saturn is in $1-21^{\circ}-40'-38''$ or transits Vrishabha there is Death This is found to be correct as Saturn was then retrograde in Rohini.

cf. प्रश्नमार्गः

छमेन्दु मानदानाम्यां हृत्वा मान्दि क्षिपेद्द्वयो ।

प्राणदेहौ क्रमात् स्वाता पुनर्मान्दि सुताहितः ।

भानुयुक्तौ भवेन्मृत्युर्विलिखेत् त्रीनिमानपि ॥

जीवमृत्युतनुयोगराशिगे गोचरेण रविजे धनक्षयः ।

तत्रत्रिकोणगृहगेऽथवा नृणां तत्रवांशकयुते मृतिं वदेत् ॥५८॥

Sloka 58 When Saturn in his progress through his orbit arrives at the sign indicated by the total of देह (Deha), जीव (Jeeva) and मृत्यु (Mrityu), there is waste of money. When Saturn is in a triangular sign from the Rasi referred to above, or in a Navamsa owned by the same, the astrologer must predict death.

भात्रिकोणगे मन्दे भावनाशं वदेद्द्वयः ।

भात्राधिपतिकोणे वा गुरौ प्राप्ते मृतिर्भवेत् ॥ ५९ ॥

Sloka 59. When Saturn arrives at a triangular sign from the आयुर्भाव (Ayurbhava), the astrologer should predict the loss thereof. The same event, i. e., death will take place when Jupiter arrives at a triangular sign from where the lord of the आयुर्भाव (Ayurbhava) is.

लग्नार्कमान्दिस्फुटयोगराशिरधीश्वरे यद्भवनोपगस्तु ।

तद्वाशिसंस्थे पुरुहूतबन्धे तत्कोणगे वा मृतिमेति जातः ॥ ६० ॥

Sloka 60 Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi. When Jupiter arrives in his progress through the orbit at the Rasi found as above or in a triangular sign hereof, the native meets with death.

NOTES

This as well as the next six slokas are also quoted in फलदीपिका (Phaladeepika)

स्फुटे विलयनाथस्य विशोध्य यमकण्टकम् ।

तद्वाशिनवभागस्य जीवे मृत्युर्न संशयः ॥ ६१ ॥

Sloka 61 Subtract the figures of the Yamakantaka (यमकण्टक) from those of the rising sign and find out the Rasi and its Navamsa indicated by the difference. When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt.

मान्दिस्फुटे भानुसुतं विशोध्य राश्यंशकोणे रविजे मृतिः स्यात् ।

धूमादिपंचग्रहयोगराशिद्रोकाणयातैर्धूमसुते च मृत्युः ॥ ६२ ॥

Sloka 62 Subtract the figures for Saturn from those of मान्दि (Mandi) and find out the Rasi and its Navamsa indicated by the difference. When Saturn arrives at a triangular position from this Navamsa of the Rasi thus found, death will take place. The same event will also happen when Saturn arrives at the particular द्रेकाण (Drekana) of the particular Rasi indicated by the aggregate of the figures of the five (उपग्रह) Upagrahas reckoned from धूम (Dhuma), (vide Adhyaya 11-S 6)

NOTES

(The five Upagrahas reckoned from धूम (Dhuma) are (1) धूम (Dhuma) (2) अर्धप्रहर (Ardhaprahara) (3) यमकान्तक (Yamakantaka), (4) कोदण्ड (Kodanda) and (5) मण्डि (Mandi). For finding their positions, see notes on sloka 57 above and II-6 *supra* (page 47)

The figure for मण्डि (Mandi) is $10-2^{\circ}-47'-54''$

Subtracting Saturn ($0-27^{\circ}-55'-41''$)

we get $9-4^{\circ}-52'-13''$ which means

Makara Rasi and (Kumbha) Navamsa. When Saturn passes through a Rasi trine to Makara and a Navamsa trine to Kumbha, death may be predicted

मण्डिस्फुटोदितनवांशगतेऽमरेज्ये

तद्द्वादशांशसहिते दिननाथसूनौ ।

द्रेकाणकोणभवने दिनपे च मृत्यु-

लेन्दुमण्डियुतभांशगतोदये स्यात् ॥ ६३ ॥

Sloka 63 Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi. When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question and the rising Navamsa is that denoted by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

NOTES

Mandi is in $10-2-47-54$, that is, he is in Tula Navamsa Kumbha Dwadasamsa and Kumbha Drekkana. According to this sloka, death may be expected when Jupiter arrives in a Navamsa trine to Tula, when Saturn arrives in a Dwadasamsa trine to Kumbha and the Sun in a Drekkana trine to Kumbha.

But cf. प्रथमांशे

जातस्यादि सप्तमहो गतनिशा मण्डिप्रमाणाद्वये

राशौ मण्डिदिनमण्डिरेव न पर तद्वाशिनायालये ।

मन्दोमुष्य नवांशपाधितगृहे मृत्युप्रदायी गुह

भानुद्वादशाभागपाधितगृहे त्रिंशोऽंशपक्षे शशी ॥

विलम्बमान्दिस्फुटयोगभाशं निर्याणमामं प्रदन्ति तज्ज्ञाः ।

निर्याणचन्द्रो गुलिकेन्दुयोगो रुग्रं निलगार्किसुतेन्दुयोगम् ॥ ६४ ॥

Sloka 64 Find out the Rasi and its Navamsa indicated by the sum total of the figures for the Lagna and मान्दि (Mandi) This Rasi and its Navamsa, say the Astrologers, will give the clue to the particular month and the portion thereof in a year in which a person's death may be expected to happen, (i.e., when the Sun arrives at this particular Rasi and the particular Navamsa thereof the person will die). The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon, and the rising sign will be that denoted by the total of the figures for the Lagna, Mandi and the Moon

Notes

First half. But see also the following quotations,

(1) प्रश्नमार्गं

अष्टमेशाश्रित राशिमावसस्यहिमदिषि ।

जन्मसारां विलम्बस्य तारका वा मृतिर्भवेत् ॥

(2) अनुष्ठानपद्धति

आत्माकाशिकभ्रिकोणभगते सूर्ये चरस्य स चेद्

यद्यर्कस्थिरभेऽष्टमेशनवभागेदार्क्षं (नवभागाश्रित) कोणस्थिते ।

एतेनस्थनवांशराशिहिते तस्य त्रिकोणेऽ (रि) यवा

सूर्ये मृद्युमुशन्ति दधुभयग सोय भवेज्जन्मनि ॥

Letter half. cf. प्रश्नमार्गं

सूर्याश्रितक्षणे चन्द्रे रभेदाश्रितवशेन ।

त्रिकोणोपगते चेन्द्री राक्षारूढोद्धुनस्तथा ॥

रभेदाश्रिततोषी वा निर्दिष्ट मरण मृणाम् ।

धनेशाश्रितराशेर्वा तस्य सप्तमभस्य वा ॥

त्रिकोणस्थे धनेशाशरादिगे वा विधौ मृति ।

निजजन्मनि यस्मिन् भे गुलिकभ्रग्रे विधी ॥

गुलिकं रविद्वयं च गुणित्वा नवसंख्यया ।

उभयोरैक्यराश्यंशगृहगे रविजे मृतिः ॥ ६५ ॥

Sloka 65. Multiply by 9 the figures for मन्दि (Mandi) and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this, death will happen.

पष्ठावसानरन्ध्रेशस्फुटैक्यभवनं गते ।

तत्त्रिकोणोपगे चाऽपि मन्दे मृत्युभयं नृणाम् ॥ ६६ ॥

Sloka 66. Find out the sign of the zodiac indicated by the sum total of the figures for the lords of the 6th, the 12th and the 8th bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

८/० जातकादेश

रिपुविधनान्त्यपतीनां लग्नाधिपगुलिकभानुजानां वा ।

स्फुटयोगजातराशित्रिकोणगे भानुजे भवेत्तरणम् ॥

जीवे नन्दहते विरिञ्चिगुणितं मन्दं च मान्दिस्फुटं

संयोज्यं पुनरङ्कवृद्धिमिनजं मन्दात्मजं योजयेत् ।

तदेवेशपुरोहितस्फुटचयप्राप्तं नवांशं गते

जीवे गोचरगे यदा यदि नृणां निर्याणकालो भवेत् ॥६७

Sloka 67. Add nine times the figures for Saturn and मन्दि (Mandi) to nine times the figures for Jupiter; repeat this process again. Adding the two sets of figures relating to Saturn, Mandi and Jupiter, find out the Rasi and its Navamsa indicated by the total obtained. When Jupiter progressing through its orbit arrives at the particular Rasi and its Navamsa above found, the person concerned will have his exit from the world.

भानुस्फुटे नवहते रविजं च मान्दि
 हत्वा ग्रहैस्तदिनराशिगणेषु योज्यम् ।
 मान्दि पुनश्च नवकेन हतं च युञ्ज्यात्
 तद्राशिकांशगतपूषणि मृत्युकालः ॥ ६८ ॥

Sloka 68. Add nine times the figures for Saturn and मान्दि (Mandi) to nine times the figures for the Sun. To this sum add again nine times the figures for मान्दि (Mandi) joined to nine times the figures for the Sun. When the Sun passes through the particular Rasi and the particular Navamsa indicated by the grand total, the demise of the person concerned will take place.

सुतेशसंपुक्तनभश्चराणां दशब्दसंख्या दिननायकात्ताः ।
 तच्छेषिते मासि मृतिं नराणां वदन्ति लग्नेशशुतग्रहैर्वा ॥ ३९ ॥

Sloka 69. Add together the number of years, months, etc. constituting the Dasa period of the planets in conjunction with the lord of the 5th or the 1st bhava and divide the sum total by 12. The remainder will indicate the month in which, astrologers say, the death of the person concerned will take place,

चन्द्रस्फुटे नवकसंगुणिते तु मान्दि
 मन्दं च नन्दहतमिन्दुनियोजनीयम् ।
 कृत्वा पुनर्नवहत्कार्किसुतं समेतं
 यच्चत्रांशकशशिर्मरणप्रदः स्यात् ॥ ७० ॥

Sloka 70. Add nine times the figures for Saturn and मान्दि (Mandi) to nine times the figures for the Moon. To this total add again nine times the figures for मान्दि (Mandi) joined to nine times the figures for the Moon. Find the particular राशि (Rasi) and नवांश (Na-

vamsa) indicated by the grand total. When the Moon passes through the राशि (Rasi) and नवांश (Navamsa) thus found, the death of the person concerned will take place

जातोऽह्नि चेदर्कशनिस्फुटमय-

तारादिनिर्याणदश प्रकल्प्या ।

तारेतराहुस्फुटयोगतारा

पूर्वा दशाऽनिष्टकरा रजन्याम् ॥ ७१ ॥

Sloka 71. If the birth of a person be during day-time, his exit from the world is to be thus determined. Add the figures for the Sun and Saturn, and find out the asterism नक्षत्र (Nakshatra) and the portion thereof indicated by this total. In the महादशा (Mahadasa) of this asterism (*vide* Adhyaya 18, sloka 3, *infra*), find out which period corresponds to the particular portion of the star already found. The death of the person concerned will occur at this point of time.

If the birth be during night add the figures for the Moon and Rahu, ascertain as before the particular period of the Mahadasa corresponding to the portion of the asterism indicated by the total. This will give the time of निर्याण (Niryana).

NOTES

The following sloka from गर्ग (Garga) gives another clue for ascertaining the निर्याण (Niryana) of any person

यो राशिगुलिकेपेतस्तन्त्रिकेण गते दर्शा ।

मरण निशि जाताना दिन (त्रि) तानां तदन्तरे ।

निर्याणहेतुः ॥

उदयाद्द्वाविंशतितमं द्रेकाणं कारणं मृत्योः ।

तस्याधिपस्य निर्याणं सूचयेद्विधिविचमः ॥ ७२ ॥

CAUSE OF A PERSON'S EXIT FROM THE WORLD.

Sloka 72. The 22nd Drekkana from the लग्नद्रेक्काण (Lagna drekkana) is the cause of death. An astrologer thoroughly acquainted with the application of the principles of his science should indicate the exit from the world (निर्याण-Niryana) of the person concerned in reference to the lord of the 22nd Drekkana aforesaid (*vide* Adhyaya 5-A Sl 11)

NOTES

c/. Also सारावली

उदयाद्द्वविंशतितमद्रेक्काणो भवति कारण मृत्यो ।

तस्याधिपतिभवो वा निर्याण सूचयेत् स्वगुणै ॥

Also फलदीपिका

लग्नादष्टमराशे स्वभावदोषोद्भव वदे-मृत्युम् ।

निघनेशस्य नवांशस्थितराशिनिमित्तदोषजनित वी ॥

Vide also Adhyaya V A Sloka 11 infra. For the condition as to when this sloka has to be applied see latter half of sloka 75 *infra*.

ज्ञेया जन्मनि यन्नवांशकगतो मान्दिस्तदीयास्तके

राशौ तिष्ठति चेत् शुभस्तु बलवान् सौख्येन नूनं मृतिः ।

भूपुत्रे समरेण सूर्यतनये चोरादिभिर्दानवैः

सर्पाद्यैश्च तथा रवौ नृपभयात्क्षीणोद्भवे तोयजात् ॥ ७३ ॥

Sloka 73 If a strong benefic planet occupies the 7th house from the Navamsa where मान्दि (Mandi) is at a person's birth, that person's death is sure to come about happily. But if M rs be in such a position, the death will be in battle. If Saturn should occupy the same position the death would be inflicted by thieves, demons, snakes and other reptiles. If the Sun or the waning Moon hold the above position, the death would

proceed from the dreadful doom of a sovereign or from an aquatic being.

cf प्रथमार्ग

भान्धारुदनवांशकामगृहणाः सौम्याः सुसुप्तप्रदाः

पापास्तत्र गतान् दुर्मृतिकरान्तेष्वर्कं उर्वपतेः ।

क्षीणेन्दुः सलिले युधि क्षितिसुतः सूर्यात्मजो वञ्चना

द्राहुः पद्मदंशनान्मरणदो यद्वा विषस्पर्शनात् ॥

रन्ध्रं येन निर्गक्षितं बलवता तद्वातुकोपान्मृतिः

सूर्यादग्निजलायुधज्वरकफक्षुत्तद्रूतैश्चामयैः ।

लग्नादष्टमधामपे तनुगते कालस्य यदेहजैः

छिद्राणि च चरस्त्रिभयगते देवान्तरे स्वे पथि ॥ ७४ ॥

Sloka 74. When a strong planet aspects the 8th bhava death results as the effect of the inflammation of the humour belonging to that planet. If the aspecting planet be the Sun, it will be due to an ailment caused by a burn; if the Moon, from a disease caused by water; if Mars, from a disorder arising from a hurt inflicted by a weapon; if Mercury, from fever; if Jupiter, from phlegmatic affection; if Venus, from famine; lastly if Saturn be the aspecting planet, the death will arise from thirst. If the lord of the 8th bhava occupy the Lagna, the disease leading to death will be located in that part of the body of the कालपुरुष Kalapurusha which the sign constituting the 8th bhava represents. If the 8th bhava be a moveable sign, death will happen in a foreign country; if a fixed sign, it will take place in the person's native place; if a dual sign, it will occur on a road.

NOTES

First quarter. cf. सारावली

यो बहयुक्तो निधनं पश्यति सदाऽनुकोपजो मृत्युः ।

तत्संयुक्तस्तनुजो बहुभिर्बलिभिर्बहुप्रकारः स्यात् ॥

भौमारुणौ यदि परस्परराशियुक्तौ
 केन्द्रस्थितौ निधननायकस्वचरेन्द्रात् ।
 जातोऽवसानसमये क्षितिपालकोपात्
 शूलादिकायुधवरैर्निधनं समेति ॥ ८० ॥

Sloka 80. If, at a person's birth, Mars and the Sun occupy houses owned by each other and are in Kendra positions with respect to the planet that is the lord of the 8th bhava, the person will at his latter end incur the displeasure of the sovereign and suffer death by being impaled at the stake or by some other instrument of execution.

NOTES.

The following is the reading of the sloka as given in होराभार-
 भौमारुणौ यदिपरस्परभागवस्थां क्षेत्रेऽथवा निधनभेदयुते च केन्द्रे ।
 तस्यावसानसमये क्षितिपालकोपात् शूलादिनायुधवरेर्निधनं समेति ॥

चन्द्रे तनौ दिनकरे विचलेऽष्टमस्थे
 लग्नाद्वये सुगुरौ सुखगे च पापे ।
 जातस्य तस्य शयनाच्छयुतहेतुमृत्युः
 शस्त्रेण वा निशि निपादकृतेन वा स्यात् ॥ ८१ ॥

Sloka 81. When the Moon is in the Lagna and the Sun is without strength in the 8th bhava and Jupiter occupies the 12th bhava, and a malefic planet is in the 4th bhava, the person born will die by falling from his couch, or being assassinated at night by a low out-cast.

NOTES

The following is the reading adopted in होराभार.

हर्मे शशी दिनकरे विचलेऽष्टमस्थे लग्नाद्वये सुखगते च पापखेदे ।
 जातस्य हस्तनयनयुतं वा निशि निपादकृतेन वा स्यात् ॥ ८१ ॥

लग्नेशे निधनांशस्य मृदे पट्टगतेऽथवा ।

क्षुद्राधया च मरणं वन्धुहीने महीतले ॥ ८२ ॥

Sloka 82. When the lord of the Lagna occupies the 61th Navamsa from the Lagna or is eclipsed by the Sun or is in the 6th bhava, the death of the person concerned will be by famine on the bare ground with no relation by his side.

आयुर्विलगाधिपती बलेन हीनौ धरासुत्सुकणेशयुक्तः ।

युद्धे मृतिं तस्य वदन्ति तज्ज्ञाः शस्त्रेण जातस्य मृतिं विशेषात् ॥

Sloka 83. If, at a person's birth, the lords of the 8th and the 1st bhava be both weak and Mars be in conjunction with the lord of the 6th bhava, he will die, say the astrologers, in battle, and that too by a blow inflicted by a weapon

NOTES

The second पद (Pada) reads as हीनौ धरासुत्सुकणेशयुक्तौ in सर्वार्थचिन्तामणि.

लग्नेश्वरे वाहननाययुक्ते वागीश्वरेणापि युते त्वजीर्णात्

दोशेश्वरे वाहनवित्तराशिनाथान्विते वा मरणं त्वजीर्णात् ॥ ८४ ॥

Sloka 84. When the lord of the Lagna is in conjunction with that of the 4th bhava as well as of the 2nd bhava, death will result from indigestion. When the lord of the 7th bhava is in conjunction with the lords of the 2nd and the 4th, death will result from the same cause.

NOTES.

दोशेश्वरे is the reading adopted in सर्वार्थचिन्तामणि for दोशेश्वरे in सर्वार्थचिन्तामणि in the latter half of this sloka.

शुक्ल्यंशपो मानुसुतेन युक्तो दुःस्थानगो वा विपभक्षणेन ।

सहाहिना वा शिखिना च तस्य मृत्युर्भवेद्रज्जनियन्वनेन ॥ ८५ ॥

Sloka 85. When the lord of the 10th Navamsa from the Lagna is in conjunction with Saturn or occupies a दु स्थान Dusthana (i.e. the 6th, the 9th or the 12th bhava), the person concerned will die by swallowing poison. When the lord of the 10th Navamsa from the Lagna is in conjunction with Rahu or Ketu, death will be by hanging.

NOTES

This sloka reads thus in सर्वोर्विचिन्तामणि -

भुक्तयद्वर्षा भानुसुतेन युक्ता दु स्थानगौ वा विषभक्षणेन ।

राहुध्वजाभ्या सहितौ च दु स्थानुद्वन्धनात्तस्य मृतिं वदन्ति ॥

पिशाचपीडाप्रेजले पिपत्स्याद् भौमाहिमन्दान्यतमेन युक्ते ।

क्षीणे शशाङ्के निधनस्थिते च दुःस्थे त्वपसारमयान्मृतिः स्यात् ॥

Sloka 86. There will be a trouble due to demoniacal possession or danger from fire or water when the waning Moon in conjunction with Mars, Rahu or Saturn occupies the 8th bhava. If the Moon under the conditions stated above occupies any other bad position, death will follow from a fearful epileptic fit.

NOTES

Vide also Adhyaya XIV, sloka 62 (latter half) infra.

रन्ध्रस्थानगते सूर्ये भौमे वा बलप्रजिते ।

विचे पापग्रहैर्युक्ते पित्तरोगान्मृतिं वदेत् ॥ ८७ ॥

Sloka 87 When the Sun or Mars without strength occupies the 8th bhava, and malefic planets are in the 2nd, the astrologer should predict death from a bilious complaint.

जलराशिगते चन्द्रे चाष्टमस्थेऽथवा गुरौ ।

पापग्रहेण संदृष्टे क्षयरोगान्मृतिं वदेत् ॥ ८८ ॥

Sloka 88. If the Moon or Jupiter occupying a watery sign be also in the 8th bhava and aspected by a malefic planet, the astrologer may predict death from consumption.

अष्टमस्थानगे शुके पापग्रहनिरीक्षिते ।

चातरोगात् क्षयाद्वाऽपि ग्रमेहाद्वा मृतिं वदेत् ॥ ८९ ॥

Sloka 89. When Venus occupies the 8th bhava and is aspected by a malefic planet, the astrologer can predict death from rheumatism, consumption, or diabetes.

सूर्यस्थानगते सौम्ये पापग्रहनिरीक्षिते ।

त्रिदोषान्मरणं विद्यात् ज्वररोगेण वा वदेत् ॥ ९० ॥

Sloka 90. When Mercury occupies Leo and is aspected by a malefic planet, the astrologer should ascertain that death is to result from a disorder of the three humours ; or he may declare that it will be brought on by fever.

मृत्युस्थानगते राहौ पापग्रहनिरीक्षिते ।

पिदकाद्युष्णरोगाद्वा सर्पदोषान्मृतिर्भवेत् ॥ ९१ ॥

Sloka 91. When Rahu is in the 8th bhava and aspected by a malefic planet, death will occur from a heat-generated disease such as a boil, or from an injury inflicted by a snake.

परामवगते राहौ पापग्रहनिरीक्षिते ।

मक्षरिकादिरोगाद्वा पित्तभ्रंशान्मृतिं वदेत् ॥ ९२ ॥

Sloka 92. When Rahu is in the 8th bhava and aspected by a malefic planet, death will happen from an attack of smallpox and such other affliction or from a fall brought on by biliousness.

“माद्रह्यरन्ध्रमलिनाधिपरामवायुः” इति मन्त्रेश्वरः फलदांपिकायाम्.

घर्मे शनौ चास्थ गुरौ तृतीये करच्छिदा स्यान्निघने व्यये वा ।

कर्मस्थिताश्चेद्यदि राहुमन्दसौम्याः करच्छेदयुतोऽत्र जातः ॥ ९३ ॥

Sloka 93. When Saturn is in the 9th bhava and Jupiter in the 3rd, or when the two planets occupy the 8th and the 12th bhavas, there will be an amputation of the hand. If Rahu, Saturn and Mercury occupy the 10th bhava, the person born will have a slit in the hand.

NOTES.

The verse reads thus in मन्त्रार्थचिन्तामणि

घर्मे शनौ वा सगुरौ तृतीये करच्छिदोऽर्के निघने व्यये वा ।

विधौ कलत्रे निघनान्विते वा कुंजरे युक्ते यदि वा सजीवे ॥

कर्मस्थिताश्चेद्यदि राहुमन्दसौम्या पदच्छेदयुतोऽत्र जातः ॥

शुक्रेण दृष्टे यदि रन्ध्रनाथे सूर्ये शनौ वा फणिनाथयुक्ते ।

ऋरादिपष्ठयंशसमन्विते वा विच्छेदनं तच्छिरसो वदन्ति ॥ ९४ ॥

Sloka 94. If the Sun being the lord of the 8th bhava is aspected by Venus, or Saturn in conjunction with Rahu occupies a malefic 60th portion of a sign such as ऋ (Krura), the astrologers predict decapitation of the person concerned.

NOTES

This sloka is also in मन्त्रार्थचिन्तामणि The ending of the first half is slightly different, viz.

शुक्रेण दृष्टे दिवसाधिनाथे सारे शनौ वा फणिनाथयुक्ते ।

मन्दे विलम्बे मदेन सराहौ कन्यान्विते भार्गवमन्दने च ।

क्षीणे शशाङ्के मदराशियुक्ते विच्छिन्नहस्तश्च पदेन सार्द्धम् ॥ ९५ ॥

Sloka 95. When Saturn is in the rising sign and Rahu in the 7th bhava, Venus occupies Virgo and the waning Moon is in the 7th bhava, the person will suffer the amputation of hand and foot.

NOTES

सर्वार्थचिन्तामणि reads कमान्विते for वन्यान्विते

भूखनुलग्ने यदि वा तदंशे सूर्यान्विते कृष्णनिशाकरे तु ।
फणीशचन्द्रात्मजसंयुतेऽर्कराशौ यदा तर्ह्युदरप्रभेदम् ॥ ९६ ॥

Sloka 96. When the rising sign or its Navamsa is owned by Mars and occupied by the Sun, and the waning Moon in conjunction with Rahu and Mercury occupies Leo, the person concerned will have his belly ripped.

NOTES

The latter half of the Sloka reads thus in सर्वार्थचिन्तामणि

फणीन्द्रचन्द्रात्मजसंयुतेऽर्कराशौ भूते ह्युदरस्य भेदः ।

मन्दोदये सौम्यदृशा निहीने सर्पाकियुक्ते यदि कृष्णचन्द्रे ।
नाभिप्रदेशोत्तरभेदमाहुः शस्त्रेण जातस्य पराशराद्याः ॥ ९७ ॥

Sloka 97. When Saturn in the rising sign is without benefic aspect and the waning Moon is in conjunction with Rahu and the Sun, the person born, say Parasara and other authorities, will suffer a wound by a weapon in the upper region from the navel.

पष्ठाष्टमव्यये चन्द्रे लग्ननाथेन वीक्षिते ।
मन्दमान्द्यगुसंयुक्ते तस्य दुर्भरणं वदेत् ॥ ९८ ॥

Sloka 98 When the Moon in the 6th, the 8th or the 12th bhava is aspected by the lord of the rising sign and is in conjunction with Saturn, Mandi and Rahu, the person born will die an unnatural death.

मेषूरणस्य यदि चित्रमानौ भौमे चतुर्थे न च सौम्ययुक्ते ।
सौम्ये विलग्नोपगते तु मृत्युं गोशृङ्गतः शूलनिपातवो वा ॥ ९९ ॥

Sloka 99. When the Sun is in the 10th bhava, Mars in the 4th not in conjunction with a benefic planet and when Mercury is in the rising sign, death will be inflicted by the horns of an ox or cow or by the fall of a dart or spear

दशमसुखसमेतैः पापदृष्टैश्च सौम्यै-

रुदयनिधनयातैः शूलपातान्मृतिः स्यात् ।

शशिनि तनुगृहस्थे बन्धुमे भानुपुत्रे

कलहजनितदोषैरंघरस्थे च भौमे ॥ १०० ॥

Sloka 100 When benefic planets aspected by malefic ones occupy the 10th, the 4th, the 1st or the 8th bhava, the death of the person concerned will be due to the fall of a spear. When the Moon is in the rising sign, Saturn in the 4th bhava and Mars in the 10th, death will result from the bad effects of a fracas.

लग्ने गते दिनकरे तरुणीगते-दौ

पापेक्षिते कलहतोयमयान्मृतिः स्यात् ।

लग्ने दिनेशशशिनौ द्विशरीरकेऽन्ये

पापेक्षिता यदि बहदकशृङ्गिर्दृष्टात् ॥ १०१ ॥

Sloka 101. When the Sun is in the rising sign and the Moon in Virgo aspected by a malefic planet, the death of the person concerned will result from risk in a quarrel or from water. If the Sun and the Moon be in the Lagna and other planets occupy a dual sign being aspected by malefic planets, death will be caused from the fang of a horned aquatic animal found in large masses of water such as lakes and rivers.

NOTES

c/. होरासार

अर्केन्दू लग्नगतौ द्विदेहलग्नेषु पापयुग्दष्टौ ।

कुस्तः प्राणविशोगं जलमध्ये निश्चयं मूयात् ॥

Vide also V. A. 4 *infra*.

तुहिनकिरणलग्नात् पापखेटोपयाते

नवमतनयराशौ पापखेटोक्षिते वा ।

भुजगनिगडपाशे रन्ध्रजन्मत्रिभागे

जननसमयलग्नान्मृत्युमुद्गन्धनेन ॥ १०२ ॥

Sloka 102. When the 9th or the 5th Rasi from that in which the Moon is, is either occupied or aspected by a malefic planet and when the Drekkana of the 8th bhava (i.e. the 22nd from the rising Drekkana happens to be what is termed सर्प (Sarpa), निगड (Nigada) or पाश (pasa), (*vide sloka 56, supra*), the astrologer may predict suicide by hanging.

मीनोदये शशिरवी यदि पापयुक्तौ

पापेऽष्टमे च मरणं रमणीकृतं स्यात् ।

भौमे सुखे दिनकरे यदि वा मदस्ये

मन्देऽष्टमे शशिनि चान्विशेषजन्यम् ॥ १०३ ॥

Sloka 103. When Pisces is the rising sign, when the Sun and the Moon occupy it in conjunction with a malefic planet and when the 8th bhava is also occupied by a malefic planet, death will be brought on by a mistress. When Mars is in the 4th bhava or the Sun in the 7th and when Saturn and the Moon occupy the 8th bhava, death will be caused by food of a special kind.

मन्दे धने सुखगते शशिनि क्षमाजे

मानसिते व्रणकृतेन मृतिं समेति ।

बन्धुस्थितेऽवनिमुते घनगे शशाङ्के

भानौ नमस्यलगते तु गजाश्वयानात् ॥ १०४ ॥

Sloka 104. When Saturn is in the 2nd bhava, the Moon in the 4th and Mars in the 10th, the person concerned dies from the effects of a wound. When Mars is in the 4th bhava, the Moon in the 2nd and the Sun in the 10th, death will be caused from the effects of riding on an elephant or a horse.

रन्ध्रे शनौ वियति हीनबले शशाङ्के

भानौ सुखे निभृतकाष्ठहतेन मृत्युः ।

पापान्तरे जननलग्नपतौ सकेतौ

लग्नाष्टमे खलयुते सति मावृकोपात् ॥ १०५ ॥

Sloka 105. When Saturn is in the 8th bhava and the Moon in the 10th without strength and the Sun in the 4th, death will happen from the effects of a blow by a piece of timber falling unobserved. When the lord of the rising sign associated with Ketu is in the midst of two malefic planets, and the 8th bhava is occupied by an unpropitious planet, death will be caused by a mother's wrath.

सुखास्पदस्यैरशुभैर्ग्रहेन्द्रैस्त्रिकोणैर्वाऽथ विलग्नराशौ ।

रन्ध्रेऽधरे भूतनयेन सार्द्धमुद्रन्धनात्तस्य मूर्तिं वदन्ति । १०६ ॥

Sloka 106 When inauspicious planets occupy the 4th and the 10th bhavas or Trikona positions, and when the lord of the 8th bhava being in conjunction with Mars occupies the rising sign, astrologers say that the person concerned will commit suicide by hanging

NOTES

cf. होरासार

चन्द्रात्सिकोणसंस्थैः पापैर्लग्नात्त्रिकोणसंस्थैर्वा ।

उद्वन्धवन्धनाद्यैर्विधने भौमेन संयुक्तं ॥

लग्ने रवौ सुते मन्दे रन्ध्रस्थे तुहिनांशुके ।

धर्म गते धरासूनौ वृक्षाशनिमयान्मृतिः ॥ १०७ ॥

Sloka 107. When the Sun is in the Lagna, Saturn in the 5th bhava, the Moon in the 8th and Mars in the 9th, death has to be apprehended from the fall of a tree or thunderbolt.

NOTES

cf. होरासार

अर्कादयेऽर्कपुत्रे सुतगे रन्ध्रे विधौ कुत्रे भाग्ये ।

वृक्षाशनिकुड्यगतैर्योगैर्जनितस्य निर्देशेन्मरणम् ॥

पापेष्वज्ञावधुताशिस्थितेषु क्षीणे तारानायके शत्रुराशौ ।

लग्नाच्छिद्रस्थानराशि गते वा यात्राकाले शत्रुदोषान्मृतिः स्यात् ॥

Sloka 108. When the 10th and the 4th bhavas are occupied by malefic planets and the waning Moon is in the 6th or the 8th bhava from the Lagna, death will happen at the time of pilgrimage to a shrine by the machination of an enemy.

लग्नान्त्यगौ भानुधराकुमारौ दिनेशचन्द्रेन्दुसुता मदस्याः ।

सुरालयोद्यानवनश्रदेशे प्रवासभूमौ म्रियते तु जातः ॥ १०९ ॥

Sloka 109. When Saturn and Mars occupy respectively the 1st and the 12th bhavas, the Sun, the Moon and Mercury are in the 7th, the person born will meet his end in a temple garden in a foreign land.

NOTES

For the same effect the following yoga is quoted in होरासार

अर्बकुजौ व्ययसस्यौ राहु शशी सप्तमे गुर केन्द्रे ।

जानस्य मृति विन्यान्प्रवासमूसौ मुरालयोद्याने ॥

लग्नाष्टमे पापयुतेऽष्टमेशे रिःकोपयाते यदि केन्द्रगे वा ।

लग्नेश्वरे हीनबलन युक्ते दुर्मार्गदोषात्प्रदन्ति मृत्युः ॥ ११० ॥

Sloka 110. When a malefic planet occupies the 8th bhava and the lord thereof occupies the 12th or a Kendra and the lord of the rising sign is deficient in strength, death is said to result from the evil effects of pursuing a wicked course of life.

भौमार्कजक्षेत्रगते शशाङ्के पापेक्षिते पापखगान्तरस्थे ।

कन्यागृहे वा हिबुकोपयाते मृतिं वदेदग्निजशस्त्रपातैः ॥ १११ ॥

Sloka 111. When the Moon occupying a sign belonging to Mars or Saturn is aspected by a malefic planet and is between two malefic planets, death will arise from exposure to fire arms. The same event may happen also when the Moon occupies the 4th bhava in the sign Virgo and the other conditions hold good as in the previous case.

NOTES

Vide Also Adhyaya V A, Sloka ७, infra

cf होरान्तर

भौमार्कजभवनेऽष्टमे पापद्वयमभ्यग न सौम्ययुते ।

कन्यायां हिमगौ वा उवरग्निसप्तपातशस्त्रदोषैर्वा ॥

यदि विषघटिकायामष्टमे पापयुक्ते

विषशिखिभवशस्त्रैर्जायते तस्य मृत्युः ।

बहुदिनिचरयुक्ते लग्ने साष्टमेशे

बहुजनमृतिकाले मृत्युमेति प्रजातः ॥ ११२ ॥

Sloka. 112. If a person be born in विषघटिका (Vishā -

ghatika) when the 8th भाव (bhava), is occupied by malefic planets, his death will be caused by poison or fire-arms. When the lord of the rising sign is in conjunction with several planets whereof one is the lord of the 8th भाव, (bhava)-the death of the person concerned will be simultaneous with the death of a large number.

NOTES

For विषघटिका c. f. मुहूर्तमाण्ड

पञ्चाश ५० जिन २४ खाग्रय ३० अ खकृता ४० आखण्डला १४

मूर्च्छना २१

विश ३० द्विश २० रदाः ३२ खराम ३० नख २० धृत्ये १८ काश्चिनौ

२१ विशति. २० ।

राके १४ द्रौ १४ दश १० वासवा १४ रसगराः ५६ सिद्धा २४ नखा

२० शा १० दिशो १०

धृत्य १८ छी १६ जिन २४ खाग्रयो ३० श्विनमाभ्योऽग्रेऽन्विनाभ्यो

विषम् ॥

नक्षत्रस्य गौतम्ययोगगुणितः स्वस्वध्रुवः पट्टिहन्

स्पष्टः स्यादन्तर्ध्वमन्विषघटिकाः स्पष्टाः स्मुरेवकृताः ।

Also वाहप्रकाशिका ch. 30

चापाजघ्नपथ्यासु हस्तिपुच्छतौलिषु ।

मीनकपर्पलिनक्रेषु आदौ मध्येऽन्तिमे विषम् ॥

आद्यं विष भुजङ्गाद्यं मध्यमं गृध्रमेजितम् ।

अन्तिमं तु वराहाद्यं राक्षस्येषु नर्वाणकम् ॥

c.f. होरासार

विषघटिकायां जातो निधनं क्रूरैर्विपाशिराश्वैर्वा ।

निधनेश्वरे विपांशे क्रूरयुते तन्निमित्तदोषेण ॥

यदि च बहुग्रहयुक्ते रन्ध्रेशे रन्ध्रमेऽथ संयुक्ते ।

बहुजनमरणे काले निधनं जातस्य निश्चयं ब्रूयात् ॥

लघेशस्यनाशस्यराशिकोपोद्भगामयैः ।

मृत्युं तस्य वदन्त्येके हौरिका मुनिपुङ्गवाः ॥ ११३ ॥

Sloka 113 Some eminent sages versed in astrology say that a person's death will be caused by disease arising from the inflammation of the humours of the sign to which the Navamsa occupied by the lord of the rising sign belongs

होरेऽंशगतं तु तुम्धुरगृहे तापज्वराद्युद्भवै-

रुक्षिगश्वासनिःकारशूलजनिर्तैर्धुमे शिरःशूलैः ।

वातोन्मादमनैः कुलीरभवेन सिंहो निपस्फोटकैः

कन्यायां जठराग्निगुह्यजनिर्तैर्जातस्य मृत्युं वदेत् ॥११४॥

Sloka 114 When the Navamsa occupied by the lord of the Lagna belongs to मेष (Mesha), death is said to be brought on by a burning fever or other such ailments. If the Navamsa in question be owned by वृषभ (Vrishabha), death is produced by an aggravation of asthma and colic. If मिथुन (Mithuna) be the owner of the Navamsa, death will be due to headache. If the Navamsa belongs to कटक (Kataka), rheumatism and insanity will lead to death, if to सिंह (Simha), virulent tumors will break out ending in death. If the Navamsa is owned by Kanya (कन्या), death will be due to diseases arising from a morbid condition of the gastric juice and the privities.

जूके शोकचतुष्पदज्वरमयैः कीटैश्मशूनादिभि

आपे तीव्रमरुद्भवैर्मृगमुखे व्याघ्रादिशूलामयैः ।

कुंभे व्याघ्रपधूकृतैरनिमिषे तोयातिसारैर्मृतिं

रन्ध्रस्यांशगता प्रचारघरणी जातस्य मृत्युप्रदा ॥११५॥

Sloka. 115: If the owner of the Navamsa be Tula (तुला), the cause of death will be grief, a quadruped or fever; If वृश्चिक (Vrischika) be the owner of the Navamsa, death will be occasioned by a stone or a weapon or other such missile. If the Navamsa belongs to धनुस् (Dhanus), gout of a virulent kind will produce death. If it be मकर (Makara) that owns the Navamsa, the end will come from a beast of prey such as a tiger or from a disease such as colic. When such Navamsa belongs to कुम्भ (Kumbha), death will be inflicted by a tiger or a woman. And lastly if the Navamsa in question be a मीननवांश (Meenanavamsa) water or dysentery will be the cause of death. The place of death will be the haunt of the sign (*vide* Adhyaya 1. Sl. 10-12) to which the रन्ध्रनवांश (Randhranavamsa) (= 64th Navamsa from the लग्ननवांश (Lagnanavamsa)) belongs. (See Adhyaya 5. A. Sloka. 12).

NOTES

For this and the previous two slokas, cf. होरामार.

लग्नादष्टमराशेः स्वभावदोषोद्भवं विजानीयात् ।

निधनेशस्य नवांशस्थितराशिनिमित्तदोषजनितं वा ॥

मेपांशे मेघे वा ज्वरविपनठराग्निपित्तसंभूतः ।

येन ग्रहेण युक्ते दृष्टे वा तत्तमानदोषेण ॥

वृषभं वृषभांशे वा त्रिदोषसाङ्कर्यशस्त्रदाहादयैः ।

ग्रहरहिते प्राप्तफलं ग्रहयुक्ते तत्तमानदोषेण ॥

मिथुने मिथुनांशे वा कासश्वासोद्भवश्च शूलदा ।

चन्द्रगृहे चन्द्रांशे वातान्मान्द्यादरोचकाद्वाऽपि ॥

स्फोटकशस्त्रविषाद्यैर्नरैश्च सिंहे तदंशे वा ।

जठराग्निगुह्यहप्रपातनाद्यैश्च कन्यायाम् ॥

जूके तदंशके वा स्वमुद्धिदोषेण हन्यते पुरुषः ।

ज्वरसन्निपातदोषैर्मरणं म्रूयाद्दशाफलयुतैर्वा ॥
 वृश्चिकराशौ चांशे पाण्डुग्रहणीग्रहादिरोगहतः ।
 विषांस्त्रजलरूपैश्चापागे चापसंयुते मर्त्यः ॥
 मकरे मकरांशे वा स्थूयानारुचिपुष्टिसंभवान्मृत्युः ।
 पापयुते व्याघ्राद्ये सर्पाद्यैर्वा न सन्देहः ॥
 कुंभे कुंभांशे वा पापव्याघ्रशस्त्रभुजगायै ।
 श्वासन्वरपक्षिभूतैर्नूयान्मरणं समादिष्टम् ॥
 मीने मीनांशे वा सर्पेण हतो ध्वान्तस्तत्रैव ।
 नाजैर्वा जलमव्ये जलधरशब्देन पीडितो मृत्युः ॥

निशिवलयुतराशौ लग्नयातेऽह्नि काले

यदि दिनचलयुक्ते जन्मलग्ने रजन्याम् ।

उदयगनवभागस्वामियोगेक्षितानां

दिशि मृतिमुपयाति स्थानवीर्याधिकस्य ॥ ११६ ॥

Sloka. 116. When the time of birth is during the day and the rising sign is a Rasi strong at night or when the time of birth is during night and the rising sign is a Rasi strong during the day, the person concerned will meet his death in that direction which belongs to the planet predominant in positional strength स्थानबल (Sthhanabala) among those that are in conjunction with or aspected by the lord of the rising Navamsa.

होराशेषनवांशमानघटिका मोहः स्वभांशेक्षिते

पापैस्तद्विगुणिकृतस्त्रिगुणितः सौम्यैरवस्थात्मकः ।

क्रूरपञ्चमसौम्यपिष्टतुल्यैर्द्विगुणितैर्द्विगुणितैः

— नांशं याति शरीरमग्निजलसंमिश्रश्चमुख्यैः कृमात् ॥ ११७ ॥

117. Sloka. Find out the rising period of the portion of the Lagna below the horizon at the time of

birth The duration of unconsciousness prior to death will be measured by this period. If the rising Navamsa be aspected by its lord, and that a malefic planet, the period of unconsciousness will be twice that given above. If that lord be a benefic one, the duration of unconsciousness will be three times the original period. According as the principal Drekkana concerned, viz the 22nd from the लग्नेद्रेक्का (Lagna Drekkana) is a ऋ, (Krura) watery, benefic, or mixed, (*vide* Adhyaya 9, Slokas 112—115) the body suffers extinction by fire, by water, by absorption with the elements, or by being eaten up by beasts and birds of prey (See Adhyaya 5 A. Sl. 12-13)

NOTES

c' क्षातमार अनुदितवासकाले मोहो द्विगुण शुभग्रहो लग्न ।

" क्षेत्रोच्चाशकयुक्ते त्रिगुण निधने न पापसयुक्ते ॥

देवमर्त्यपितृनारकालयप्राणिनो गुरुरिनक्षमासुता ।

कुर्युरिन्दुभृगुजौ बुधार्कजौ मृत्युकालभवलग्ना यदि ॥११८॥

Sloka 118 Jupiter occupying the rising sign at the time of death makes the dying person a denizen of the abode of the Gods. If the Sun or Mars occupy the मरणलग्न (Maranalagna) they procure to the dying the world of mortals. The Moon and Venus in the above-mentioned position send the deceased to the world of the Manes. Lastly, Mercury and Saturn occupying the rising sign at death cast the departed into the infernal regions.

NOTES

C/ मारुतार जेचक्षेत्रोदये लग्ने गुरुरलोक गमिष्यति ।

सूयर्भामोदये क्षेत्रे मर्त्यलोक गमिष्यति ॥

सौम्यपापयुते लग्ने मर्त्यलोकेषु जायते ।

बुधोदये तथा क्षेत्रे तिर्यग्जातिषु साविशेत् ॥

मन्दराद्युर्ध्वे क्षेत्रे जघनलोकं गमिष्यति ।

Also *Vide* Adhyaya V A sloka 11 *infra*

भूचक्रं स्यात् तुम्बुराद्यं चतुष्कं सिंहागाराद्यं शुभश्चक्रमाहुः ।

चापादिसं तत्सुवश्चक्रजन्यं जीरो मृत्युक्षेत्रलोकं समेति ॥ ११९

Sloka 119 The four Rasis beginning with मेष (Mesa) form the region of भूलोक (Bhuloka) Those beginning with सिंह (Simha) are termed सुवलोक (Bhuvarka) The four commencing with धनुस् (Dhanus) constitute the सुवलोक (Suvarka) The soul goes to the लोक (Loka) to which the मरणलग्न (Maranalagna) belongs

रिःफाघीशे पापपट्टचंशयाते पापेष्टे नारकं लोकमेति ।

राहौ रिःके मन्दिरन्त्रेशयुक्ते शत्रुस्थानम्यामिष्टे तथा स्यात् ॥ १२०

Sloka 120 When the lord of the 12th bhava occupies a malefic पञ्चम (Shashtyamsa) and is aspected by malefic planets, the dying person goes to the region of hell The same will be the case when Rahu is in the 12th bhava in conjunction with मन्दिर (Mandi) and the lord of the 8th bhava, and is also aspected by the lord of the 6th bhava.

उच्चस्थे शुभस्वेचरे व्ययर्गते पापग्रहेः शोभनैः

सन्दष्टे शुभमर्गके च त्रिपुलं स्वर्गादि भोग उदेत् ।

कर्मस्थानपतौ पुरन्दरगुरौ रिःफोपयातेऽथवा

सौम्यव्योमनिवासदृष्टिसहिते तस्यामरत्वं भवेत् ॥ १२१॥

Sloka 121 When a benefic planet in its exaltation occupies a benefic वग (Varga) in the 12th bhava and is aspected by planets both benefic and malefic, the astrologer can predict great celestial happiness When Jupiter being the lord of the 10th bhava occupies the 12th or is aspected by benefic planets, the dying person will attain to the position of an immortal

बृहस्पतौ चापनवांशकस्थे बलान्विते कर्कटलग्नयाते ।

त्रिमिथतुर्भिः सह कण्टकेषु नभश्चरैर्ब्रह्मपदं प्रयाति ॥ १२२ ॥

Sloka 122. When Jupiter in great strength occupies a Navamsa owned by धनुस् (Dhanus) in sign Cancer, and there are three or four planets in the Kendras, the dying person will go to Brahma's region.

cf. IV-105 supra.

धनुर्विलग्रे यदि तुवरांशके लग्ने गुरौ दानवपूजितेऽस्ते ।

कन्यागते शीतकरे बलान्विते परं पदं लोकमुपैति शाश्वतम् ॥ १२३ ॥

Sloka 123. When the rising sign is Dhanus and Jupiter occupies a Navamsa thereof belonging to Mesha, when Venus is in the 7th bhava and when the Moon in strength occupies कन्या (Kanya), the dying person goes to the region of eternal bliss.

cf. IV-106. supra

निसर्गदायप्रमुखायुरब्दस्फुटक्रियामृत्युदशाप्रभेदाः ।

निर्याणकालप्रभवाश्च सर्वे सङ्कीर्तिता भानुमुखप्रसादात् ॥ १२४ ॥

इति श्रीनिवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

आयुर्दीपाध्यायः पञ्चमः ॥

Sloka 124. The accurate process of calculating the years of निसर्ग (Nisarga) and other Āyurdayas and all the different circumstances attending the last portion of one's life and the precise moments of time when the exit from the world may be looked for, have all been fully treated of by the favor of the Sun and other planets.

Thus ends the 5th Adhyaya on the "Length of Life" in the work Jataka Parijata composed by Vaidyanatha under the auspices of the nine planets.

॥ अथनैर्याणिकाध्यायप्रारंभः ॥

Adhyaya V. A.

EXIT FROM THE WORLD

This Chapter is no other than the नैर्याणिकाध्याय (Chapter XXV of Brihat Jataka

The Adhyaya deals with the native's exit from the world. It enables the reader to correctly guess the time when, the place where, and the manner how, death happens. From the first eleven slokas one is also able to fairly divine the particular disease which the native suffers from and which culminates in death. Unnatural deaths—by drowning, by being a prey to wild beasts, by fire, torture, suicide by hanging or falling, decapitation owing to royal displeasure—can also be ascertained. The 12th sloka gives a clue to determine the period of unconsciousness one may have before death.

The next sloka deals with the kind of transformation the body undergoes after death—whether it is burnt or buried or exposed to the Sun and wind to be eaten by beasts and vultures, etc.

The last two slokas enable one to find out what his past birth was and what his future birth will be, whether he will attain final emancipation, etc.

मृत्युर्मृत्युगृहेक्षणेन चलिमिस्तद्वातुकोपोद्भव-
स्तत्संयुक्तमगात्रजो बहुमघो वीर्यान्वितैर्भूरिभिः ।
अग्न्यम्बरायुधजोन्वरामयकृतस्तद्क्षुत्कृतश्चाष्टमे
सूर्याद्यैर्निघने चरादिषु परस्वाद्यप्रदेशेऽप्यिति ॥ १ ॥

Sloka 1. When the 8th house being unoccupied is aspected by a strong planet, the humour belonging

thereto becomes inflamed in that part of the body which the Rasi of the 8th house represents, and death is thereby produced. When there are several strong planets aspecting the 8th house, the humours peculiar to them become morbid and produce death. But if that house be occupied, and the occupying planet be the Sun, death will be due to fire; if the Moon, it will be by water; if Mars, by a weapon; if Mercury, by fever; if Jupiter, by an ailment not accurately ascertained; if Venus, by thirst; and if Saturn, by hunger. And according as the 8th house is a moveable, fixed or a mutable sign, death will be in a foreign place, in one's own house, or on the road.

NOTES

The Sun=bile

The Moon=wind and phlegm

Mars=bile

Mercury=bile, wind and phlegm

Jupiter=phlegm

Venus=wind and phlegm

Saturn=wind

If planets are not posited in the 8th house or are not aspecting it, the 8th house causes diseases as above according to the nature of the ruler of that house. If planets aspect the 8th house or if planets occupy the 8th house, they cause the diseases (the strongest of the planets acting best) in those parts of the body typified by the sign representing the 8th house. The Sun represents fire, therefore it will be by fever, etc. The Moon represents water, diseases such as loose motions, diarrhoea, dysentery, blood impurities, etc. Mars will cause accidental deaths, epidemics as cholera, plague, etc. Mercury will produce fever of brain or smallpox. Jupiter will cause mental worry, or some unknown diseases. Venus will cause thirst by excessive drinks, and Saturn, by starvation or excessive eating. If two or more powerful planets aspect or occupy the 8th house, then two or more diseases

afflict the man. If the 8th house happens to be a moveable sign, the native will die in a foreign place. If it be an immoveable one, he will die in his own place, and if common, very near his birth place. If the planet be powerful, there will be death when he is engaged in good work; if it be weak, then when he is engaged in bad or indifferent work.

cf. भारत-टी

दिशिजलसस्त्रज्वरजस्वामयतृक्षुण्णतो भवेन्मृत्युः ।

सूयोदांभोर्नधनौ परदेसे पण्ये स्वके चरायश्च ॥

यो बल्युष्णो निघने पश्यति तद्गतुकोपजो मृत्युः ।

तैस्संयुक्तमनुजो बहुभिर्घलिभिर्बहुप्रकारः स्यात् ॥

Also V-74 *Supra*.

शैलाग्राभिहतस्य सूर्यकुजयोर्मृत्युः खबन्धुस्थयोः

कूपे मन्दशशाङ्कभूमितनयैर्वेन्ध्वस्तकर्मस्थितैः ।

कन्यायां खजनाद्विमोष्णकरयोः पापग्रहैर्दृष्टयोः

स्यातां यद्यभयोदयेर्ज्जशशिनौ तोये तदा मज्जितः ॥२॥

Sloka 2. When the Sun and Mars occupy respectively the 10th and the 4th house at a person's birth, his death will be caused by the fall of a stone from the top of a mountain. When Saturn, the Moon and Mars are in the 4th, the 7th and the 10th houses respectively, he will die by falling into a well. When the Sun and the Moon are in Virgo and are aspected by malefic planets, death should be traced to the evil deeds of his own relations; (or he may commit suicide owing to differences with them). If the rising sign be a dual Rāsi, and the Sun and the Moon occupy it, he will perish by being drowned in water.

NOTES.

Varahamihira here talks of accidental deaths. If the yogas mentioned in this and the succeeding slokas are found to be

applicable in any horoscope, the effects mentioned in the first sloka need not then be applied.

In the first yoga, it is not necessary that Mars and the Sun should respectively occupy the 4th and the 10th houses; they may occupy any of the houses either singly or together.

cf. मारावली

सूर्याद्भारकयोः खबन्धुगतयोः शैलाप्रपातोद्भवो
मृत्युभूतनयेन्दुमानुतनयैः कृपे सप्तसाम्युगैः ।
पापालोकितयोर्हिमोष्णकरयोः कन्यास्ययोर्दन्धतो
रुग्ने सूर्यशशाङ्गयोन्निमित्त्युगे तेषु सदा मज्जतः ॥

मन्दे कर्कटगे जलोदरकृतो मृत्युर्मृगाङ्गे मृगे
शस्त्राग्निप्रभवः शशिन्यशुभयोर्मध्ये कुजर्क्षे स्थिते ।
कन्यायां रुधिरौत्थशोषजनितस्तद्वत्स्थिते शीतगौ
सौरर्क्षे यदि तद्वदेव हिमगौ रज्ज्वग्निपातैः कृतः ॥ ३ ॥

Sloka 3. When Saturn occupies Cancer and the Moon Capricorn at the birth of a person, his death will be caused by dropsy. If the Moon be in a sign of Mars between two malefic planets, he will die by a weapon or by fire (or he will die of tetanus or by shortage of blood). When the Moon occupies the same position in Virgo, death will be due to vitiated blood or emaciation. If the Moon be in a sign owned by Saturn in the same position, his death will be by a cord (by hanging), by an accident near fire or by a fall (from a high place).

cf. मारावली

कर्किणि मन्दे मकरे चन्द्रे मृत्युर्दोदरकृतः स्यात् ।
पापान्तःस्थ चन्द्रे कुजमवने शस्त्रवह्निप्रभवः ॥
कन्यायां पद्मिनीशत्रुः पापमध्यगतः सदा ।
रक्तौत्थशोषजं मृत्युं करोति ध्रुवमेव हि ॥

सौरक्षं शुभयोर्मध्ये दशमी रज्ज्वानिपातजम् ।

कुर्यान्मृत्यु न सन्देहश्चाणक्यवचनं तथा ॥

चन्धाद्वीनयमस्थयोरशुभयोः सौम्यग्रहादृष्टयोः

द्रेक्षाणैश्च सपाशसर्पनिगडैश्चिद्रस्थितैर्बन्धतः ।

कन्यायामशुभान्वितेऽस्तमयगे चन्द्रे सिते मेघगे

सूर्ये लग्नगते च विद्धि मरणं स्त्रीहेतुकं मन्दिरे ॥ ४ ॥

Slok : 4. When two malefic planets occupy the 5th and 9th houses and are not aspected by benefic planets at a person's birth, his death will be in captivity. When the decanate of the 8th house is what is termed सर्प (Sarpa), पाश (Pasa) or निगड (Nigada), the death will be the same as before. When the Moon is in Virgo occupying the 7th house in conjunction with a malefic planet, Venus in Aries and the Sun in the rising sign, the person, concerned will come by his death in his own house through a woman

NOTES

Slokas 16 of Chapter XXIII and 6 of Chapter XXI of Brihat Jataka deal with the yogas of imprisonment. If in the above yogas, there be a strong malefic in the 5th or 9th, such planet causes death to the person while so imprisoned, provided the malefic planet is not aspected by benefics. If the 22nd decanate (the first decanate of the 8th house) be मय (Sarpa), पाश (Pasa) or निगड (Nigada) death will be painful. This refers to the above yoga. If the Moon be in Virgo and in the 7th house in conjunction with a malefic and if the Sun be in the Lagna and Venus in Aries, death is due or can be traced to his wife or woman or lady love either by being poisoned by her or himself committing suicide on account of her bad conduct, etc.

It may be interesting to note here that of all the zodiacal signs, Virgo (कन्या Kanya) alone has been prominently mentioned in Slokas 2, 3 and 4 in the 3rd पार (Pada) of each sloka in connec-

tion with accidental deaths. Western authors also say that Virgo causes accidents when afflicted by malefic planets in squares. (Cf. Arcana.)

cf. पारावली

नवमसुतयोरशुभयोः पापग्रहद्वयोर्मवेन्मृत्युः ।

द्वेवाणिः पादाभुजगनिगलैश्चिद्वेदेष्ववा गुप्त्याम् ॥

मीनोदये दिनकरे चन्द्रे पापान्वितेऽस्तगे मेघे ।

स्त्रीहेतुकं हि मरणं स्वमन्दिरे स्याद्दन्त्येके ॥

शूलोद्भिन्नतनुः सुखेऽवनिसुते सूर्येऽपि वा खे यमे

सप्रक्षीणाहिमांशुभिश्च युगपत्पापैस्त्रिकोणाद्यगैः ।

वन्धुस्थे च रवौ विषत्यवनिजे क्षीणेन्दुसंवीक्षिते

काष्ठेनाभिहतः प्रयाति मरणं सूर्यात्मजेनेक्षिते ॥ ५ ॥

Sloka 5. If at a person's birth the Sun or Mars be in the 4th house and Saturn in the 10th, he will be impaled. If the three malefic planets named above simultaneously occupy the first, the 5th and the 9th houses in conjunction with the Moon, death will be by impalement. If the Sun be in the 4th house, and Mars be in the 10th and aspected by the waning Moon, the same death will befall the person. If in the yoga last mentioned, Mars be aspected by Saturn* instead of by the waning Moon, the person will die from the effects of a collision with a piece of timber, or death may be caused by his being beaten by wood.;

NOTES.

*Saturn will have to occupy the Lagna, the 4th or the 8th house. In the first two yogas, the death need not necessarily be by impalement. The person may die by accident.

cf. पारावली

रविरे सुखेऽयथाकं धियति यमे क्षीणचन्द्रसंयुक्तैः ।

पापैस्त्रिकोणलभे शूलप्रोतस्य निर्दिशेन्मरणम् ॥

दिवुकेऽर्के विवति कुजे क्षीणित्युतः केजनं संदष्टं ।

कंठेनाभिहतः सन्निवृत्ते जातो न सन्देहः ॥

रन्ध्रास्पदाङ्गदिवुकैर्लगुडाहताङ्गः

प्रक्षीणचन्द्ररुधिरार्किदिनेशयुक्तैः ।

तैरेव कर्मनवमोदयपुत्रसंस्थै-

धूमाग्रिवन्धनशरीरानिकुट्टनान्तः ॥ ६ ॥

Sloka 6. When the waning Moon, Mars, Saturn and the Sun occupy the 8th, the 10th, the 1st and the 4th houses at a person's birth, he will die being beaten to death by a club. If the same planets occupy the 10th, the 9th, the 1st and the 5th houses, his death will be due to suffocation by smoke, to fire, to imprisonment or to thrashing

NOTES

Lagna Mars			Saturn
	Case I		
Sun		Moon	

Lagna Mars			
	Case II		Saturn
Sun	Moon		

The commentator Bhattotpala would place the planets, *viz.*, Moon, Mars, Saturn and the Sun *respectively* in the 8th, the 10th, the 1st and the 4th houses in the first yoga and in the 10th, the 9th, the 1st and the 5th houses in the second yoga; in that case the Moon cannot be waning as he will be in the 5th house from the Sun in the first case and in the 6th house in the second case.

Gf. सारावली

क्षीणेन्दुभौमरविचन्द्रजसूर्यपुत्रैः
छिद्रास्पदोदयसुखैर्लुगुडाहृतस्य ।
मृत्युर्विषयन्नबमलग्नसुतस्थितैस्तै-
र्धूमामिन्नबन्धनशरीरनिकुट्टनैः स्यात् ॥

बन्ध्वस्तकर्मसहितैः कुजसूर्यमन्दै-
र्निर्याणमायुधशिखाक्षितिपालकोपात् ।
सौरेन्दुभूमितनयैः स्वसुखास्पदस्थै-
र्ज्ञेयः क्षतक्रिमिकृतश्च शरीरघातः ॥ ७ ॥

Sloka 7. If at a person's birth Mars, the Sun and Saturn respectively occupy the 4th, the 7th and the 10th houses, his death would be brought about by a weapon, fire or the displeasure of a king. If Saturn, the Moon and Mars be in the 2nd, the 4th and the 10th bhavas respectively at a person's birth, he will perish in consequence of worms in a wound (i.e. by an operation or by insect bites).

५. सारावली

दिवुकामकर्मसहितैः कुजभानुशनैश्चरैर्भवति मृत्युः ।
आयुधहतभुग्भूपतिकोपप्रभवः सदा पुंसाम् ॥
कर्माम्बुवित्तसंस्थैः कुजेन्दुमन्दैः क्षतः क्रिमिकृतोऽन्तः ॥

स्वस्थेर्जेस्वनिजे रसातलगते यानप्रपाताद्बधो
यन्त्रोत्पीडनजः कुजेस्तमयगे सौरेन्द्रिनाभ्युद्गमे ।
विष्मध्ये रुधिरांकिशीताकिरणैर्ज्वालाजसौरक्षगे
यतैर्वा गलितेन्दुसूर्यरुधिरैर्व्यामास्तवन्ध्वाह्वयान् ॥८॥

Sloka 8. When the Sun is in the 10th house and Mars in the 4th at a person's birth, his death will be by a fall from a vehicle. When Mars is in the 7th house, the Sun, the Moon and Saturn are in the Lagna

the person concerned will be put to death by an instrument of torture. When Mars, Saturn and the Moon respectively occupy Libra, Aries and a sign belonging to Saturn, or when the waning Moon, the Sun and Mars are in the 10th, the 7th and the 4th houses respectively, the person concerned will die in the midst of filth and faeces.

NOTES.

If the Sun be in the 10th, Mars in the 4th, the man will have a fall from a vehicle and die. If the sign on the 4th is a quadruped, death will be caused from a four footed animal, and so on according to the nature of the Rasi. If Mars be in the 7th and Saturn, the Moon and the Sun are in the Ascendant, the man will have an accident near a machinery and die, or he may undergo an operation and die.

If Mars be in Tula, Saturn in Meeha and the Moon in Makara or Kumbha, the man will die uncared for after badly purging. This yoga arises by the planets being in the Rasas. If weak Moon, the Sun and Mars are placed in the 10th, the 7th and the 4th respectively, the man will die under similar conditions.

cf. मारावला

सस्येऽर्केन्दुकुजे वा सुराप्रपानप्रतापकृतः ।

ससमभवने भौमे क्षीणेन्दुदिवाकरार्किभिलंगते ॥

मरण जातस्य वदेद्यन्त्रोत्पीडनभवमवश्यम् ।

गुलायां रुधिरं याते कुजक्षे भास्करे स्थिते ॥

चन्द्रे मन्दगृह प्राप्ते विषमध्वे भरणं भवेत् ।

गलितेन्द्रर्केभूपुत्रगंतैर्व्योमाष्टवन्धुषु ।

विषमध्वे तु भवेन्मृत्यु मिदमेव प्रभाषते ॥

वीर्यान्वितवक्रनीक्षिते क्षीणेन्दौ निधनस्थितेऽर्केजे ।

गुब्बोद्भवरोगपीडया मृत्युः स्यात् कृमिशस्त्रदाहजः ॥ ९ ॥

Sloka 9. When the waning Moon is aspected by Mars in strength and Saturn occupies the 8th house the person concerned will suffer from piles or fistula

and die of worms or an operation or of an application of a caustic substance.

NOTES

The man will die from hernia, piles, kidney diseases after an operation.

cf. सारावली

बलिना कुजेन दृष्टे क्षीणेन्दौ रन्ध्रगेऽर्कजे मृत्युः ।

गुल्ममहावेदनया फिमिदाहायुधकृतो भवन्ति ॥

There is a slight difference in the yoga given in V.—78 *supra*.

अस्ते रवौ सरुधिरे निधनेऽर्कपुत्रे

क्षीणे रसातलगते हिमगौ खगान्तः ।

लग्नात्मजाष्टमतपःस्विनभौममन्द-

चन्द्रैस्तु शैलशिखराशनिकुड्यपातैः ॥ १० ॥

Sloka 10. When the Sun and Mars are in the 7th bhava, Saturn in the 8th and the waning Moon in the 4th at a person's birth, his death will be caused by birds. If the Sun, Mars, Saturn and the Moon occupy respectively the 1st, the 5th, the 8th and the 9th houses, the person concerned will die by falling from a precipice, by the fall of a thunderbolt, or of a wall.

cf. सारावली

रवौ सरुधिरे चने निधने रविसंभवे ।

रसातलस्थे हिमगौ मृत्यु पक्षिकृतो भवेत् ॥

लग्नछिद्रत्रिकोणेपु रव्यारार्किनिशाकरैः ।

मृत्युः स्याच्छैलपातेन शस्त्रकुड्यादिपातजः ॥

द्वाविंशः कथितस्तु कारणं द्रेष्काणो निधनस्य सूरिभिः ।

तस्माधिपतिर्भवोऽपि वा निर्याणं स्वगुणैः प्रयच्छति ॥ ११ ॥

Sloka 11. (Where the foregoing tests do not apply), the cause of death is declared to be the 22nd decanate from that of the Lagna. The lord of this 22nd

decanate or of the sign containing it produces death according to its characteristics.

NOTES

In the absence of the yogas mentioned in Slokas 2 to 10, we have to apply this principle and not otherwise. The 22nd decanate from the Lagna drekkana causes the disease according to the nature of the ruler of that decanate with certainty. If the ruler of the 22nd decanate be the Sun, he causes fever as stated in Sloka 1. Similarly in the case of the other planets mentioned therein. The ruler of the 8th house modifies the influence of the 22nd decanate. This is implied in भवोऽपि न (Bhavopiva).

Take for example—Lagna Aries 25°. The 22nd decanate is the 3rd decanate of Scorpio which is ruled by the Moon. The ruler of the 8th house is Mars. Therefore death is accidental, unexpected or short because it is Mars. The Moon gives water diseases and as Mars modifies the Moon to a certain degree, we may say death will be due to loose bowels, urinal complaints (sudden stoppage of urine, etc).

गुणवर —

मृतेर्निमित्तं मुनिभिर्दण्डाणः शराणिनामाकृतिसङ्ग उच ।

तदीश्वरो वा मृतिभेदवरो वा नियोगमात्मीयगुणैर्ददाति ॥

Also सारागलं

उदयाद्द्वाविंशतिमद्रेक्काणो भवति कारणं मृत्योः ।

तस्याधिपतिमयो वा नियोगं सूचयेत् स्वगुणे ॥

For the cause of death due to each of the 36 Drekkanas happening to be the 22nd Decanate, the following slokas from the same work will be found to be useful —

मेघाद्ये द्रेक्काणे क्रूरग्रहसहिते च संयुक्ते ।

अम्बुहिमिपपित्तृ ॥ मरणं नृणां समादेश्यम् ॥

विद्याद्वितीयभागे मरणं जलकुमिहिमारण्यं ।

एव तृतीयभागे नद्याकूपप्रपाताद्वा ॥

वरभारान्नगोष्ठेभ्यो मृत्युर्ज्ञेयाऽपम्याद्ये ।

पित्ताग्निवातचोराद्वितीयभागे वृषभ्यैव ॥

विद्यात् तृतीयभागे यानासनाजिपातकृतम् ।
 पुंसां भवति हि मरणं रणशिरसि गहास्त्रकृतमेव ॥
 आद्ये मिथुनत्र्यंशे कासंश्वासोद्भवो भवति ।
 मृत्युर्महिषविषाद्याद्वितीयभागे च संनिपाताद्वा ॥
 वनवासिचतुश्चरणात्पर्वतनागाद्गणात्तथारण्यान् ।
 भवति हि मृत्युः पुंसांमन्ते भागे तु जुतुमस्य ॥
 ग्राहेण मद्यपानात् कण्टकदोषेण वा तथा स्वप्नात् ।
 भवति हि कर्कटराद्ये मृत्युर्नृणां तृतीयभागे तु ॥
 अभिजाताद्विषपानान्मध्ये त्र्यंशे भयं समादिष्टम् ।
 विहगप्रमेहगुल्मासकृतन्त्रीदोषेण च तयान्त्ये ॥
 सलिलविषपादरोगात्सिंहाद्ये त्र्यंशके भवेत्पुंताम् ।
 मध्ये तृतीयभागे जलामयकृतो वनोद्वेशे ॥
 विषशस्त्रगोघ्नोपैरमिश्रापाद्वा तथा च पानाद्वा ।
 अन्त्ये सिंहत्र्यंशे भवति हि मृत्युर्न सन्देहः ॥
 आद्ये कन्यात्र्यंशे मस्तकरोगात्तथाऽनिलान्मृत्युः ।
 व्यालगिरिदुर्गवनजो मध्ये भूपात्मजादथवा ॥
 करभस्वरशस्त्रतोयादतिखातात् स्त्रीकृतांर्त्तपानांद्वा ।
 अन्त्ये कन्यात्र्यंशे नृणां मृत्युः सदा दृष्टः ॥
 आद्ये वणिक्त्रिंभागे शुभतिचतुर्ध्वानिपातदोषेण ।
 मध्ये तु जठररोगैरन्त्ये व्यालान्धुजातिभ्यः ॥
 आद्येऽलिनस्त्रिभागे विषशस्त्रस्त्रीकृतांर्त्तपानभवः ।
 मध्ये तु वस्त्रमारुखंसनरोगैर्भवति मृत्युः ॥
 अन्त्ये तृतीयभागे लोष्टकपापाणजनितवेदनया ।
 भवति हि मरणं ह्ययमा नृणां जङ्घास्थिभङ्गकृतम् ॥
 चापस्त्राद्ये त्र्यंशे गुदानिलसमुद्भवैर्विविधरोगैः ।

मध्ये विषगुह्योपैरनिलकृतैर्वा भवेन्मृत्युः ॥
 अन्त्ये तृतीयभागे जलमध्यं तत्समृत्थितैर्वाऽपि ।
 मृत्युर्नृणा दृष्टो जठरामयदोषसमूतः ॥
 मकराद्ये द्रेकाणे नृपहिंसाज्याघ्नकारणाभ्युत्थः ।
 ऊरुविनाशादयवा जलचरसत्त्वाद्विषैरुशफमर्षान् ॥
 दहनाद्यतस्त्रेभ्यो ज्वरादमानुषविभेदनान्मध्ये ।
 अन्त्ये मकरत्रयशे स्त्रीणां मृत्युः सदा दृष्टः ॥
 कुम्भे प्रथमत्रयशे स्त्रीभ्यस्तोयैस्तथा जठरोगैः ।
 ज्ञेयो मृत्युर्नृणा पर्वतगहनविपादैर्वा ॥
 मध्ये स्त्रीकृतदुःखैर्गुह्यजनरोगैर्भवति मृत्युः ।
 अन्त्ये मिथुनचतुष्पदमुखरोगकृतैर्भवत्युत्तमम् ॥
 अश्वे मीनयुगाद्ये गुल्मग्रहणीप्रमेहयुक्तीभ्यः ।
 जङ्घाजलजै रोगैर्मनग्रहकृतैः समादिशेन्मृत्युम् ॥
 नौभेदाज्जलमध्ये अपे दृगाणाद्वितीयजातानाम् ।
 अन्त्ये भवति हि मरणं कुत्सितरोगैर्न सन्देहः ॥

होरानवांशरूपयुक्तसमानभूमौ

योगेक्षणादीमिरतः परिकल्प्यमेतत् ।

माहेस्तु मृत्युसमयेऽनुदितांशुतुल्य

स्वेक्षिते द्विगुणितस्त्रिगुणः शुभैश्च ॥ १२ ॥

Sloka 12 From all this we have to determine generally this Nivāṇi (Nirvāṇa) or exit from the world as occurring at a place whose surroundings will be indicated by the planet occupying the Lagna or by the planet ruling the rising Navamsa as also by those that are in conjunction with or aspecting these. The unconscious state at the time of death lasts for such time as is

measured by the rising period of the portion of the Lagna below the horizon. This period becomes doubled when the rising sign is aspected by its lord and trebled when aspected by benefic planets generally

NOTES

Bhattotpala interprets the first half of the sloka thus The exit from the world will occur at a place appropriate to the Rasi occupied by the lord of the rising Navamsa, with such circumstances as are the result of occupation or aspecting by planets of the 8th house or the absence of both (*Vide* Slokas 1 and 11) and states that the following are the places appropriate to the several signs Aries, Place frequented by sheep Taurus, Place frequented by oxen, Gemini, a house, Cancer, a well Leo—a forest Virgo—a water bank, Libra—a bazaar, Scorpio—a hole, Sagittarius—a place frequented by horses, Capricorn—watery tracts, Aquarius—a house, and Pisces—watery places

But the above does not seem to be the correct view. The following view which is advocated by Varahamihira in Chapter II, sloka 12 seems to be the correct one The Sun—temples the Moon—a fertile place (green all round) Mars—operation theatres, kitchens, store houses, factory, etc Mercury—play grounds, Jupiter—treasury rooms Venus—well furnished rooms, Saturn—dirty places

The place of death and surroundings will be indicated by the planet in the Lagna or the one ruling its rising Navamsa If there be no planet in the Lagna, the ruler of the sign occupied by the planet owning the Lagna or the rising Navamsa will depict the surroundings of the place of death If any planets aspect or occupy the house where the ruler of the Lagna or its Navamsa is situated, they also indicate the place of death *in addition* to what has been stated above Suppose for example, the Moon indicates the place of death according to the above principles and together with it Saturn as per last principle We have then to say that death takes place at a spot where it is green (Moon) but dirty (Saturn)

The period of unconsciousness will be the time taken for the portion of the rising sign below the horizon to rise. If the rising sign be aspected by its lord, the period is doubled. If aspected by a benefic, it is trebled. If by two benefics, 6 times and so on. Malefics aspecting the rising sign will not deprive consciousness.

The oblique ascension of the remaining portion of the sign rising on the Lagna corresponds to the time taken by it to rise in the East. Take an example, Aries 25° is rising. The remaining portion is 5°. The time taken for 5° of Aries to rise in the East will be 20 minutes generally (calculating at 2 hours for the whole sign of Aries to rise). The period of unconsciousness undergoes multiplication twice or thrice, etc., because of the ruler and a benefic throwing their aspect on the Lagna. The multiplication should be done once only. Suppose the Lagna is being aspected by its lord. You have to multiply the period by 2. At the same time, say, a benefic is also aspecting the Lagna. By the rule above, the period is to be multiplied by 3. By natural process, the period will thus have to be multiplied by 2X3. This is not so. It will be enough if it is multiplied once by 5 4.2. (3+2).

Vide also V—117 *supra*.

c/. सारवर्षी

उदयनक्षराधिपते समानभूमां वदन्ति यवनेन्द्रा ।
 ग्रहयोगेक्षणकाद्यैः परिकल्प्यं चाप्यन्यदपि तज्ज्ञैः ॥
 उदितानासमो मोहः शेषेण निरीक्षिते द्विगुणितः स्यात् ।
 त्रिगुणः शुभैश्च दृष्टे समस्तमुनयो व्यवस्यन्ति ॥

दहनजलविमिश्रैर्भस्मसंस्कृदशोपै-

निधनभवनसंस्थैर्व्यालवैर्गण्डिम्यः ।

इति शवपरिणामश्चिन्तनीयो यथोक्तः

पृथुविरचितशास्त्रादृत्यनूकादि चिन्त्यम् ॥ १३ ॥

Sloka 13. According as the decanate of the 8th bhava (i.e., the 22nd from the Lagna) turns out to be a fiery, a watery or a mixed one, there is a transformation

of the dead body by its being turned into ashes, or being thoroughly wetted and softened in water, or being dried up by exposure to the Sun and wind. If the decanate of the 8th house happens to be a व्यालद्रेकान (Vyaladrekkan), the body is eaten by beasts and birds of prey, is assimilated into their bodies and thrown out as excrement. Thus, the final stage of the dead body has to be thought out in the manner stated above. The following is the essence of what has been culled from higher works (such as ज्योतिषकर्मविपाक—Jyotisha Karma Vipaka) regarding past and future life.

NOTES.

For fiery (कर - Krura or दहन-Dahana), watery जल-(Jala) and mixed (मिश्र misra) decanates, *Vile IX-slokas 112—115 Infra*.

For convenience, they are shown in the following statement.

Drekkanas.

Krura or Malefic	Jala or water-bearing	Saumya or Benefic	Vimisra or mixed
Leo (1) Aries (1) Aquarius (1) Scorpio (1) Capricorn (1) Pisces (3) Scorpio (3) Leo (3) Libra (3) Cancer (2) Scorpio (2)	Cancer (1) Pisces (1) Pisces (2) Virgo (2) Taurus (3) Gemini (3)	Aries (2) Sagittarius (2) Taurus (2) Aquarius (2) Capricorn (2) Libra (1) Virgo (1) Gemini (1) Sagittarius (3) Virgo (3) Aquarius (3)	Capricorn (3) Aries (3) Cancer (3) Taurus (1) Sagittarius (1) Gemini (2) Libra (2) Leo (2)
=11	=6	=11	=8

Total=36

For व्यस्र (Vyala) or serpent decanates, see notes to Ch XXIII—16 of Brihat Jataka

The 22nd decanate is the cause of cremation, burial or other wise according to the nature of its ruler or according to planets posited therein. A malefic planet causes cremation. A benefic causes burial. If a mixed planet (like Mercury), then the body will be exposed to dry away. Lagna Aries 25°. The 22nd decanate is owned by the Moon. Therefore as per above rule, the native should be buried.

The following are the exceptions to the above rule

- (1) If the 22nd decanate be a सर्प (Sarpa) one, the body is eaten by vultures, dogs, etc.
- (2) If there are malefics in the 8th house, cremation must be predicted.

Vide also V—117 *supra*

गुरुस्तुपतिशुक्रौ सूर्यमौ यमज्ञौ
निबुधपितृतिश्चो नारकीयांश्च कुरुः ।
दिनकरशशिबीयाधिष्ठितत्र्यंशनाथाः
प्ररसमनिकृष्टास्तुह्नासादनूके ॥ १४ ॥

Sloka 14. Of the Sun and the Moon, find out which is stronger. If the lord of the decanate occupied by the stronger of these two planets be Jupiter, the deceased should be made out as a person come from the world of immortals. If the Moon or Venus be the lord of the decanate in question, the deceased came from the world of Manes. If the Sun or Mars be the lord of the particular decanate, the deceased in the previous birth belonged to the world of mortals. If Saturn or Mercury be the owner of the decanate in question, the departed person came from the infernal regions. In the previous birth, the rank of the departed was high, mediocre or low according as the owner of the drekkana under con-

sideration was in his exaltation point, had fallen off therefrom or in the depression point.

NOTES.

Determine the past birth from the ruler of the decanate occupied by the Sun or the Moon (whichever is powerful) and predict accordingly the particular लोक (Loka) from where the soul is come.

The last quarter. Another interpretation. If that planet is in mid heaven, he should have held a good position ; if culminating, a bad position, and so on.

गुणाकरः—

सुरगुरुमराणां चन्द्रशुक्रौ पितृणां
दिवसकरमहोजौ स्वामिनौ मन्त्रिश्वरः ।
शशिसुतरविपुत्री नारकीपापनाथा-
विह खलु परिचिन्त्यो गत्यनूकावबोधे ॥

गतिरपि रिपुरन्ध्रत्र्यंशपोऽस्तस्थितो वा
गुरुरथ रिपुकेन्द्रच्छिद्रगः स्वोचसंस्थः ।
उदयति भवनेऽन्त्ये सौम्यभागे च मोक्षो
भवति यदि बलेन प्रोज्झितास्तत्र शेषाः ॥ १५ ॥

Sloka 15. The refuge of the departed is the lord of the Drekkana of the 6th house (*i.e.*, the 16th decanate from the rising decanate) or of the 8th house (*i.e.*, the 22nd decanate from the rising decanate) or the planet occupying the 7th bhava (Bhattotpala adds the 6th and the 8th bhavas also). Whichever of these planets is found to be strongest, to the world thereof does the departed person go. If Jupiter is in his exaltation and occupies the 6th bhava, a Kendra position or the 8th bhava, the departed person will attain final emancipation. The same happens also if the rising sign is Pisces and the rising Navamsa is that of a benefic planet and

Jupiter occupies it, while planets other than Jupiter are without strength

NOTES

रिपुरम्भयम्भ (Ripurandhratryamsapa) may also be interpreted as the ruler of the decanate of the 6th or the 8th bhava counted from the 7th, 12th or of the 2nd bhava (This agrees with the western view that the 12th and 2nd houses indicate future births and the 6th and the 8th indicate past birth) Planets placed in the 7th will indicate also future birth

Exceptions. Exalted Jupiter in the 6th, the 8th or in a Kendra position will make the native attain bliss. If Pisces be rising in a Navamsa of a benefic, it leads to bliss. In the above two exceptions, the other planets must not be powerful as Jupiter

V.B — Bliss मोक्ष (Moksha) is higher than देवलोक (Devaloka). This is clearly hinted by Varanambhira talking of Moksha (मोक्ष) as distinct and quite apart from the slokas containing देवलोक (Devaloka), पितृलोक (Pitrloka), etc

गुणावर —

रवीन्दुबीर्योक्कददृक्नायवतादनुक्त परिकल्पनीयम् ।

उल्लृप्तमप्यापमता च तेषामुच्चच्युते नीचसमाश्रिते च ॥

जातकपारिजाते षष्ठोऽध्यायः

॥ जातकभङ्गाध्यायः ॥

Adhyaya VI.

MARRING OF A HOROSCOPE.

Six slokas, viz. Nos., 48, 49, 50, 52, 99 and 100 have been taken from Brihat Jataka.

केचिद्योगा राजयोगस्य भङ्गाः
केचिद्रेका नाम दारिद्र्ययोगाः ।
केचित् प्रेण्याः के च केमद्रुमाख्या-
स्तै चत्वारो जातभङ्गाकराः स्युः ॥ १ ॥

Sloka 1. There are certain planetary conjunctions which mar those leading to royal fortunes. There are others named रेका (Reka) which produce poverty. Some again which are called प्रेण्या (Prëshya) i.e. those leading to dependence and servitude. And lastly, there are those called केमद्रुम (Kemadruma). These four classes of yogas abound in fortunes marred just as they were going to rise.

मेघे जूकनवांशके दिनकरे पापेक्षिते निर्धनः
कन्याराशिगते यदा भृगुसुते कन्यांशके मिथुनः ।
नीचर्षे त्वतिनीचभागसहिते जातो दिवानायके
राजश्रेष्ठकुलाग्रजोऽपि विगतश्रीपुत्रदाराशनः ॥ २ ॥

Sloka 2. When the Sun occupies in Mesha a Navamsa of Tula and is aspected by a malefic planet, the person born will be money less. If Venus be in the sign Virgo occupying a Navamsa of Virgo, a beggar is born. When the Sun is in his depression sign occupying the extreme depression point, the person born, though foremost in the greatest of royal families, will soon be bereft of fortune, sons, wife and means of living.

NOTES.

This Sloka is from जलसरण

cf. सारावली

जूकस्य दशमे भागे स्थितः कमलबोधनः ।
 सहस्रं राजयोगानां भद्रमेव करोत्यसौ ॥
 स्वत्रिकोणगृहं केचित्स्वोच्चं याता. स्वमन्दिरम् ।
 अतिनीचे रविश्चैको न तेषां फलसंपन्नः ॥
 सचिवो दानमेन्द्रस्य नीचांशे समवस्थितः ।
 संप्राप्तमतुलं राज्यं नरैर्हापयते ध्रुवम् ॥

Also जातकामरण

तुलायां नलिनीनायः परमं नीचमाश्रितः ।
 निर्दिष्टराजयोगानां दलनाय भवेद्ध्रुवम् ॥
 प्रसूतौ दानवामात्यः परमं नीचमाश्रितः ।
 करोति पतनं नूनं मानवानां महापदात् ॥

According to Skandā, the mere position of the planets in नीचक्षेत्र or नीचनवाश is not enough. They must also be in a certain particular bhava to be thus capable of marring the fortunes of the horoscope otherwise accruing *cf.*

तुलायां दशमं भागमाश्रित्य यदि तिष्ठति ।
 रविर्मिसौपनीवी स्याद्राजयोगेषु सत्स्वपि ॥

तृतीयं भागमाश्रित्य वृश्चिकेऽम्बुनि तिष्ठति
चन्द्रे याचितकं भुङ्क्ते जातोऽन्नं परवेश्मनि ॥

अष्टाविंशमधिष्ठाय भागं कटकमे कुजे ।

लग्नस्थे शाकभुक्तैव जातः कुक्षिभरिर्भवेत् ॥

मीने पञ्चदशं भागमाश्रित्य मदनं गते ।

हेतदैः कर्मभित्तैस्तैर्जातः सौम्ये नयेद्वपुः ॥

मकरे पञ्चमं भागमाश्रित्य विपणे शुभम् ।

अधितिष्ठति जातो यः सोयमुंछेन जीवति ॥

कन्यायां सप्तविंशेशे भार्गवे पञ्चमं गते ।

यो जातः पुरुषः सोयं शिलवृत्त्यैव जीवति ॥

अजमे विंशमाश्रित्य भागं धनगते शनौ ।

जातो यः पुरुषो, नित्यं स श्ववृत्त्यैव जीवति ॥

मन्दाराहिसमन्वितेऽमरगुरौ शुक्रेन्दुपुत्रेक्षिते

जातः शूद्रकलेवरोऽपि निखिलां विद्यामुपैति श्रियम् ।

तारानाथविकर्तनौ मदगतौ सौरेण संवीक्षितौ

जातोऽसौ समुपैति नीचविहितोपायेन सञ्जीवितम् ॥३॥

Sloka 3. When Jupiter in conjunction with Saturn, Mars and Rahu, is aspected by Venus and Mercury, the person born though in body a Sudra, will acquire every kind of knowledge and fortune. When the Sun and the Moon occupying the 7th bhava are aspected by Saturn, the person born will get a good living by the adoption of means prescribed for a person of base birth.

c/c. गणार्थेऽपि ज्ञानमिति .

धनार्हादिमन्त्रैः सहितेन्द्रपूज्ये शुक्रेतिने वा शशिमुनुष्टे ।

शूद्रोऽपि चेद्विप्रमानमेति विद्यां च सर्वार्थविगम्य जाव. ॥

केन्द्रस्थे वा विलम्बे दिनकरतनये सौम्यखेटैर्दृष्टे

भूखनोः कालहोरासमयजमनुजो भिक्षुको दामभूतः ।

सौम्यादृष्टेर्कदृष्टे शशिनि सरुधिरे भेषगे भिक्षुकः स्याद्

आर्कीन्द्रकैः सकेन्द्रैर्जडतनुरधनवान्यभुक्ताशनः स्यात् ॥४॥

Sloka 4 - When Saturn occupies either a Kendra position or the rising sign and is unaspected by benefic planets, a person born in the कालहोरा (Kalahora) [vide श्रीपतिपद्धति (SripatiPaddhati), Adhyaya 3, Sloka 11, Notes] of Mars becomes a slave and a beggar. When the Moon in conjunction with Mars occupies Mesha and is aspected not by benefic planets but by the Sun, the person born is a mendicant. If Saturn, the Moon and the Sun be in Kendra positions, the person born will be dull in appearance, indigent and feeding upon the leavings of other people

cf सर्वार्थचिन्तामणि

तत्कालहोरादिपतौ धराजै केन्द्रे शनौ चेद्यदि वा विलम्बे ।

शुभग्रहाणामकले महीने दामस्तु भिक्षाशनदेहनीय ॥

केन्द्रस्थिता मन्दनिशाहाराका जडो भवेदन्यत्रसुषोक्ता ॥

मन्दे केन्द्रगते विलम्बगृहगे चन्द्रेऽन्त्यमे वासपतौ

जातो भिक्षुक एव गोक्रजलधौ मग्नो विदेशं गतः ।

धर्मस्थानपतौ तु रिग्गृहगे पापग्रहे केन्द्रगे

जात पापरतः परान्नधनभुक् पिद्यापिहीनो भवेत् ॥५॥

Sloka 5. When Saturn is in a Kendra position, the Moon in the rising sign and Jupiter in the 12th bhava, the person born will be none other than a beggar forlorn and in exile. When the lord of the 9th bhava occupies the 12th and a malefic planet is in a Kendra position, the person born will be addicted to evil, eating

at other people's table and maintained by their money and illiterate.

सर्वार्थचिन्तामणि

केन्द्रे शनौ लग्नगते शशाङ्के जीवे व्यगे भिक्षु एव जातः ।

जीवे राहुयुतेऽथवा शिखिघृते पापेक्षिते नीचकृत्

नीचे नीचसमीक्षिते सुरंगुरौ विप्रोऽपि दुष्कर्मकृत् ।

निद्री चन्द्रविलग्नौ सह दिवानाथेन मन्देक्षितौ

प्रेष्यः स्यादशुभैः शुभग्रहदृशा हीनैश्च मानस्थितैः ॥ ६ ॥

Sloka 6. When Jupiter in conjunction with Rahu or Ketu is aspected by malefic planets, the person born will do base acts. When Jupiter in his depression is aspected by a planet which is also in his depression sign, even a person that is born a Brahmin will commit wicked crimes. If the Moon and the lord of the rising sign be in conjunction with the Sun and aspected by Saturn, the person born will be slothful. If malefic planets occupy the 10th bhava and be without benefic aspect, the person born will be a menial.

NOTES.

सर्वार्थचिन्तामणि

जीवे सकेतौ यदि वा सराहौ चण्डादृता पापनिरीक्षिते चेतौ ।

नीचांशगे नीचसमन्विते वा जीवे द्विजश्चेदपि तादृशः स्यात् ॥

⁴The latter half of this sloka reads thus in *गान्धार*

नीचौ चन्द्रविलग्नौ सहदिवानाथेन मन्देक्षितौ

प्रेष्यः स्यादशुभेनरेण मित्रिणौ प्रेष्येण संजीवितः ॥

भाग्येशेऽन्त्यगते महोदरगतैः पापैर्न्ययेज्ज्येष्ठे

दुर्भोजी परिवन्धनादितलितो जातोऽन्यजायारवः ।

सर्वेनीचसपत्नभागमहितैः कर्मेतरस्थानगै-

विद्याबुद्धिकलत्रपुत्ररहितैः कोपी सदा भैक्षकृत् ॥ ७ ॥

Sloka 7. When the lord of the 9th bhava is in the 12th and malefic planets occupy the 3rd bhava, and the lord of the 12th bhava occupies the 2nd, the person born will eat unwholesome food, wear a truss or other band and be an adulterer. When all the planets, being in bhavas other than the 10th, occupy their depression or inimical signs or portions of them, the person born will be lacking in learning, intelligence, wife and children, will be ill-tempered and go about begging

cf सर्वार्थविनाशमि

भाग्येश्वरे रिःफगे तद्गीगे वित्तम्यते भ्रातृगतैश्च पापै ।

केषद्रुमेऽस्मिन् स भवेदुभोनी दुष्कर्मयुक्तोऽन्यत्रगामी ॥

सर्वग्रहेर्नीचमपत्नभागैः उर्मान्यगैर्भिक्षु एव जात ॥

लग्नम्यामिनि रिःफगे तु नियतिं क्लृते सचन्द्रे कुजे

जातोऽमौ परदेशगः सुलघनत्यागी दरिद्रो भवेत् ।

होराजन्मपती न शोभनयुतौ वास्तङ्गतावन्यगे

भाग्येशे यदि नष्टदारतनयो जातः कुलध्वंसकः ॥ ८ ॥

Sloka 8. When the lord of the rising sign occupies the 12th bhava and Mars in conjunction with the Moon is in a malefic sign identical with the 10th bhava, the person born will have to go to a foreign land where he may have to live in indigence sacrificing comforts and affluence. If when the lord of the 9th bhava is in the 12th, the lords of the rising sign and of that occupied by the Moon are not in conjunction with benefic planets or are eclipsed by the Sun, the person born losing his wife and children will bring his family to extinction.

NOTES

सर्वार्थचिन्तामणि

होरेश्वरे रिःकगते तु माने क्रूरान्विते भौमयुते शशाङ्के ।

जातोऽभिशास्तः परदेशवासी भिक्षाशनी दुःखिनदेहभाक् स्यात् ॥

भाग्येश्वरे चान्त्यगते सपापे जन्मोदयेशौ रविगौ कुलघ्नः ।

निनष्टपुत्रार्थकलत्रभाक् स्यात् शुभैर्युक्तौ यदि वीक्षितौ वा ॥

By the the term क्रूर (Krura) as applied to a house in the first पाद (pada) of the sloka, all the five houses of malefics, viz., Mesha, Simha, Vrischika, Makara and Kumbha are not meant, but only Mesha, Simha and Kumbha. Here the difference between the terms पापक्ष (Paparksha) and क्रूरक्ष (Kruurarksha) may be noted. The one means "all the houses owned by malefics," while the other confines them to "their odd signs."

सौम्यासौम्ययुतेषु केन्द्रभवनेष्विन्दौ तनुस्वामिना

दृष्टे मन्दनवांशके सति कुलध्वंसी विदारात्मजः ।

कामे बोधनशुक्रयोः सुतगृहे जीवे सुखस्थेऽशुभे

पापे रन्ध्रगते च चन्द्रभवनाज्जाताः कुलध्वंसिनः ॥ ९ ॥

Sloka 9. When benefic and malefic planets occupy Kendra positions, and the Moon aspected by the lord of the rising sign is in a Navamsa belonging to Saturn, the person born brings his race to an end becoming bereft of wife and children. When Mercury and Venus occupy the 7th bhava, Jupiter the 5th, a malefic planet the 4th and another malefic planet the 8th, all the bhavas in this case being calculated from the Moon's place, under such a yoga are born those with whom their race dies.

cf. सर्वार्थचिन्तामणि

शुभाशुभैः केन्द्रगतैः शशाङ्को रश्मेश्वरेणापि निरीक्षितश्चेत् ।

सौरांशके वा यदि संयुतश्चेज्जातः कुलध्वंसकरो विदारः ॥

चरायसाने शशिनि स्थिरादां द्विदेहमध्ये बलवर्जिते च ।

हीने मिलये यदि खेचरेन्द्रैर्विनाशमेति क्षितिपालयोगः ॥ १० ॥

Sloka 10 When the Moon is at the close of a moveable sign or in the beginning of a fixed one, or in the middle of a dual Rasi and is without strength, and when the rising sign is unoccupied by planets, Rajayoga comes to an end

cf सारावली

अत्याष्टमादिभागे पराशयापि शशी यदा क्षीण ।

एकेनापि न दृष्टो ग्रहेण भद्रस्तदा नृपत ॥

लघुराशिनवभागनायका भानुशीतकरदेवपूजिताः ।

शत्रुभागसहिताः स्वर्नाचमस्त्राभिभाशसहिताः परानुगः ॥ ११ ॥

Sloka 11 If at a birth the planet owning the rising Navamsa be the Sun the Moon or Jupiter, and if it should occupy in its depression sign a Navamsa owned by its enemy and the lord of its depression sign, the person born will be the follower or servant of another

शशिनि गगनयाते कामगे दानवेज्ये

नयमभयनयाते पापखेटे कुलघ्नः ।

भृगुजशशिजचन्द्राः के द्रगा जन्मलग्ने

तमसि निहितकर्मध्वंसको नीचतुल्यः ॥ १२ ॥

Sloka 12 When the Moon is in the 10th bhava, Jupiter in the 7th and a malefic planet in the 9th, the person born becomes the ruiner of his family. If Venus, Mercury and the Moon occupy Kendra positions and Rahu be in the rising sign the person born will live like a base born wretch, lost to all sense of duty enjoined in the sacred scriptures

NOTES

(First half). *Vide* also Adhyaya XIII, sloka 20, *infra*.

(Latter half). *of* सर्वार्थ चिन्तामणि

समन्विता सौम्यशशाङ्कशुक्ला केन्द्रस्थिता भोगिनि चेद्विलम्बे ।

चण्डालयोग स भवेत्तदानीं जातो निजाचारसु कर्महीन ॥

Also जातकदेश

शशिशुभशुक्ला. केन्द्रे सयुक्ता राहुसमुत्ते लम्बे ।

चण्डालयोगमस्मिन् जातो निजशकर्मरहित स्यात् ॥

नीचे भृगौ मन्दनवांशके वा दु स्थानगे भानुसुतेक्षिते च ।

कामस्थिते शीतकरे सभानौ मात्रा सह प्रैष्यमुपैति नित्यम् ॥ १३ ॥

Sl ka 13. When Venus in its depression sign or in a Navamsa owned by Saturn occupies a दुस्थान (Dus-sthana) (such as the 6th, the 8th or the 12th bhava) and is aspected by Saturn, and when the Moon in conjunction with the Sun occupies the 7th bhava, the person born will be in perpetual servitude with his mother

नीचे गुरौ वासरनाथके वा केन्द्रस्थिते पापयुते शिशुमः ।

केन्द्रे सपापे शुभदृष्टिहीने रन्ध्रे गुरौ गोमृगजातिहन्ता ॥ १४ ॥

Sloka 14. When Jupiter in its depression or the Sun in the same position occupies a केन्द्र (Kendra) in conjunction with a malefic planet the person born will commit infanticide. When a malefic planet is in a केन्द्र (Kendra) and has no benefic aspect, and Jupiter occupies the 5th bhava, the person born will be the slaughterer of animals of the cow and deer kinds — i. e. will become the purveyor of beef and venison

जशाङ्कनाम्यै दशमोपयार्ता पापेक्षितौ पापसमन्वितौ च ।

नीचांशगौ सौम्यदृशा विहीनौ जातस्तु नित्यं खलु पक्षिहन्ता । १५॥

malefics should be in Kendra positions identical with their depression or inimical signs and (2) that all benefics should be posited in Dussthanas (6th, 8th or 12th) hold good, it is stated there that the malefics should not be associated with or aspected by the benefics

८१ मारवली

मर्वे दूरा केन्द्रे नीचारिगता न सौम्ययुतदृष्टा ।

शुभदा व्ययसिधुरन्ध्रे तदाऽपि भद्रो भवेन्नृपते ॥

केन्द्रस्थिता मन्दनिशाकरार्काः शुभैरदृष्टा यदि मद्यपाथी ।

क्रूरारिषष्ठ्यंशकनीचभागा दुष्कर्मयुक्तोऽन्यकलत्रगामी ॥ १९ ॥

Sloka 19 If Saturn, the Moon and the Sun occupy Kendra positions and are not aspected by benefic planets, the person born will be a drunkard. If the same planets occupy malefic 6th portions owned by their inimical and depression signs, the person concerned will be wickedly inclined and commit adultery with another's wife

NOTES

First half.—*Vide* also sloka 81 *infra*.

Latter half. For the same effect the following yoga is also mentioned in ज्ञानरत्न

क्षीणे शशाङ्के यदि पापयुक्ते दारस्थिते त्वन्यकलत्रगामी ॥

नीचे भृगौ धर्मगते सपापे द्विजप्रहर्ता यदि पापदृष्टे ।

व्यये शुभर्क्षेऽर्कसुतांशकस्थे भृगौ च दासीपरनन्दनः स्यात् ॥ २० ॥

Sloka 20 If Venus in its depression sign and in conjunction with a malefic planet occupy the 9th bhava and be aspected by a malefic planet, the person born will be a fornicator. If a benefic sign represent the 12th bhava and Venus occupy therein a Navamsa owned by Saturn, the person born will be excessively addicted to ३ervant maids.

NOTES.

The second half of this sloka is quite different in मर्यादिविनामणि, p. 2.

विवर्णनामेति फणीन्द्रयुक्ते माने तदा भौमयुते शिशुघ्नः ॥

॥ रेकायोगाः ॥

लग्नेशे बलवर्जिते परिभवस्थानाधिपेनेक्षिते

सूर्योच्छिन्नकरे पुरन्दरगुरौ रेकाख्ययोगो भवेत् ।

बन्धुस्थानपंसयुतांशकपतौ तिग्मांशुल्लघुतौ

रिःफेशन निरीक्षिते सति यदा योगस्तु रेकाह्वयः ॥ २१ ॥

Sloka 21. If at a birth the lord of the rising sign has no strength and is aspected by the lord of the 8th bhava and if Jupiter is obscured by the Sun, there will be the planetary conjunction called रेका (Reka) (emptying or purging). If the lord of the Navamsa occupied by the lord of the 4th bhava be obscured by the Sun while being aspected by the lord of the 12th bhava there will again be the yoga termed रेका (Reka).

पष्टस्वामिनिरीक्षिते सुखपतौ रन्ध्रेशयुक्ते तथा

मानेशे सुतगे विलग्रमणे नीचद्वत्ते रेकमाक् ।

रन्ध्रारिव्ययराशिगा यदि शुभाः केन्द्रत्रिकोणोपगाः

पापा लाभगृहाधिपे च विचले रेकाभिशस्तो भवेत् ॥ २२ ॥

Sloka 22. When the lord of the 4th bhava is aspected by the lord of the 6th; when the lord of the 9th in conjunction with the lord of the 8th occupies the 5th bhava and when the lord of the rising sign is depressed, the person born gets रेका (Reka) for his lot. When benefic planets are in the 8th, the 6th and the 12th bhavas, while malefic ones occupy Kendra and

Trikona positions and when the lord of the 11th bhava is without strength, the person concerned suffers injurious effects of the रेकायोग (Rekayoga)

होरेणः खलसंयुतः सितगुरु चास्तंगतौ तद्वदेद्

बन्धुस्थानपतिः शुभेतरयुतश्चास्तं गतौ रेकदः ।

भाग्यस्थानपतौ विकर्तनकरच्छन्ने विलगाधिपे

नीचस्थे धनपे च नीचगृहे रेकाभिधानो भवेत् ॥ २३ ॥

Sloka 23. If the lord of the rising sign be in conjunction with a malefic planet, if Venus and Jupiter have become invisible, and if the planet owning the 4th bhava being in conjunction with a malefic one disappear likewise, a रेकायोग (Reka yoga) is produced. When the lord of the 9th bhava is obscured by the Sun's rays and when the lords of the rising sign and the 2nd bhava occupy their depression signs, there is the रेकायोग (Reka yoga) again

नीचस्थानगता दिनेशकिरणच्छन्नास्त्रयो लग्ने

दुष्टस्थानगतेऽथवा गतबले योगस्तु रेकप्रदः ।

होराभिचनवास्पदायमुखधीकामानुजस्या खला-

स्तस्यायुर्नवभागरेकफलदा नीचारिषापेक्षिताः ॥ २४ ॥

Sloka 24. A रेकायोग (Rekayoga) is produced when there are three planets either depressed in position or obscured by the Sun's rays, and when the lord of the rising sign occupies a bad position (such as the 6th, the 8th and the 11th bhava) or is without strength. If malefic planets—aspected by depressed, inimical, or malefic planets—occupy any of the 9 bhavas, namely the 1st, the 2nd, the 9th, the 10th, the 11th, the 4th, the 5th, the 7th and the 3rd; they will produce the Reka effect in respect to the bhavas affected.

एकद्विकत्रिकखलद्युचरा नराणां

कल्पस्वविक्रमगताः परतस्तथैव ।

आदौ तु मध्यवयासि क्रमशस्तदन्ये

रेकप्रदा रिपुखलग्रहनीचदृष्टाः ॥ २५ ॥

Sloka 25. A single malefic planet, a pair of malefic planets or a triad of them occupying any one of the nine bhavas (mentioned in the latter half of the preceding sloka) and aspected by depressed, inimical, malefic planets, will produce the effect of the Rekayoga respectively in the early, the middle or the concluding portion of the lives of the person concerned.

॥ रेकाफलम् ॥

निर्विद्यो विधनो दरिद्रदहितो रेकोद्भवः कामुकः

क्रोधी दुःखितमानसो रुचिकरः सौभाग्यहीनः पटुः ।

भिक्षाशी मलिनो विवांदनिरतो मात्सर्यरोषान्वितो

देवब्राह्मणदूषकः प्रतिदिनं दारात्मजैर्निन्दितः ॥ २६ ॥

Sloka 26. A person born under the Reka yoga has neither knowledge nor wealth ; he is penurious, hostile, lustful and wrathful ; his mind is always distressed ; he is disagreeable, having no beauty or grace ; he is crafty ; he lives on alms ; he is filthy and quarrelsome ; he is full of envy and rage ; he reviles gods and Brahmanas and he is rated daily by his (wife and sons) whole family.

दृष्टात्मा कुनखी कुमार्गनिगतो दौर्भाग्ययोगान्वितो

बन्धूनामपकारदूषणपरस्वल्पायुरामिक्षुकः ।

मूकोऽन्धो बधिरः प्रमत्तहृदयः कामातुरो रोषवान्
पद्मनेत्रविकारभासमहितो रेकोद्भवः स्यान्नरः ॥ २७ ॥

Sloka 27 A person born under the Reka yoga will be evil minded, he will have ugly or diseased nails he will be given to bad ways he will be ill off, he will be intent on injuring and abusing his relatives, he may be short lived he may beg all round, he may be a mute, he may be blind deaf or insane in mind, he may be lustful or wrathful, he may be a cripple, his thoughts may be betrayed by the change in his eyes

॥ दरिद्रयोगाः ॥

भाग्येश्वरादतिबली निधनेश्वरो वा

लग्नाधिपस्त्रिदशनाथगुरुर्यदि स्यात् ।

केन्द्राद्बहिर्दिनकरस्य कराभितप्तो

लामाधिपो यदि विहीनबलो दरिद्रः ॥ २८ ॥

Sloka 28 When Jupiter, being the lord of the 8th or the 1st bhava exceeds the lord of the 9th bhava in strength and when the lord of the 11th occupying a position other than a Kendra is scorched by the Sun's rays and is weak in strength, the person born will be indigent

लामारिव्ययर-ध्रुवगृहगा जीवारमन्देन्दुजा

नीचस्थानगता यदा गविकरञ्छन्नास्तदा भिक्षुकः ।

भाग्यस्थानगतो दिनेशतनयः सौम्येतरैरीक्षितो

लग्नस्थ शशिनन्दनो रवियुतो नीचाशगो भिक्षुकः ॥ २९ ॥

Sloka 29 If Jupiter, Mars Saturn or Mercury being depressed and obscured by the Sun's rays occupy the 11th the 6th, the 12th, the 5th bhava at

a person's birth, he will be a beggar. If Saturn in the 9th bhava be aspected by malefic planets and if Mercury in conjunction with the Sun occupy in the 1st bhava a Navamsa owned by its depression sign, there will be a beggar born.

जीवज्ञशुक्ररविनन्दनभूमिपुत्रा

रन्ध्रारिः फसुतकर्मगता यदि स्यात् ।

लमेश्वरादतिबली व्ययभावनाथो

नीचस्थितो रविकराभिहतो दरिद्रः ॥ ३० ॥

Sloka 30. If Jupiter, Mercury, Venus, Saturn and Mars occupy the 8th, the 6th, the 12th, the 5th and the 10th bhavas in any order and if the lord of the 12th bhava though depressed in position and obscured by the Sun's rays be nevertheless superior to the lord of the rising sign in strength, the person born will be a beggar.

NOTES

	Venus	Mere	Sun
	An example		Mars
Lagna	Jupiter		Saturn

शुक्रार्थद्विजराजभूमितनया नीचस्थिता जन्मानि

व्योमाये नवमे कलत्रतनये जातो दरिद्रो भवेत् ।

लमे दानवपूजितेऽमरगुरौ पुत्रे धरानन्दने

लामे रात्रिवरे तृतीयभवने नीचज्ञते मिश्रुकः ॥ ३१ ॥

Sloka 31 If at a person's birth, Venus, Jupiter, the Moon and Mars be in their depression signs and occupy four out of the six bhavas namely, the 1st, the 10th, the 11th, the 9th, the 7th and the 5th, that person will be indigent. When Venus occupies the 1st bhava Jupiter the 5th, Mars the 11th and the Moon the 3rd, each one of these bhavas being identical with the depression sign of its occupant planet, the person born will be a beggar.

NOTES

Lagna							
			Mars				Mars
Jupiter	(1)			Jupiter	(2)		
	Moon		Venus		Moon		Venus Lagna

लभे चरे चरनवांशगतेऽसितेन

दृष्टे च नीचगुरुणा यदि भिक्षुकः स्यात् ।

जातो विनाऽमरपुरेऽहिमलप्रराशिं

जीवे रिपुच्ययगते तु भवेद्दरिद्रः ॥ ३२ ॥

Sloka 32. When the lagna is a moveable sign and the rising Navamsa is also owned by a moveable Rasi and it is aspected by Saturn as well as by depressed Jupiter, the person born will be a beggar. The same will be the case when Jupiter occupies the 6th or the 12th bhava in a sign other than his own.

जातः स्थिरे लग्नगतेषु पापाः केन्द्रत्रिकोणोपगताश्च सर्वे ।
केन्द्राद्वहिस्थानगतास्तु सौम्या भिक्षाशनः स्वात्परपोषितश्च ॥३३॥

Sloka 33. When the lagna is an immoveable sign and all the malefic planets are in Kendra and Trikona positions while benefic ones occupy other than Kendra positions, the person born will live upon alms and will owe his maintenance to other people.

चरे विलग्ने निशि सौम्यखेटाद्विकोणकेन्द्रोपगता नवीर्याः ।
खलग्रहाः केन्द्रवहिस्थिताश्चेद् भिक्षाशनं नित्यमुपैति जातः ॥३४॥

Sloka 34. If a moveable sign be the Lagna at night time and if benefic planets be in Kendra and Trikona places possessing no strength, the malefic ones occupying positions other than Kendra, the person born will always live by begging.

पापा नीचस्थानगाः पापकर्मा सौम्या नीचस्थानगा गूढपापः ।
जीवे नीचस्थानगे कर्मराशौ नीचे भौमे नन्दनस्थे तथैव ॥ ३५ ॥

Sloka 35. If the malefic planets be in their depression signs at a person's birth, he will do sinful acts ; if the benefic planets occupy their depression signs, he will keep his sins concealed ; if Jupiter being depressed occupy the 10th bhava or Mars be in the 5th bhava depressed in position, the effect will be the same.

नीचांशगास्तुङ्गग्रहोपयाता
जातस्य नीचं फलमाशु दद्युः ।

नीचंगतास्तुङ्गनवांशकस्थाः
सौम्यं फलं व्योमचराः प्रकुर्वुः ॥ ३६ ॥

Sloka 36. Planets produce depression effects if they occupy in their exaltation signs the Navamsa belong-

ing to their depression signs, they produce exaltation effects if in their depression signs they occupy the Navamsa of their exaltation signs

NOTES

cf. सर्वार्थचिन्तामणि

नीचस्थिता जन्मन्ति ये ग्रहेन्द्रा स्वोच्चाशाना राजसमाप्तभागा ।

उच्चस्थिता चेदपि नाचभागा ग्रहा न कुर्वन्ति तथैव भाग्यम् ॥

The following are some more दृष्टि योगs mentioned by यवननार्य

लग्नाधीशो व्ययन्त्यो वै सकूरो वा विशेषतः ।

निर्वलोऽल गता सौम्या निर्द्रव्यो नायते नर ॥

सकलकेन्द्रगता खलखेचरा रिपुपराक्रमलाभगता शुभा ।

सकलवीर्यपराक्रमवर्जिता सखल्यो (Sic) मनुजो खलु निर्वन ॥

लग्नाधिनाथोऽय सुखाधिनाथ कर्माधिनाथोऽय घनाधिपश्च ।

व्यये रिपौ कालमदे गृहे च गता विवीर्या खलु निर्धनो जन ॥

मदपतिर्यदि शत्रुगतो नर सकलसौख्यविनाशनसमुत् ।

तनुपतिर्यदि सूर्यसमायुतस्तनयगोऽय खलग्रहसमुत् ॥

लग्नाधिपे मृत्युगते विशेषमस्त गत कर्मपतिश्च पष्ठ ।

घनाधिपे द्वादशभावसप्त्य स एव जातो घनवर्जितश्च ॥

तनुपतिर्मदपश्च रिपुस्थित मुतगताश्च खला सखला खलु ।

गुरुभृगू यदि चास्तमुपागतौ जगति सौख्यविवर्जितमानव ॥

घनाधिपे मृत्युगतोऽत्र सस्य क्रूरग्रहेणाय विलोक्तिश्च ।

लग्नाधिप पष्ठगतो विवीर्यो जात पृथिव्या खलु निर्धनश्च ॥

लग्नस्वामी हीनवीर्यो द्रव्यनाथोऽस्तगो यदा ।

केन्द्रगा सखला क्रूरा दृष्टिो मानवो भवेत् ॥

सकूर घनम चैव व्रूणेणैव निरीक्षितम् ।

घनपे रविसमुक्तो दृष्टिोपहतो नर ॥

सकूरो घनपश्चैव घनम सौम्यसमुत् ।

धनस्वामी चास्तगतो मानवो द्रव्यवर्जितः ॥
 धनाधिपो यदा षष्ठे मृत्युमेऽप्ययथा व्यये ।
 सकूरं धनमं चैव निर्वनः खलु मानवः ॥
 चतुष्टयं शुभरहितं सकूरं कुनवर्जितम् ।
 दशमं भवति तदा दारिद्र्येणैव पीडितः ॥
 लाभपष्ठविगताः खलु सौम्याः द्रव्यनाथत्वरोगस्तगतश्चेत् ।
 अस्तगौ गुरुसितौ तु लग्नपो द्वादशे हि नरो यदि निर्वनः ॥
 लग्नाधीशो द्रव्यनाथश्च षष्ठे कर्माधीशः संयुतः पण्यखेटैः ।
 सकूरं वै द्रव्यमं क्रूरदृष्टं दारिद्र्यो वै मानवो योगदृष्टे ॥
 धनमं क्रूरसंयुक्तं क्रूरदृष्टं तथा पुनः ।
 धनस्वामी तृतीये वै दारिद्र्यो नाम जायते ॥
 पापाश्चतुर्धु केन्द्रेषु तथा पापो धने स्थितः ।
 दारिद्र्ययोगं जानीयात्स्ववंशस्य क्षयं करः ॥
 रविगा सहितो मन्दः शुक्रेण च युतो भवेत् ।
 तदा दारिद्र्ययोगोऽयं सद्रज्यमपि शोषयेत् ॥

तस्य भद्रोऽयम् ॥

मिहे मेपे यदा भानु. सितमन्दयुतो भवेत् ।
 गुरुसौम्यसमालोकी सधनी भवति ध्रुवम् ॥

॥ दारिद्र्ययोगफलम् ॥

निर्भाग्यो विकलेन्द्रियो विषमधीर्दारिद्र्यात्मजैर्निन्दितो
 भिक्षाशी विषमस्थितो विषमवाक् शिश्रोदरे तत्परः ।
 अन्यायार्जनतत्परस्त्वनुदिनं मात्सर्यवाक् कण्टकी
 नित्यं स्यात्परदारसक्तहृदयो नीचोऽन्धमूको जडः ॥ ३७ ॥

Sloka 37. The characteristics of a person afflicted with दारिद्र्ययोग (Daridrayoga) are such as these:—He is

generally an unlucky person, his organs of sense may be defective, he is crafty, he is reprov'd and rated by his family, he has to live by begging, he is in difficulties, his speech is disagreeable, he is addicted to lust and gluttony, he would earn money by foul means, he daily gives vent to his spite and speaks pungent words, his heart is always set on other people's wives, he is mean. often times he is blind mute and idiotic

दरिद्रयोगे कलहप्रियः स्वात् कुप्री परेषां हितहृत् कृतमः ।

वाचालको भूसुरमक्तिहीनः कुदारयुक्तः कुनखी च जातः ॥ ३८ ॥

Sloka 38 A person born in a दरिद्रयोग (Daridra yoga) is fond of quarrelling, he may be a leper, he destroys what is beneficial to others, he is ungrateful and given to boasting he has no reverence for Brahmanas, he has a bad wife and afflicted with diseases, ugly nails

॥ प्रेक्ष्ययोगाः ॥

माने रवौ ममथगे निशांशे गेहे शनौ सोदरगे धराजे ।

लगे चरे देवशुरौ धनस्थे जातो निशायां परकार्यकृत् स्वात् ॥ ३९ ॥

Sloka 39 When the Sun is in the 10th bhava the Moon in the 7th, Saturn in the 4th, Mars in the 3rd, the Lagna in a moveable sign and Jupiter in the 2nd bhava, the person born in this yoga at night will be the servant of another.

धर्मे भृगौ कामगते मृगाङ्गे वाचस्पतौ वित्तविलम्बे वा ।

रन्ध्रास्थिते भूतनये च कीर्त्या लगे स्थिरे प्रेक्ष्यमवा भवन्ति ॥ ४० ॥

Sloka 40 When Venus occupies the 9th bhava, the Moon the 7th, and when Jupiter is the lord of the

2nd or the 1st bhava and when Mars is in the 8th and the Lagna reported to be an immoveable sign, persons destined to servitude are born.

प्रेष्यश्चरोदयपतौ निशि सन्धियाते

केन्द्रस्थिते यदि खलद्युचरे तु जातः ।

मन्देन्दुजीवभृगुजा दिवि केन्द्रकोणे

सन्धिस्यितास्थिरविलम्बयुते तथा स्यात् ॥ ४१ ॥

Sloka 41. If at the birth of a person at night, the lord of the moveable rising sign be in a sandhi and a malefic planet occupy a Kendra, he will be a menial. If Saturn, the Moon, Jupiter and Venus occupying during the day a Kendra, or a Trikona position, be in a sandhi and if the rising sign be an immoveable one, the person born will be a menial likewise.

ऐरावतांशेन्द्रगुरौ ससन्धौ शीतद्युतौ चोत्तमवर्गयुक्ते ।

केन्द्राद्गहिःस्थे निशि कृष्णपक्षे शुके विलम्बे परकर्मजीवी ॥ ४२ ॥

Sloka 42. When Jupiter attaining an ऐरावतांश (Iravathamsa - vide Adhyaya 1, Sl. 47) occupies a sandhi and when the Moon possessed of an उत्तमवर्ग (Uttama varga - vide Adhyaya 1, Sl. 45) is outside the Kendras and when Venus is in the rising sign at a birth at night during the dark half of a lunar month, the person born is a menial.

प्रेष्यो भवेदरिसुखास्पदसन्धियाता

भृषुत्रदेवगुरुवामरनायकाश्चेत् ।

पापांशके शशिनि शोभनराशियुक्ते

जीवे विलम्बयुते परकार्यकृत् स्यात् ॥ ४३ ॥

Sloka 43. A person will be a menial if at his birth Mars, Jupiter and the Sun occupy respectively the sandhis of the 6th, the 4th and the 10th bhavas. If the Moon occupying the Navamsa of a malefic planet be in a benefic sign and if Jupiter be in conjunction with the lord of the rising sign, the person born will live by serving another.

मृगाननस्ये पुरुहूतमन्ये सपत्नभावाष्टमरिः फराशौ ।

रसातलस्ये हिमगौ विलग्राज्जातः परप्रेष्यमुपैति नित्यम् ॥४४॥

Sloka 44. When Jupiter is in मकर (Makara) occupying the 6th, the 8th or the 12th bhava and when the Moon is in the 4th bhava from the rising sign, the person born has to be at another's bidding.

॥ प्रेष्ययोगफलम् ॥

पापात्मा कलहप्रियः कठिनवाक् भूदेवतादूषको

विद्याभाष्यविहीनदुष्टरासिको मात्सर्यक्रोधान्वितः ।

मिथ्यावादयिनोदयञ्चरतः शिश्रोदरे तत्परः

कारुण्यास्थिरमानभङ्गिचतुरो योगे परप्रेष्यके ॥ ४५ ॥

Sloka 45 These are the characteristics of a person born in the yoga called परप्रेष्यक (Parapreshyaka-being at another's beck and call). Such a person is generally evil-minded, he is fond of quarrelling, he is harsh of speech, he is a reviler of the Brahmana community, he has a liking for people illiterate, he is indigent and depraved; he is spiteful and wrathful, his pastime is lying, he is deceitful, lustful and intemperate, he is clever in simulating tenderness and false pride.

॥ अङ्गहीनयोगः ॥

मेपे वृषे चापधरे विलम्बे विकारदन्तो यदि पापदृष्टे ।

मन्दे मदस्थेऽहिष्ठुते कुजे वा बलैर्विहीनेऽङ्गविहीनवान् स्यात् ॥४६॥

Sloka 46 When the rising sign is मेप (Mesha), वृषभ (Vrishabha) or धनुस् (Dhanus) and is aspected by a malefic planet the person born will have tooth disease, when Saturn occupies the 7th bhava and Mars is either in conjunction with Rahu or is without strength, the person born will be defective in limb

cf धरारत्न

सप्तमे दूरसदृश दूरा दन्तविकारदा ।

पापदृष्टेऽजगोचापलम्बे विकृतदन्तवान् ॥

लग्नादशमगश्चन्द्रः सप्तमस्थे घरासुतः ।

द्वितीयस्थानगो भानुरङ्गहीनो भवेन्नरः । ४७ ॥

Sloka 47 When the Moon is in the 10th bhava, Mars in the 7th and the Sun in the 2nd, the person born will lose some limb

त्रिकोणगे ज्ञे विबलैस्तथापरै-

मूर्खाद्विद्विहस्तद्विगुणस्तदा भवेत् ।

अवाग्गवीन्दावशुभैर्मसाधिगै

शुभेक्षितथेत् कुस्ते गिरं चिरात् ॥ ४८ ॥

Sloka 48 When Mercury occupies the 5th or 9th house from the Lagna and the other planets are weak, the child will have two heads, four legs and four hands When the Moon occupies Vrishabha and malefics are in the Riksha sandhies, the person born will be a mute. If, under the above conditions, the Moon be aspected by

benefics, the child may get speech afterwards (after a long time)

NOTES

First half —The above result should not be predicted unless the characteristic combinations mentioned are complete. If the characteristics are incomplete, an inordinate largeness of the organs named should be foretold. Some commentators take the word त्रिकोण (Trikona) in the sloka to mean मूलत्रिकोण (Moolatrikona) of Mercury, that is Kanya. But this has to be rejected on the authority of गार्गी (Gargi) who distinctly says —

बलहर्निमैर्है सर्वैर्नवपञ्चममे बुधे ।

दिगुणाद्विचित्रोदलो भवत्येकोदस्तथा ॥

Second half —By the words "malefics are in the Riksha Sandhies" it is to be understood that all the three malefics, viz., Saturn, Mars and the Sun are jointly or severally to be in the last portion of any one or more of Kataka, Vrischika and Meena. By the words "afterwards (after a long time)," nothing more is meant than 'later than the ordinary time within which a child may be naturally expected to speak.

The last quarter of the sloka leads to the inference that such Moon should also have malefic aspect to make the person mute. This is supported by Gargi who says —

कुलीरालिमपान्तस्थे पापैश्चन्द्रे वृषोपगते ।

मूक पापेक्षिते सौम्यैश्चिरेण लभते गिरम् ॥

मिश्रदृष्ट्येवावीर्यं फल योष्यं मनीषिणा ॥

Unless therefore all the three malefics are thus placed and the Moon has a malefic aspect, the prediction should not be made. If there be only two malefics thus placed, then frugality or smallness of speech, and if only one, wavering slow or stammering speech should be foretold. But if such Moon has the aspect of one or more benefic planets, the person will begin to speak later than when he would otherwise be naturally expected to speak. It must thus be remembered that the aspect of malefics is also required to make the native mute, and the aspect of benefics to counteract it.

सारावली

क्रूरैर्गृहसन्धिगतैः शशिनि वृषे भौमसौररविदृष्टे ।

मूकः सौम्यैर्दृष्टे वाचं कालान्तरे वदति ॥

सौम्ये त्रिकोणमंस्थे लग्नाच्छेषग्रहैर्बलविहीनैः ।

द्विगुणास्यपादहस्तो योगेऽस्मिन्नाहितो भवति गर्भः ॥

The word गवि (Gavi) in the sloka in the text may also mean "in the house of speech," i.e., the second house from the Lagna. This view is supported by स्कन्दहोरा (Skandahora) where it is laid down thus:

ऋक्षसन्धिगतैः पापैर्दृश्यमानो निशाकरः ।

देधा गविष्ठो वाग्धानिमाधाने जनयेद्भुवम् ॥

सौम्यशंशे रविजरुधिरौ चेत् सदन्तोऽत्र जातः

कुब्जः स्वर्धे शशिनि तनुगे मन्दमाहेयदृष्टे ।

पङ्गुर्मानि यमशशिकुजैर्वीक्षिते लग्नसंस्थे

सन्धौ पापे शशिनि च जडः स्यान्न चेत् सौम्यदृष्टः ॥ ४९ ॥

Sloka 49. (1) If Saturn and Mars occupy the Rasis or Navamsas owned by Mercury, the child will have teeth at birth. [This refers to the time of conception].

(2) If the Moon be in the Lagna identical with Kataka and aspected by Saturn and Mars, the child will be a dwarf. [This also refers to the time of conception].

(3) If the अधानलग्न (Adhana Lagna) be Meena and is aspected by Saturn, Mars and the Moon, either singly or conjointly, the child will be short in stature (cripple).

(4) If a malefic planet in conjunction with the Moon occupy a Riksha Sandhi (at the time of conception), the child will be dull. These yogas take effect only when their authors fail to have benefic aspect on them.

NOTES

(1) In the case of actual birth under the above yoga, the native will have often tooth trouble

(2) In the case of a nativity, the above yoga holds good provided the Moon is in the Lagna and in Kataka (See Brihat Jataka XX)

सारावली

ऋषेण राशिसन्धिषु शशी न सौम्यनिरीक्ष्यते च जड ।

बुधनवमभागसंस्थौ शनिभौमौ यदि सदन्त स्यात् ॥

शशिनि विलम्बे ककिणि कुजार्किदृष्टेऽथवा कुजज ।

मीनोदये च दृष्टे कुजार्किशशिभि पुमान् भवति पङ्गु ।

इयथा भवन्ति योगा सौम्यग्रहवीक्षिता सर्वे ॥

सौरशशाङ्कदिवाकरदृष्टे वामनको मकरान्त्यविलम्बे ।

धीनवमोदयगैश्च दृगाणैः पापयुतैरभुजाद्विशिरः स्यात् ॥ ५० ॥

Sloka 50 If the rising sign be the last Navamsa of Makara and if it be aspected by Saturn, the Moon and the Sun, the child will be a dwarf. If the last Navamsa of Makara is rising with three malefics in the three decanates of the Lagna bhava (the 2nd, 3rd and 1st decanates), the child will be without arms, feet or head as the case may be

NOTES

सारावली

वामनको मकरान्त्ये लम्बे रविचन्द्रसौरिभिर्दृष्ट ।

भौमयुतो द्रेक्षाणास्त्रिकोणलम्बेषु भेषु सरष्ट ।

विभुजाद्विमस्तक स्यात्तन्निरविचन्द्रैर्वद्वर्त्म ॥

Another interpretation If all the three malefics are in the 1st decanate, the issue will be born without head. If they are in the 2nd decanate it will be without shoulders. If the planets are in the 3rd decanate it will be without legs.

The words पापवमोदयगैश्च दृगाणैः पापैः have been interpreted thus 'If Mars occupy the 1st 2nd or 3rd Drekhana of the Lagna

But this is opposed to the opinion of गर्ग (Garga) from whose works the next sloka has been quoted.

लग्नद्रेक्काणगो भौमः सौख्येन्दुवीक्षितः ।

कुर्याद्द्विशिरसन्तद्वत् पञ्चमे बाहुवर्जितम् ॥ ५१ ॥

Sloka 51. Mars occupying the Lagna Drekkana (लग्नद्रेक्काण) and aspected by the three planets Saturn, the Sun and the Moon produces a headless child. The child will be born armless if Mars occupy the Drekkana of the 5th bhava and is aspected by the same three planets as in the preceding case.

NOTES.

This sloka is from गर्ग-होरा (Garga Hora) where the reading is slightly different, viz., लग्ने द्रेक्काणगो भौमः &c. In order to complete the idea given in sloka 50 above, this has to be read with the following first half of the next sloka in that work, viz.,

विषदं नवमस्थाने यदि सौम्येन्दुवीक्षितः ।

Its omission from the text must only be accidental. The translation should therefore be thus

Mars occupying the first (rising) Drekkana of the Lagna and aspected by the Sun, the Moon and Saturn, produces a headless child. The child will be born armless if Mars occupy the first (rising) Drekkana of the 5th house and be aspected by the same three planets. The child born will have no legs if Mars under the same aspect occupy the first Drekkana of the 9th house from the Lagna.

रविशशियुते सिंहे लग्ने कुजाकिंनिरीक्षिते

नयनरहितः सौम्यासौम्यैः सवुद्बुदलोचनः ।

व्ययगृहगतश्चन्द्रो वामं दिनस्त्यपरं रविः

अशुभगदिता योगा याप्या भवन्ति शुभेक्षिताः ॥ ५२ ॥

Sloka 52. When the rising sign is Simha and the Sun and the Moon, occupying it are aspected by Saturn

and Mars, the child will be born sightless; if the same Ascendant be aspected by benefic as well as malefic planets, the person born will be blear-eyed. The Moon occupying the 12th bhava from the Lagna will injure the left eye while the Sun in the same position affects the right one; these malefic yogas mentioned hitherto can be escaped from in case the authors of such yogas happen to be aspected by benefic planets.

NOTES.

४६. साराङ्ग

स्यातां यद्याचाने रविशशिनौ सिंहराशिगौ लग्ने ।

दृष्टौ कुम्भौरिष्यां जात्यन्वः संप्रव्रति तत्र ॥

आग्नेयमौम्यदृष्टौ रविशशिनौ बुधुदेक्षणं कुरुतः ।

नयनविनाशोऽपि यथा तथाऽधुना संप्रवक्ष्यामि ॥

व्ययमानगतध्वन्द्रो वामं चक्षुर्निनाशयति हीनः ।

सूर्यस्तेष्वेव चान्यन्धुषदृष्टौ याप्यतां नयनः ॥

Also सर्वोर्गेचितामणि

चन्द्राक्षमेवुक्तहरी विलम्बे शन्यारदृष्टेऽसिविनाशमाहुः ।

शुभाशुभेर्बुद्धदोषनः स्यान्धुर्न दोषः महितेक्ष्णाध्याम् ॥

Bhattotpala, the commentator, adds that if the Lagna सिंह (Simha) be occupied by the Sun alone and be aspected by Mars and Saturn, the child will be blind of the right eye. He will be blind of the left eye if the Moon alone should occupy सिंह (Simha) and be aspected by Mars and Saturn.

See also sloka 56 *infra*.

The Sun, the Moon, Mars and Saturn are the planets that cause blindness. See *yoga* mentioned in (1) this sloka, and (2) Brihat Jataka XXIII—10 quoted under notes to sloka 58 *infra*.

The Sun in the 6th causes defective eye sight. (V *ie* Brihat Jataka XX—3) The Sun and the Moon in the 6th and the 8th also cause blindness. (See Sloka 99 *infra*).

Mars and Saturn also cause blindness when they are similarly placed (i.e., when they are in the 6th and 8th).

cf. सारावली

वक्रो वा सौरो वा द्वादशमे वीक्षिते नयनहन्ता ॥

शूरस्तब्धो मध्यदृष्टिर्विलम्बे

मेघे खोद्ये रोगदृक् सिंहगेर्जे ।

रात्रावन्धस्तौलिगे निर्धनी स्यात्

कर्किण्यर्के लग्ने बुद्बुदाक्षः ॥ ५३ ॥

Sloka 53. When the rising sign is मेघ (Mesha) and the Sun occupies it being in his exaltation, the person born will be brave, obstinate and possessed of moderate vision: if सिंह (Simha) take the place of मेघ (Mesha) in the previous case, the person born will have eye disease; if the lagna be बुध (Thula) and the Sun occupy it, the person born will be night-blind and poor; and lastly if कटक (Kataka) be the lagna and have the Sun in it, the person concerned will have inflamed eyes.

NOTES.

This sloka appears in जातवरल.

cf. बृहज्जानक

शूरस्तब्धो विमलनयनो निर्मृणोर्जे तनुम्ये

मेघे सखस्तिमिरनयनः सिंहसंस्थे निशान्धः ।

नीचोऽन्वोऽस्यः शशिगृहगते बुद्बुदाक्षः पनङ्गे

भूरिद्रव्यो नृपहतघनो वक्त्रोऽङ्गी द्वितीये ॥

व्यये रवीन्दू युगपत्पृथक्स्थौ नेत्रे हरेतामपसव्यसव्ये ।

पश्चिद्रगाद्याक्षि हरन्ति पापाः सव्यं रिपौ दक्षिणमष्टमस्यः ॥ ५४ ॥

Sloka 54. The Sun and the Moon occupying the 12th bhava whether conjointly or apart destroy the

and Mars, the child will be born sightless; if the same Ascendant be aspected by benefic as well as malefic planets, the person born will be blear-eyed. The Moon occupying the 12th bhava from the Lagna will injure the left eye while the Sun in the same position affects the right one; these malefic yogas mentioned hitherto can be escaped from in case the authors of such yogas happen to be aspected by benefic planets.

NOTES.

८१. सप्तमले

स्यातां यद्याधाने रविशशिनौ सिंहराशिगौ लग्ने ।

दृष्टौ कुम्भसौरिभ्यां जात्यन्वः संभवति तत्र ॥

आग्नेयमौन्यदृष्टौ रविशशिनौ बुद्धदेक्षणं कुरुतः ।

नयनविनाशोऽपि यथा तथाऽधुना संप्रवक्ष्यामि ॥

अयमानगतश्चन्द्रो वामं चक्षुर्निशयति हीनः ।

सूर्यस्तथैव चान्यच्छुभदृष्टौ यान्यतां नयतः ॥

Also सर्वोचितार्माण

चन्द्राकंसंयुक्तहरी विलग्नो रान्यारदृष्टेऽस्तिविनाशमाहुः ।

शुभाशुभैर्बुद्धद्वयेचनः स्याच्छुभैर्न दोषः महितेक्षणभ्याम् ॥

Bhattotpala, the commentator, adds that if the Lagna सिंह (Simha) be occupied by the Sun alone and be aspected by Mars and Saturn, the child will be blind of the right eye. He will be blind of the left eye if the Moon alone should occupy सिंह (Simha) and be aspected by Mars and Saturn.

See also sloka 56 *infra*.

The Sun, the Moon, Mars and Saturn are the planets that cause blindness. See yoga mentioned in (1) this sloka, and (2) Brihat Jataka XXIII—10 quoted under notes to sloka 58 *infra*.

The Sun in the 5th causes defective eye sight. (*V. de Brihat Jataka XX—3*) The Sun and the Moon in the 6th and the 8th also cause blindness. (See Sloka 99 *infra*).

Mars and Saturn also cause blindness when they are similarly placed (i.e., when they are in the 6th and 8th)

cf सारावली

चक्रो वा सौरो वा द्वादशमे वीक्षिते नयनहन्ता ॥

शूरस्तब्धो मध्यदृष्टिर्विलग्रे

मेघे खोचे रोगदृक् सिंहगेऽर्के ।

रात्रावन्धस्तौलिगे निर्धनी स्यात्

कर्किण्यर्के लग्नगे बुद्धदाक्षः ॥ ५३ ॥

Sloka 53 When the rising sign is मेघ (Mesha) and the Sun occupies it being in his exaltation, the person born will be brave obstinate and possessed of moderate vision if सिंह (Simha) take the place of मेघ (Mesha) in the previous case, the person born will have eye disease, if the lagna be तुला (Thula) and the Sun occupy it, the person born will be night blind and poor, and lastly if कटक (Kataka) be the lagna and have the Sun in it, the person concerned will have inflamed eyes

NOTES

This sloka appears in चातुर्वर्ण्य

cf. बृहज्जानक

शूरस्तब्धो विमलनयनो निर्गुणोऽर्के तनुस्ये

मेघे सन्वस्तिमिरनयन सिंहसंस्थे निशान्ध ।

नीचोऽन्वोऽस्त्र शशिगृहगते बुद्धदाक्ष पतङ्गे

भूरिद्रव्यो नृपहन्तवधो वक्त्रोऽङ्गी द्वितीये ॥

ज्येष्ठा रवीन्द्र युगपत्पृथग्स्थौ नेत्रे हरेतामपसव्यसव्ये ।

पद्मिद्रगाश्चाक्षि हरन्ति पापाः सव्यं रिपौ दक्षिणमष्टमस्यः ॥ ५४ ॥

Sloka 54. The Sun and the Moon occupying the 12th bhava whether conjointly or apart destroy the

right and left eye respectively, malefic planets in the 6th and the 8th bhava have the power to take away the sight, the planet in the 6th destroying the left and that in the 8th bhava destroying the right one.

cf सर्वार्थसिद्धिमाणि

दिनेशचन्द्रौ व्ययगौ तदानीमन्वो भवेत्सौम्यदशा विहीनौ ।

युक्ते तयोरन्यतरेण रि फे काणो भवेत्सौम्यदशा विहीनं ॥

विकर्तनो लग्नगतोऽस्तगो वा दिनेशपुत्राभिपुतेक्षितश्चेत् ।

तस्मैक्षणं दक्षिणमाशु हन्यादहिक्षमाघ्नपुतस्तु वामम् ॥ ५५ ॥

Sloka 55 The Sun whether in the 1st or the 7th bhava when in conjunction with or aspected by Saturn will in no long time destroy the right eye of the person concerned, but if the Sun be in conjunction with Rahu and Mars, other conditions being the same as before, it is the left eye that will suffer in this case

दिनेशचन्द्रौ यदि रिःफयातौ सपत्नरन्ध्रव्ययगास्त्वसौम्याः ।

हन्यादरिस्वो नयनं हि वामं रन्ध्रस्थिता दक्षिणभागेनैवम् ॥ ५६ ॥

Sloka 56 If malefic planets occupy the 6th, 8th and 12th bhavas, those in the last being the Sun and the Moon, the occupant of the 6th bhava will destroy the left eye of the person born while the planet in the 8th bhava will deal similarly with the eye on the right side

Vide sloka 54 supra

कुजे धनेशे निधने रवीन्द्रोः शत्रुव्ययस्यानगतेऽर्कजेऽन्धः ।

रन्ध्राभासानारिगते शशाङ्के शनौ सभौमे यदि नष्टनेत्रः ॥ ५७ ॥

Sloka 57 If Mars be the lord of the 2nd bhava, if the 8th be occupied by the Sun and the Moon, and if Saturn be in the 6th or the 12th bhava the person

born will be blind. If the Moon occupy the 8th, the 12th or the 6th bhava and Saturn be in conjunction with Mars, the person born will be sightless.

NOTES.

This sloka is from जातकरल.

The following are some more slokas from जातकरल leading to the same effect:—

नेत्रेश्वरे पापस्वगेन युक्ते शन्यारयोगे गुलिकेन युक्ते ।

नेत्रे यदा पापबहुत्वयोगे यमेन दृष्टे स तु नष्टनेत्रः ॥

नेत्रेश्वरस्थांशपतौ सपापे पापग्रहक्षेत्रगते तथैव ।

नेत्राधिपे वासरनायके तु धरासुते वा गुलिकार्किदृष्टे ॥

पष्ठे चन्द्रेऽष्टमे भानौ लग्नादन्त्यगतेऽर्कजे ।

वित्तस्थानगते भौमे शक्रोऽप्यन्धो भवेद्भुवम् ॥ ५८ ॥

Sloka 58. If the Moon be in the 6th, the Sun in the 8th, Saturn in the 12th and Mars in the 2nd, under such a yoga, the person born, be he Indra himself, cannot but be blind.

cf. बृहज्जानक

निवनारिधनव्ययस्थिता रविचन्द्रारयमा यथा तथा ।

बलवदुग्रहदोषकारणैर्मनुजानां जनयन्त्यनेत्रताम् ॥

Also जातकरल

पष्ठे शशी रन्ध्रगने च भानौ व्यये शनौ वित्तगते च भौमे ।

शुक्रंश्च पष्ठाष्टनव्ययं वा अन्धो भवत्येव धने शुभे वा ॥

लग्नेश्वरेण सहिते यदि वित्तनाथे

दुःस्थेऽक्षिनाशनमथास्फुजिदिन्दुयुक्ते ।

नेत्रेश्वरे तनुगते यदि नैशक्रोऽन्धः

स्वोच्चे शुभग्रहयुते न तथा वदन्ति ॥ ५९ ॥

Sloka 59. If the lord of the 2nd bhava being in conjunction with the lord of the 1st, occupy a दुःस्थान (Dustthana-6th, 8th or 12th bhavas), it will result in loss of sight. If the lord of the eye, i.e. the 2nd bhava being in conjunction with Venus and the Moon occupy the 1st bhava, the person concerned will be night-blind; but if the lord of the eye occupy a position of exaltation or be in conjunction with a benefic planet, no such malefic effect will happen, say the astrologers.

NOTES.

This and the 5 succeeding slokas are quoted in जातकरत्न.

The undermentioned slokas from जातकरत्न give some more yogas leading to blindness.

भान्वच्छलप्रपतिभिः सहिते तदीशे
जात्यन्धको भवति रन्ध्रपटन्त्यगोऽपि ।
रिःके घराश्रुतपुते नयनं हि वामं
नारां तथा व्रजति सूर्यपुते तदन्यत् ॥

चन्द्रार्कसंयुक्तहरौ विलम्बे शन्यारद्वष्टेऽक्षिविनाशमाहुः ।
शुभाशुभैर्बुद्धदलोचनः स्याच्छुभैर्न दोषः सहितेक्षणाभ्याम् ॥

॥ रोगयोगाः ॥

राहौ विलम्बे सकुजेर्ऋषुत्रे साहौ बृहद्रीजमिवाहुरार्याः ।
लग्नेधरे भृत्पुगते सराहौ रन्ध्रे समान्दौ च तथैव वाच्यम् ॥ ६० ॥

Sloka 60. When Rahu, Mars and Saturn are together in the Lagna, the person born will have enlarged scrotum. If the lord of the 1st bhava be in the 8th and this again be occupied by Rahu and Mandi, the same effect is produced, say the wise astrologers.

लग्ने सराहौ गुलिके त्रिकोणे रन्ध्रे कुजे मन्दयुते तथैव ।

लग्नेश्वराक्रान्ततदंशनाथे राह्वारमान्द्यार्कियुते तथैव ॥ ६१ ॥

Sloka 61. When Rahu occupies the Lagna, गुलिक (Gulika) a Trikona position, and Mars in conjunction with Saturn is in the 8th bhava, the result will be the same. When the lord of the Navamsa occupied by the lord of the Lagna is in conjunction with Rahu, Mars, Mandi and Saturn, the same evil result will follow.

लग्ने रवौ भूमिसुतेन दृष्टे गुल्मक्षयश्चासनिपीडितः स्यात् ।

भौमे विलग्ने शनिसूर्यदृष्टे वस्त्ररोगाभिहतो मनुष्यः ॥ ६२ ॥

Sloka 62. When the Sun occupying the rising sign is aspected by Mars, the person born will be afflicted with colic, consumption and asthma. When Mars is in the Lagna and aspected by Saturn and the Sun, the person concerned will be troubled with small-pox.

NOTES

Two different readings are given of this sloka, viz.,

१. लग्ने रविर्भूमिसुतेन दृष्टः श्वासक्षयं विद्रधिगुल्मभाजम् ।
भौमे विलग्ने शनिसूर्यदृष्टे खड्गोद्विभि पीडितदेहभाक् स्यात् ॥
२. लग्ने रवौ भूमिसुतेन दृष्टे श्वासमक्षयं रश्मलगुल्मभूलान् ।
भौमे विलग्ने शनिसूर्यदृष्टे वस्त्ररोगाभि पीडितदेहभाक् स्यात् ॥

पापेक्षिते रविसुते घनराशिपुक्ते

पापान्विते शुनकभीतिमुपैति मर्त्यः ।

तद्भाषनाथसहिते दिननाथपुत्रे

दृष्टेऽथवा शुनकभीतिमुपैति जातः ॥ ६३ ॥

Sloka 63. When Saturn in conjunction with a malefic planet aspected also by a malefic planet occupies

the 2nd bhava, the person has to dread danger from a dog. When Saturn is in conjunction with or aspected by the lord of the 2nd bhava, the same result follows.

वीर्याग्निंते राहुसमेतराशिनाथान्विते राहुयुते विलम्बे ।

सर्पाद्भयं विक्रमराशिनाथे बुधेन युक्ते गलरोगमेति ॥ ६४ ॥

Sloka 64 When Rahu is in the Lagna and when the sign occupied by the lord of the Lagna has strength, there is danger from a snake. When the lord of the 3rd bhava is in conjunction with Mercury, the person born will be liable to throat disease.

NOTES.

वीर्याग्निंते is another reading for वायान्विते. *Visd* also Adhyaya XII, *Sloka 42 infra*.

नीचे तृतीयेऽरिगृहे विमूढे पापेक्षिते तद्वलरोगवान् स्यात् ।

विषप्रयोगाद्विषमत्तणाद्वा तेषामभावेऽर्थविनाशनार्थः ॥ ६५ ॥

Sloka 65 When a depressed planet occupying an inimical sign and overpowered by the Sun's rays happens to be in the 3rd bhava and aspected by a malefic planet, the person concerned will get disease of the throat in consequence of the application of poison or of the swallowing thereof. In the absence of these causes, the disease if it sets in is intended to drain off money from the sufferer—a result in which the purpose of the particular yoga will be fulfilled.

पापे तृतीये गलरोगमत्र वदन्ति मान्यादियुते विशेषात् ।

भौमान्विते प्रेतपुरीशसूनुौ तृतीयराशौ यदि कर्णरोगम् ॥ ६६ ॥

Sloka 66 When a malefic planet in conjunction with Mandi or some such other planet occupies the 3rd bhava, astrologers predict the disease of the throat, but

when Mandi in conjunction with Mars is in the 3rd bhava, astrologers specifically ascribe the disease of the ear to the yoga.

NOTES.

Vide also Adhyaya XII, sloka, 43 *infra*.

पापेक्षिते सोदरमे सपापे कर्णोद्भवं रोगमुपैति जातः ।

क्रूरादिषष्ठ्यंशयुते तदीशे कर्णस्य रोगं कथयन्ति तज्ज्ञाः ॥६७॥

Sloka 67. When the 3rd bhava is occupied by a malefic planet and aspected also by another malefic planet, the person born will become liable to the disease of the ear. When the lord of the 3rd bhava occupies malefic 60th portions of a sign, then also do astrologers declare disease of the ear to be the result.

पैत्तोल्बणं याति रवौ रिपुस्ये पापेक्षिते पापसमन्विते च ।

{ भानौ सरन्ध्रे विवले धराजे पापे धनस्ये तु तथैव वाच्यम् ॥ ६८ ॥

Sloka 68. When the Sun in conjunction with a malefic planet and aspected also by a malefic planet occupies the 6th bhava, the person born will suffer from excess of bile. When the Sun occupies the 8th bhava, Mars is without strength and a malefic planet is in the 2nd bhava, the same is to be predicted.

cf. सर्वार्थचिन्तामणि

रोगस्यानगते सूर्ये तद्भावं पापसंयुते ।

पापदृष्टियुते नाभौ पैत्तिकद्वयमादिशेत् ॥

श्लेष्मामयं बुधयुतेऽग्निजे रिपुस्ये

क्रांशके यदि सितेन्दुसमीक्षिते च ।

पापेक्षितेऽग्निसुते निधनोपयाते

केतौ धनाष्टमगते व्रणरोगमेति ॥ ६९ ॥

Sloka 69 When Mars in conjunction with Mercury occupies in the 6th bhava the Navamsa of a malefic planet and is aspected by the Moon and Venus, the person born will suffer from an ailment due to a morbid state of the phlegm. When Mars aspected by a malefic planet occupies the 8th bhava and Ketu is in the 2nd or the 8th an ulcer will be produced

cf सवाधर्चितामणि

पष्ठे कुजे बुधयुते भृगुचन्द्रनिरीक्षिते ।

ब्रूराशक्ममायुक्ते शयरोग वदन्ति हि ॥

पष्ठेश्वरे पापयुते मिलने रन्ध्रस्थिते वा त्रणयुरुक्षरारिः ।

कर्मस्थिते तादृशखेचरेन्द्रे त्रणाङ्कितः स्याच्छुभदग्निहर्त्तने ॥ ७० ॥

Sloka 70 When the lord of the 6th bhava in conjunction with a malefic planet occupies the 1st or the 8th bhava the person born will have ulcers in his body. When the planet described before (i.e., the lord of the 6th bhava in conjunction with a malefic planet) occupies the 10th bhava and is without benefic aspect, the person concerned will have ulcer scars

NOTES

This and the next six slokas are quoted in सवाधर्चितामणि

लघेशभूपुत्रशशाङ्कपुत्राः सहस्थिताः सौम्यतरान्यभावाः ।

अपानरोग त्वथवाऽपत्रिं पश्यन्ति पष्ठं मृनयो वदन्ति ॥ ७१ ॥

Sloka 71 If the lord of the Lagna, Mars and Mercury being in conjunction, occupy a very unpropitious bhava and aspect the 6th, they will produce, say the sages, a disease of the anus or some nasty disease such as piles

NOTES

In the second पद (pada) of this sloka सह इत्या सौम्यगृहे व्यये वा is another reading

लग्नेशपष्ठाधिपती दिनेशयुक्तौ ज्वरं चन्द्रसमन्वितौ चेत् ।

जले प्रमादं क्षितिद्वन्द्वयुक्तौ युद्धेन वा स्फोटकराशिभिर्वा ॥ ७२ ॥

Sloka 72 The lords of the 1st and the 6th bhavas when in conjunction with the Sun produce fever, if in conjunction with the Moon, they lead to an accident in water, if with Mars, they occasion some mishap in war or danger by an outbreak of hot boils

पित्तात्प्रमादं यदि सौम्ययुक्तौ निर्व्याधिकः सूरिसमन्वितौ चेत् ।

शुकेण भार्याविषदं वदन्ति मन्देन नीचानिलरोगमाहुः ॥ ७३ ॥

Sloka 73 If the lords of the 1st and the 6th bhavas be in conjunction with Mercury, they will cause some mishap due to bile, if they be in conjunction with Jupiter, the person will be immune from diseases, if in conjunction with Venus, they may be the cause of some danger to the wife, if in conjunction with depressed Saturn, they will, say the astrologers, tend to engender a wind complaint

सराहुकेतू यदि सर्पपीडां चोरादिभिर्भीतिमुपैति जातः ।

केन्द्रत्रिकोणे यदि साहिकेतू वदन्ति तज्ज्ञा निगलं तदानीम् ॥ ७४ ॥

Sloka 74 If the lords of the 1st and the 6th bhavas be in conjunction with Rahu or Ketu, the person born becomes liable to danger from snakes, thieves and other such evil doers. If they occupy a Kendra or Trikona position in conjunction with Rahu or Ketu, the person concerned will suffer imprisonment say the astrologers acquainted with the subject

पृष्ठेश्वरश्चन्द्रसुतेन युक्तः सागुर्विलग्नौ स्वयमत्र शिश्रम् ।

छिनत्त्यसौ सौम्यदृशा विहीनः सभूमिपुत्रो यदि लिङ्गरोगी ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava being in conjunction with Mercury and Rahu, occupy the rising sign, the person born will of his own accord cut off his *membrum verile*. If the lord of the 6th bhava be in conjunction with Mars and have no benefic aspect, the person concerned will become liable to a disease affecting the organ of generation.

कामेश्वरे शुक्रयुते रिपुस्ये कलत्रपण्डत्वमुदीरयन्ति ।

पण्डेशलप्राधिपती समन्दौ केन्द्रत्रिकोणे यदि बन्धनं स्यात् ॥ ७६ ॥

Sloka 76. If the lord of the 7th occupy the 6th in conjunction with Venus, the person born, say the astrologers, will be too weak to match his wife. If the lords of the 6th and the 1st bhavas be in a Kendra or Trikona position along with Saturn, the person concerned will suffer captivity.

चरे विलम्बे रिपुनाथदृष्टे कुजे च लाभे स्थिरगे च धर्मे ।

द्वन्द्वेऽस्तराशौ प्रबदेन्नराणां रोगं रिपूणां कृतमाभिचारम् ॥ ७७ ॥

Sloka 77. When a moveable sign is the lagna and it is aspected by the lord of the 6th bhava; when Mars is in the 11th bhava; when the 9th is represented by an immoveable sign and when the 7th bhava is a dual Rasi, under this yoga, people become liable to the fever induced by the incantations of their enemies.

जीवे समन्दे दशमेऽर्धचन्द्रे वैकल्यमङ्गे क्षितिजे कलत्रे ।

दिनेशचन्द्रौ रविराशियुक्तौ चन्द्रर्क्षगौ वा यदि शोषणं स्यात् ॥ ७८ ॥

Sloka 78. If Jupiter be in conjunction with Saturn, if the Moon in quadrature occupy the 10th bhava and if Mars be in the 7th, the result will be a defect of limb in the person born. If the Sun and the Moon occupy

either Simha or Kataka, the person concerned will have consumption as the consequence.

लग्ने रवौ भूमिसुते कलत्रे उन्मादभाक् तत्र नरो हि जातः ।
उन्मादबुद्धिं समुपैति लग्ने शनौ कलत्रे सकुजे त्रिकोणे ॥ ७९ ॥

Sloka 79. When the Sun is in the 1st and Mars in the 7th bhava, the person born will become insane. When Saturn is in the Lagna and Mars occupies the 7th house or a Trikona position, the person concerned will be a lunatic.

NOTES.

cf. प्रथमार्ग

लग्नस्थे विपणे दिवाकरसुतो भौमोऽथवा द्युनगे
मन्दे लग्नगते मदात्मजतपःसंस्थे महीनन्दने ।
भूतौ मूढशशीन्दुजौ कृशशशी मन्दश्च रि.फे स्थितौ
पापोपेतकृशामृतांशुरुदयायुःस्वान्त्यधर्मापगः ॥
अस्ते पापयुतो मान्दिर्विषष्टाष्टमान्त्यगः ।
उन्माददायिनो योगा एवमष्टौ समीरिता ॥

लग्न गुरौ is the reading adopted in some book, for लग्न रवौ and appears to be the correct one.

लग्नत्रिकोणे दिननाथचन्द्रौ शौर्ये गुरौ केन्द्रसमन्विते वा ।
सोन्मादबुद्धिः स भवेत्तदानीं शरासनादौ यदि जन्मलग्ने ॥ ८० ॥

Sloka 80. If the initial portion of धनुस् (Dhanus) be the Lagna, if the Sun and the Moon occupy the Lagna or a Trikona, and if Jupiter, be in the 3rd bhava or in a Kendra position, the person born under this yoga will become insane.

NOTES.

The last quarter reads as उन्मादकारे यदि जन्मलग्ने in गर्वार्थविनामलि.

Also cf. जातवारेण

नवमोदयात्मजस्यौ रविचन्द्रौ भ्रातृकेन्द्रगे जीवे ।

युक्ते शनिकुजवारे जात. सोन्माद इव चपलः स्यात् ॥

Some books read लग्नात् विधेये for लग्नविधेये.

The translation will then be "If any of the 4 signs from Dhanus happen to be the Lagna and if the Sun and the Moon be in Trikona position (i. e. occupy 5th or 9th places) and if Jupiter be in the 3rd house or in a Kendra position, the person born, etc."

केन्द्रस्थितौ सौम्यनिशाकरौ वा सौम्यांशहीनौ भ्रमसंश्रुतः स्यात् ।

केन्द्रस्थिता मन्दनिशाकराका जडो भवेदत्र मधूपमोक्ता ॥ ८१ ॥

Sloka 81. If Mercury and the Moon be in a Kendra position or fail to occupy benefic Navamsas, the person born will have aberration of the mind. If Saturn, the Moon and the Sun be in Kendra position, the person concerned will be idiotic and addicted to wine.

cf. जातकादश

बुधचन्द्रौ केन्द्रगतौ नान्यग्रहतर्कितौ नृपतिद्वयौ ।

योगोऽय पैशाचस्तथोत्पन्नः स सोन्मादी ॥

कुलीरकुंमालिनवांशयुक्ते चन्द्रे समन्दे यदि गुह्यरोगी ।

चन्द्रे सुखे तद्भवनांशयुक्ते पापान्विते स्याद्यदि कण्ठरोगी ॥ ८२ ॥

Sloka 82. If the Moon occupy the Navamsa belonging to Cancer, Aquarius or Scorpio and be in conjunction with Saturn, the person born will suffer from a disease affecting the privities. If the Moon occupy in the 4th bhava a Navamsa belonging thereto and be in conjunction with a malefic planet, the person concerned will have disease of the throat.

NOTES.

The 2nd पद (Pada) reads as चन्द्रे लमादी यदि गुह्यरोगी in मर्वाये विन्नामले.

चन्द्रे सपापे फणिनाथयुक्ते रिःफे सुते रन्ध्रगतेऽथवाऽपि ।
उन्मादभाक् तत्र सरोपयुक्तो जातस्तु नित्यं कलहप्रियः स्यात् ॥८३॥

Sloka 83. When the Moon in conjunction with a malefic planet and Rahu occupies the 12th the 5th or the 8th bhava from the Lagna, the person born will be liable to insanity and that of a raging kind and will develop a tendency to quarrel.

NOTES

सुमे is another reading for सुते in the 2nd पद (Pada) of the Sloka

चन्द्रे व्यये वा यदि वाऽसुरेशे मन्दे त्रिकोणे मदरन्ध्रगोर्जे ।
दन्ताक्षिरोगी स भवेत्तदानीं नीचारिपापांश्चगतास्तथैव ॥ ८४ ॥

Sloka 84. When the Moon or Rahu occupies the 12th bhava, Saturn, a Trikona position; and the Sun, the 7th or the 8th bhava, the person born will have ailments affecting teeth and eyes. The same effect happens when the planets mentioned above occupy Navam-sas owned by depressed inimical malefic planets.

सुतांबुगौ पापखगौ विशेषाच्चेदष्टरिःकारिगतेऽन्धता स्यात् ।
शुभग्रहाणामवलोकहीने चान्धो भवत्येव शुभैर्न दोषः ॥ ८५ ॥

Sloka 85. If the 5th and the 4th bhavas be occupied by malefic planets and if the Moon in particular be in the 8th, the 12th or the 6th bhava, blindness would follow as a result of the yoga. The person born in this yoga must of course be blind when there is no benefic aspect upon the planets concerned. There will be no evil effect when benefic planets occupy the bhavas referred to above.

हित्वा लग्नपतिं मिलग्रसहितेष्वन्येषु कुष्ठं वदे-
 न्नलिं भानुसुते तु चण्डकिरणे रक्तं सितं भूमिजे ।
 मन्देन क्षितिजेन वा यदि युते कर्कर्यन्त्यनक्रांशके
 चन्द्रे शोभनयोगद्यष्टिरहिते कुष्ठं वदेद्देहिनाम् ॥ ८६ ॥

Sloka 86 When (malefic) planets other than the lord of the Lagna occupy the Lagna, the astrologer may predict leprosy, it will be black leprosy when Saturn occupies the Lagna as described above, it will be red leprosy when the Sun so occupies the rising sign, white leprosy if the occupant be Mars. When the Moon in conjunction with Saturn or Mars occupies a Navamsa belonging to कटक (Kataka), मीन (Meena) or मकर (Makara) and is unasspected by, or unassociated with benefic planets the astrologer may declare the yoga to be productive of leprosy to the people affected.

पापान्विते शशिनि रन्ध्रपलग्राराशौ
 सपेक्षिते निधनपे यदि गुह्यरोगी ।
 रन्ध्रे चतुस्त्रितयपापयुते तथैव
 सौम्यग्रहेण सहिते यदि रोगहीनः ॥ ८७ ॥

Sloka 87 When the Moon in conjunction with a malefic planet occupies the sign occupied by the lord of the 8th bhava and when the last mentioned planet is aspected by Rahu, the person born will suffer from a disease affecting the privities, the same result happens when the 8th bhava is occupied by four or three malefic planets, but if a benefic planet be in the 8th bhava, the person concerned will be exempt from the disease.

जलचरगृहगेन्दौ तत्पत्नौ पृष्ठयाते
 जलगृहगतखेटरीक्षिते मूत्रकृच्छ्रम् ।

परिभवरिपुयाते शीतिगौ भौमदृष्टे

रविमुत्तयुत्तलमे शोणितं रोगमेति ॥ ८८ ॥

Sloka 88. When the Moon is in a water-resorting sign and the lord thereof occupies the 6th bhava and is aspected by planets occupying watery signs, the person born will suffer from strangury; when the Moon occupying the 6th or the 8th bhava is aspected by Mars and when Saturn is in the Lagna, the person concerned will suffer from an ailment leading to blood discharges (piles).

cf. सर्वार्थोचितामणि

जलराशिगने चन्द्रे पष्ठे तद्भवनाधिपे ।

जलक्षस्थविदा दृष्टे मूत्रकृच्छ्रादिकं भवेत् ॥

क्षीणे मन्दगृहोदये हिमकरे पापग्रहैरन्विते

रन्ध्रातिगतेऽथवा पवनकृद् गुल्मादिरोगं वदेत् ।

चन्द्रे पापवियचरान्तरगते मन्दे मदस्थानगे

जातो विद्रधिजन्मशोपजनितैः सन्तप्तदेहो भवेत् ॥ ८९ ॥

Sloka 89. When the waning Moon in conjunction with malefic planets is in the rising sign belonging to Saturn or in the 8th or the 6th bhava, the astrologer may predict flatulence, spleen or some such ailment as the result of this particular yoga. When the Moon is between two malefic planets and Saturn occupies the 7th bhava, the person born will have much bodily suffering from the combined effects of abscess, spleen and consumption.

अजीर्तिगुल्मामयशूलमेति कुजे विलम्बे विबलेऽग्निनाथे ।

लम्बे सपापे फणिनायके वा मन्देऽष्टमे कुक्षिरुगर्दितः स्यात् ॥ ९० ॥

Sloka 90. When Mars is in the rising sign and the lord of the 6th bhava is weak, the person born will

have indigestion, a diseased spleen and colic. When Rahu or some malefic planet occupies the Lagna and Saturn is in the 8th bhava, the person concerned will be afflicted with a stomach complaint

ef. सर्वार्थचिन्तामणि

बन्हीनेऽरिनाथे वा लग्नस्थे वा धरासुते ।

मूर्धार्तिर्मुखरोगो वा गुल्मविद्रधिभाग्भवेत् ॥

हृच्छूलरोगमुपयाति सुखे फणीशे

पापेक्षिते गतबले थ मिलगनाथे ।

शूलामयं तनुपतौ रिपुनीचराशौ

भौमे सुखे रविसुते यदि पापदृष्टे ॥ ९१ ॥

Sloka 91. When Rahu occupies the 4th bhava and the lord of the Lagna is without strength and aspected by a malefic planet, the person born will suffer from acute pain in the chest. When the lord of the Lagna is depressed and in an inimical house, Mars occupies the 4th bhava and Saturn is aspected by a malefic planet, colic will be the result

जातो भुक्तिनिरोधरोगनिहतो रन्ध्रेश्वरे दुर्बले

लग्ने पापनिरीक्षिते परिभवस्थाने समन्देक्षिते ।

वान्तिभ्रान्तिजपाण्डुमेति सकुजे चन्द्रे रिपुस्थानगे

जातः शूलनिर्षर्पमेति दिनकचन्द्रारयुक्ते यदा ॥ ९२ ॥

Sloka 92. When the lord of the 8th bhava is weak and the rising sign is aspected by a malefic planet and the 8th bhava is occupied or aspected by Saturn, the person born will be smitten with a disease that will prevent the taking in of food. When the Moon in conjunction with Mars occupies the 6th bhava, jaundice due to vomiting and delirium will afflict the person

concerned. And when the Sun, the Moon and Mars are together in the 6th bhava, the effect of the yoga may be colic and erysipelas.

cf. प्रथमार्ग

पापग्रहेक्षितं लग्नं रन्ध्रं रविज्वीक्षितम् ।

रन्ध्रेशो विमलो योग एष भुक्तविरोधकृत् ॥

आरोक्षिते यदि विलग्नगृहेऽरिनाथे

मानेऽथवास्ततनुगे कृतमाभिचारम् ।

लग्नाधिपेन सहितेऽवनिजे विलग्न

केन्द्रेऽथवा रिपुपतौ तनुगे तथा स्यात् ॥ ९३ ॥

Sloka 93. When the rising sign is aspected by Mars, and the lord of the 6th bhava occupies the 10th, the 7th, or the 1st bhava, the person born will suffer from the effects of magic employed against him by his enemies. When Mars in conjunction with the lord of the Lagna occupies the Lagna or any other Kendra and the lord of the 6th is in the Lagna, the same will happen.

जातो निर्जरदर्शनेन जनितं रोगं सुखस्थानगे

माने लग्नगतेऽथवाऽमरगुरौ केन्द्रे समन्दात्मजे ।

मन्देऽस्ते चरलग्नगे यदि शुभे पापेक्षिते शीतगौ

भूतप्रेतापिशाचदर्शनवशाद्भोगं समेति ध्रुवम् ॥ ९४ ॥

Sloka 94. When Jupiter occupies the 4th, the 10th or the 1st bhava and a Kendra is occupied by मन्दि (Mandi), the person born will suffer from an illness due to the effect of his having come face to face with an immortal. When Saturn is in the 7th bhava and a benefic planet occupies a moveable rising sign, and the Moon is aspected by a malefic planet, the person concern-

ed will undoubtedly suffer from a disease due to his *
having met goblins, ghosts and fiends

NOTES

This sloka is from चतुर्दश. The reading in the 3rd pada of
this sloka is मन्त्रे instead of मन्त्रे

चन्द्रे पापनिरीक्षिते रिपुगते पापान्विते वातजं
जातः शोणितपित्तमेति वसुधापुत्रे तथाऽस्ते सति ।

सौम्ये वातकफामयं भृगुसुते मूलातिसारं तथा
मन्दे गुल्ममुपैति राहुशिखिनोः पैशाचरोगं वदेत् ॥९५॥

Sloka 95 If the Moon in conjunction with a malefic planet and aspected by another malefic planet occupy the 6th bhava, the person born will become liable to wind disease, if Mars occupy the 7th bhava under the same circumstances, the disease produced will be hemorrhage due to a corrupt state of blood and bile, if the planet occupying the 7th bhava under such conditions be Mercury, the disease will arise from a bad condition of wind and phlegm if Venus it will be dysentery, if Saturn, colic, and lastly if Rahu or Ketu, the ailment will be produced by demoniacal possession

NOTES

This is also from चतुर्दश

कायश्वासक्षयजनिरुजं मानुभौमादिदृष्टे

पृष्टे सौरे गुलिकसहिते सौम्यद्वयोर्गह्वरे ।

रिःके पापे शशिनि रिपुगे मानुजे र-ध्रपाते

पापांशस्ये तनुगृहपतौ पीनमं रोगमेति ॥ ९६ ॥

Sloka 96 When Saturn occupying the 6th bhava in conjunction with मन्दि (Mandi) is aspected by the Sun, Mars and Rahu but is unaspected by or unassocia-

ted with benefic planets, the person born will suffer from an illness caused by a complication of cough, asthma and consumption. When a malefic planet is in the 12th bhava, the Moon in the 6th, Saturn in the 8th and when the lord of the Lagna occupies a Navamsa owned by a malign planet, the person born under such a yōga will be liable to dryness of the nose resulting in loss of smell.

cf. सर्वार्थवितामणि

पष्ठे चन्द्रे शनौ रन्ध्रे व्यये पापे विलम्बये ।
 पापांशकसमायुक्ते पीनसं रोगमादिशेत् ॥
 पष्ठे शनौ सगुलिके रव्यारफणिवीक्षिते ।
 शुभैर्न दृष्टे युक्ते वा श्वासक्रामश्यादियुक् ॥
 मन्दे कुलीरभवनोपगते मृगस्थे
 चन्द्रे जलोदररुजं समुपैति जातः ।
 सारे शनौ रिपुगते रविराहुदृष्टे
 लग्नाधिपे च विचले सति दीर्घरोगी ॥ ९७ ॥

Sloka 97. When Saturn is in कटक (Kataka) and the Moon in मकर (Makara), the person born will have dropsy. When Saturn in conjunction with Mars occupies the 6th bhava, and is aspected by the Sun and Rahu; and when the lord of the Lagna is without strength, the result will be a lingering illness.

cf. सर्वार्थवितामणि

शन्यारसहितं पष्ठे रविराहुनिरीक्षितं ।
 लग्नेश्वरे हीनबले दीर्घरोगी भवेन्नरः ॥
 द्रुखः कुजे निजगृहे सुखविक्रमस्य
 चन्द्रात्मजे रविसुते यदि लग्ने स्यात् ।

स्वर्के कुजे सुखसहोदरगेन्दुस्रनौ

होराधिपे शनियुते तु तथा वदन्ति ॥ ९८ ॥

Sloka 98. When Mars is in his own house, Mercury in the 4th or the 3rd bhava and Saturn in the 1st the person born will be a dwarf. The result is the same when, other conditions being identical, Saturn is in conjunction with the lord of the Lagna.

लग्नाद्व्ययारिगतयोः शशितिग्मरश्म्योः

पत्न्या सहैकनयनस्य वदन्ति जन्म ।

घ्ननस्योर्नवमपञ्चमसंस्थयोर्वा

शुक्रार्कयोर्विकलदारमुद्यन्ति जातम् ॥ ९९ ॥

Sloka 99. When the Sun and the Moon occupy, one of them the 12th, and the other the 6th house from the Lagna, the person born will be one eyed and will have the unique fortune of possessing an one-eyed wife as well. When Venus and the Sun conjointly occupy the 7th, the 9th or the 5th bhava, the person born under this yoga will have a wife defective in some limb.

NOTES.

			Sun
	I		Lagna
Moon			

			Moon
	II		Lagna
Sun			

The Sun is in the 12th house from the Lagna in I and 12th from the 7th in II.

* The Moon is in the 12th from the 7th in I and 12th from the Lagna in II.

* The principle is clear from the above.

* The left eye will be affected by the above yoga. In the other case the Sun in the 2nd and the Moon in the 8th (the 2nd from the 7th) will affect the right eye.

* If Venus be in conjunction with the Sun in the 5th, 7th or 9th house from the Lagna, the wife will always be ailing. विकल (Vikala=suffering).

(cf. गार्ग्य)

पञ्चमे नवमे दूने समेतौ सिनभास्करौ ।

यस्य स्यातां भवेद्भार्या तस्यैकाङ्गविवर्जिता ॥

Also मारान्तो

लम्बाश्चरिपुगतयोः शशाङ्कभान्वोर्नदन्ति पुरुषस्य ।

प्रभव समस्तगुणयः क्रमेण पत्न्या सहैकगुणयस्य ॥

दूने कुजभार्गवयोर्जातः पुरुषो भवेद्विरुद्धदारः ।

भीषर्मस्थितयोर्वा परिकल्प्यं पण्डितैरेवम् ॥

नवमायतृतीयधीयुता न च सौम्यैरशुभा निरीक्षिताः ।

नियमाच्छ्रवणोपघातदा रदवैकृत्यकराश्च सप्तमे ॥ १०० ॥

Sluka 100. If the malefic planets occupy the 9th, the 11th, the 3rd and the 5th houses in any order according to circumstances and be not aspected by benefic planets, they conspire according to their strength to do damage to the organ of hearing of the person born; if they occupy the 7th house and be without benefic aspect, they make the teeth unsightly.

NOTES.

The man will suffer from ear complaint with certainty. The 3rd and the 11th houses stand for ears—3rd for the right ear and the 11th for the left (Cf. also Western astrology). Varahamihira

seems to extend the principle to the 5th and the 9th houses also. Diseases of teeth and tongue are indicated by the 7th house (Ch. III-77 Fig 1). This is also the principle of Western astrology. Cf. Alan Leo.

"Malefics, unasspected by benefics, occupying the 7th house will bring about tooth diseases (deformity or otherwise)."

गुणकर would include the Moon also in the yoga causing damage to the ear. Cf.

एते त्रिलामप्रतिभाशुभस्याः सौम्यग्रहालोकनवर्जिताश्च । (अकेन्दुमहीजमन्दाः)
कर्णोपघातं जनयन्ति पुंसामनङ्गगास्ते विकृतिं रदानाम् ॥

Also मारावली

धर्मायसहजमुतगाः पापाः सौम्यैर्न वीक्षिता मन्तोः ।
शरणविनाशं कुर्युः सप्तमसंम्याश्च दन्तानाम् ॥

Also जानकतिलक

धीधर्मायतृतीयस्याः पापाः सौम्यारवीक्षिताः ।
कर्णघातकरास्ते तु द्यूतस्या दन्तदुषिणः ॥

वर्गोत्तमादिशुभवर्गशुतेऽमरेज्ये

लग्ने रसांतलगते यदि वा बलाद्धे ।

वित्तायवृद्धिगृहगेषु वियचरेषु

लग्नाधिपे बलशुते सुखमेति जातः ॥ १०१ ॥

Shloka 101. When Jupiter occupies benefic varga such as वर्गोत्तमंश (Vargottamamsa) in the Lagna or 1st or 4th bhava ; or is elsewhere possessing abundant strength when the other planets are in the 2nd, the 11th or 12th or other bhavas connected with well-being and prosperity and when the lord of the rising sign is powerful, a person born gets on well and is happy.

ये जातभङ्गा नृपयोगभङ्गाः प्रेष्या दरिद्राङ्गविहीनरेकाः ।
 ये रोगभेदाः परिकीर्तितास्ते सूर्यादिसर्वद्युचरप्रसादात् ॥ १०२॥

इति श्रीनवग्रहकृपपा वैद्यनाथविरचिते जातकपारिजाते
 जातकभङ्गाध्यायः पष्ठः ॥

Sloka 102. By the grace of the Sun and all the other planets, what are called जातकभङ्गाः (Jataka bhangaha) consisting of राजयोगभङ्गः (Rajayoga bhangaha), प्रेष्ययोगाः (Pre-shya yogaha), दरिद्रयोगाः (Daridra yogaha), अङ्गहीनयोगाः (Angaheena yogaha), रेकायोगाः (Reka yogaha) and रोगयोगाः (Roga yogaha) have been fully treated of in this chapter.

Thus ends the 6th Adhyaya on 'what mars a horoscope' in the work Jātakapārijāta compiled by Vaidyanātha under the auspices of the nine planets.

जातकपारिजाते सप्तमोऽध्यायः

॥ राजयोगाध्यायः ॥

Adhyaya VII.

ON RAJA YOGAS OR PLANET BY CONJUNCTIONS
LEADING TO KINGSHIP.

कन्यामीननृधुमगोहृदिधनुःकुम्भस्थितैः खेचरैः

सैनामत्तप्रतङ्गराजिनिपुलो राजा यशस्वी भवेत् ॥

तौलिच्छागपृष्ठाग्रसाननृहर्गैर्जातोऽखिलरूपापति-

र्गोच्चापान्त्यभके द्रुगैः पृथुयशाः पृथ्वीधरो जायते ॥ १ ॥

Sloka 1 When the planets occupy Kanya, Meena, Mithuna, Vrishabha, Simha, Dhanus and Kumbha, the person born will be a famous king, great in possessing an army, mighty elephants and horses, if the planets be in Thula, Mesha Vrishaba and Meena, an emperor comes into the world in this yoga, if the planets be in Vrishaba, Dhanus, Meena and the Kendras a person destined to rule over the earth and acquire wide fame sees the light

NOTES.

In this as well as in the next sloka the author has described in a very condensed manner the सिम्भन (simhasana) and other yogas. With a view to make them clearer the following are extracted from other works and appended below —

(1) सिंहासनयोगः सोमजातके

एष सिंहासनो योगः कन्यालौ वृषके अपे ।
चापे नरे हरौ कुम्भे ग्रहैश्चैव परो मतः ॥
दन्ती तुरङ्गयुक्ते नौकावेष्टी गुणी कान्तः ।
नृपसचिवो भवति नृपो योगे सिंहासने जातः ॥

भावकुतूहले

कन्यामीनवृपालिभे यदि खगाः सिंहासनः कीर्तितः
किं वा चापनृयुग्मकुम्भहरिभे खेटे हि सिंहासनः ।
यः सिंहासनयोगनो हि मनुजो भूपाधिरानो बली
गर्जत्कुञ्जरवाजिराजिमुकुटारूढो धरामण्डले ॥

(2) चतुश्चक्रयोगः सोमजातके

हरौ ख्रियामलौ वाऽपि घटे मीने वृषं नरे ।
ग्रहैर्लभे च योगोऽयं चतुश्चक्रोऽभिवीयते ॥
चक्रतर्तो महावीर्यः सर्वज्ञः सर्वजीवनः ।
आज्ञामयो महातेजा पराक्रमी नृपो भवेत् ॥

भावकुतूहले

वृषे सिंहे कन्याऋतुमिथुनान्त्यालिपुरगे
समानः खेटानामिह भवति जन्मन्यपि नरः ।
चतुश्चक्रे योगे मकरमुखभोगेन मिलितो
महीपानामालीमुकुटमणिपाली विजयते ॥

(3) कनकदण्डयोगः सोमजातके

मीने भेषे वृषे चैव तुलायां च स्थिते ग्रहे ।
योगः कनकदण्डाख्यो देवासुरसुदुर्लभः ॥

(4) डमरुचक्रयोगः सोमजातके

वृषे च मिथुने चापे कीटे डमरुको मतः ।
अपरो युवतीसिंहे घटे मीने उदाहृतः ॥

जातो ढमरके योगे विद्याविख्यानकीर्तिमान् ।
परोपकारी दाता च नारीहृदयबहुभ ॥

(5) ध्वनयोग भोमगात्रवे

मेपे वृषे झपे वाऽपि स्थित स्थानं ग्रहो यदि ।
दोलाछत्रप्रदो योगे राजयोगध्वनोत्तम ॥
यो जातो ध्वनयोगे स भवति नीचोऽपि दोलया युक्त ।
अन्यो भवति हि सचिवो नृपजो भवति नृपो न सन्देह ॥

(6) एकावली भोमगात्रवे

एकैक्ययोगेन भवेदेकावली शुभा ।
लग्न विना शुभैर्वाऽपि स मता कम्यचिन्मते ॥
दाता भोक्ता प्रचुरयुवतीना निधीना निधान
मेकावल्या भवति सचिव सर्वराज्य पृथिव्याम् ॥

भावगुणहले

एकैकेन खगेन जन्मसमये सैकावली कीर्तिता
मुक्तालीव समस्तभूपमुकुटालङ्कारचूडामणि ।
तज्जातो रिपुपुत्रभञ्जनहरी गन्धर्वदिव्याङ्गना
वृन्दानन्दपरो गुणव्रजपरो विद्याकरो मानव ॥

(7) राजहमयोग भोमगात्रवे

घटे मेप नरे चाप तुलाया सिंहगे ग्रहे ।
राजहमो भवद्योगो राज्यस्य स सुखप्रद ॥

(8) चतु सागरयोग भोमगात्रवे

तुलामकरमपेपु कर्के वा स्थित ग्रहे ।
चतु सागरयोगोऽयं राज्यदो धनदो मत ।
नैकताणिन्यकुशल शास्त्रज्ञ म्यानतत्पर ।
भूपतिर्नृपतुल्यो वा चतु सागरयोगज ॥

भावकुतूहले

यदि तुलामकराजकुलीरभे रविमुखाः सफला विलसन्ति चेत् ।
इह चतुष्क्रमहोदधिर्मंजकः मुरपतेः समतां तनुते नृगाम् ॥

(9) गृहपुच्छयोगः सोमजातके

मृगे कीटे भवेत्पुच्छः कन्यालौ वृषभे ज्ञपे ।
गृहपुच्छो भवेद्योगश्चतुःसागरतः शुभः ॥

(10) चिन्हपुच्छयोगः सोमजातके

मृगे कर्किणि सिंहे च चापे वा मिथुने षटे ।
योगानामुत्तमो योगो चिन्हपुच्छो महाफलः ॥

(11) प्रचण्डयोगः भावकुतूहले

कुलीरे कन्यायामनिमिषधन्युर्ममभवने
जनुः काले यस्य प्रभवति नभोगो रविमुखः ।
प्रचण्डप्रोतुङ्गप्रवलरिपुहन्ता क्षितिपतिः
समन्तादाधिक्यं व्रजति धनदानेन महताम् ॥

(12) श्रीछत्रयोगः भावकुतूहले

प्रसूतिकाले यदि सर्वग्रेष्टैस्तनुव्ययाद्धार्यगृहस्थिनैश्चेत् ।
पुरातनात्पुण्यत एव पुंसां श्रीछत्रयोगं प्रवदन्ति सन्तः ॥

कन्यामेपतुलामृगेन्द्रघटगैर्जातो महीपालको
दुश्चिन्त्यप्रतिभारसातलगतैर्वह्मर्ह्यदेशाधिपः ।
खेटा विक्रमवन्धुपुत्रगृहगा द्वौ वित्तधर्मस्थितौ
शेषौ लग्नकलत्रराशिसहितौ राजा भवेद्दार्मिकः ॥ २ ॥

Sloka 2. When the planets occupy Kanya, Mesha, Thula, Simha and Kumbha, the person born is a king. When the planets are in the 3rd, the 5th and the 4th bhavas, the person born becomes ruler of countries abounding in great wealth. If the 3rd, the 4th, the 5th,

the 2nd, the 9th, the 1st and the 7th be occupied each by a planet, the person born will become a just king.

तारेणहोरासहिता नभोगा जातो यशस्वी मनुजाधिपः स्यात् ।

सौम्यास्तपोलाभगृहोपयाताः पापा रिपुव्योमगता नरेशः ॥ ३ ॥

Sloka 3. If the planets are associated with the Moon's hora, the person born will be a famous king. If the benefic planets be in the 9th and the 11th bhavas, and the malefic ones in the 6th and the 10th, a king is born.

लभास्पदानङ्गगृहोपयाता बलान्विताः शोभनस्वेचरेन्द्राः ।

कुजार्कपुत्रौ नवमायसंस्थौ नृपो भवेत्सर्वगुणाभिरामः ॥ ४ ॥

Sloka 4 If benefic planets be strong occupying the 1st, the 10th, the 7th and the 4th bhavas and if Mars and Saturn be in the 9th and the 11th bhavas, the person born will be a king possessed of every amiable virtue.

NOTES.

The number of yogas satisfying all the conditions described in this sloka will, if carefully analysed be found to be very limited

The following horoscope is suggested as an example for this sloka

Lagna Moon			
Saturn			Sun
Jupiter	Mars	Venus	Mercury

But see the following sloka from सारावली (Saravali).

सुखतनुमद्गाः शुभाः समग्राः कुजरविरविजास्त्रिबर्मलाभसंस्थाः ।

यदि भवति महीपतिः प्रशान्नो यवनपतिकृतो ह्ययं महीपयोगः ॥

वर्गोत्तमांशोपगते विलग्रे चन्द्रेऽथवा चन्द्रविमुक्तखेटैः ।

सुखास्पदानङ्गनृहोपयातैर्विलोकिने मानवनायकः स्यात् ॥ ५ ॥

Sloka 5. When the Moon or the Lagna occupying a (Vargottamamsa) वर्गोत्तमांश is aspected by the other planets placed in the 4th, the 10th and the 7th bhavas, the person born is a leader of men.

NOTES.

According to बृहत्प्राजापत्य (Brihatprajapatya), सारावली (Saravali) and other works, and as per Yavanas' view quoted in बृहज्जानक (Brihatjataka), four or more planets (other than the Moon) aspecting a Vargottama Lagna or Moon will make the person born at that time a King.

cf. बृहज्जानक

वर्गोत्तमगते लग्ने चन्द्रे वा चन्द्रवर्जितैः ।

चतुराधैर्ग्रहेदृष्टे नृपा द्वाविंशतिः स्मृताः ॥

Also सारावली

गणोत्तमे लग्ननवांशकोद्रतो निशाकरश्चापि गणोत्तमेऽप्यथा ।

चतुर्ग्रहेश्चन्द्रविजितैस्तदा निरीक्षितः ख्यादधमोद्भवो नृपः ॥

Also ज्ञानकामरण

वर्गोत्तमेऽमृतकुरे यदि वा शरीरे संवीक्षितं च चतुराद्रिभिरिन्दुर्हनिः ।

द्वाविंशतिप्रमितयः खलु संभवन्ति योगाः समुद्रवन्दयसितीपादज्ञानाम् ॥

Also भाष्य

विलग्नभवनं गते चन्द्रगते च वर्गोत्तमे

चतुःप्रभृतिभिर्ग्रहेः शशिनि वा समालोकिने ।

न संभवति पार्थिवः खलु कृपाणपाणीरणे

कदाचिदपि वीक्षते रिपुमनो न यस्याननम् ॥

But our author has gone further by restricting the position of the planets According to slokas 30 31 of the 2nd Adhyaya, Saturn in the 4th or the 11th house, Mars in the 6th or the 10th house and Jupiter in the 5th or the 9th house, all counted from the Lagna or the Moon, are also capable of aspecting e ther of them respectively as all planets are while they are in the 7th house. Our author has rejected the aspects of Saturn from the 11th house, of Mars from the 6th house and of Jupiter from the 5th and 9th houses. He only accepts the aspects of Saturn from the 4th house, of Mars from the 10th house and of Jupiter and other planets from the 7th house His object would appear to be to place all the planets in the three Kendras, 4th, 7th and 10th and in such a manner as to be capable of bestowing their full aspect on the Lagna or the Moon as the case May be. The least number of planets thus situated and capable of aspecting the Vargottama Lagna or the Moon is four चन्द्रविमुक्तये i.e., "by planets other than the Moon" has reference only so far as Lagna yogas are concerned, for the Moon cannot aspect itself. But the question is "Will the aspect of the Moon on the Lagna nullify the yoga if it is otherwise complete?" The answer is in the negative In this case, the Moon's aspect does not count, being productive of neither good nor evil and the Moon cannot be one of the planets making up the least number of four above stated Cf. बृहत्पाराशर.

लघ्ने वर्गोत्तमाशस्थे दृश्यमाने नभश्चरैः ।

चतुर्भिः पञ्चभिः पञ्चिारवि चेति द्विर्निशतिः ॥

चन्द्रे च तादृशे चेत्यं राजयोगान् समासतः ।

जानीहि भो सौम्य चतुश्चत्वारिंशदिदं च ते ॥

वक्ष्यामि त्वमयोगेषु संशय म्यात्तवान्यथा ।

चन्द्र पश्यतु कामं स द्रष्टृत्वेन न गण्यते ॥

There will be 22 yogas viz.,

$C + C_4 + C_6 = 15 + 6 + 1$ for each of the Lagna and the Moon, or

44 yogas in all.

अश्विन्यामुदयस्थिते भृगुसुते सर्वग्रहैरीक्षिते

जातो राजकुलाग्रजो रिपुकुलध्वंसी बहुस्त्रीरतः ।

दित्वा नीचनवांशमंवरचरैस्त्रयाद्यैः स्वभागान्वितै-

रेको लग्नगतो यदि क्षितिपतिः पञ्चादिकैर्वित्तवान् ॥ ६ ॥

Sloka 6. When Venus occupies the asterism Aswini in the Lagna and is aspected by all the other planets, the person born will be the senior in family destined to destroy the whole host of his enemies and to sport with many women. When there are three or more planets occupying not the Navamsa of their depression sign but one owned by themselves and one such planet is in the Lagna, the person born will be a king and a very wealthy one too, when there are 5 or more such planets.

¹ (First half). Cf. जातवर्देश

अश्विन्यां लग्नगः शुक्रः सर्वग्रहनिरीक्षितः ।

करोति पृथिवीपालं निर्जितारातिमण्डलम् ॥

Also फलरीषिका

अश्विन्यामुदयगतो भृगुर्ग्रहेन्द्रैर्दृष्टश्चेज्जनयति भूपतिं जितारिम् ॥

The following from सारवल्लभा (Saravali) mentioning the several asterisms which, when occupied by Venus, confer kingship will also be of interest :

कृत्तिकारेः क्षीत्यानीपुण्यस्थायी भृगोः सुतः ।

करोति भूमुजां नायमश्विन्यामपि संस्थितः ॥

Latler half. Cf. जातवर्देश

नीचांशकान् परित्यज्य त्रयादिक्षेत्रोच्चसंस्थिताः ।

तेषामेको विलग्नस्थः कुर्वन्नि पृथिवीपतिम् ॥

According to बृहत्साम्य, बृहत्साम्य and other works, three or four planets in their exaltation स्वोच्च (Swochcha), or in their own signs स्वक्षेत्र (Swakshetra) and are at the same time true to one another, make a person *born in the royal family*, a King. Five or more such planets will make *any person* a King. But two such planets in the first case or four such in the second case will only make the person rich. Cf. बृहत्साम्य.

सर्वैस्त्रयैः स्वतृप्त्यैः सर्वैः स्वक्षेत्रगैश्च ।

सर्वैर्वा स्वत्रिकोणस्थैर्नपः स्वान्नृपवंशनः ॥

पञ्चादिभिस्तथा भूतैर्ग्रहैरन्योऽपि नान्यथा ।

द्वाभ्यां चतुर्भिरेते स्युर्मये धनिनः परम् ॥

It has also to be noted here that it is only when the 5 or 6 planets in स्वक्षेत्र (Swakshetra) are strong that the person born becomes a King. If they or any of them be weak, he only becomes rich. But seven planets in स्वक्षेत्र will, irrespective of their strength, make the person a King. Cf. बृहत्साम्य.

पञ्चादिभिर्बलोपेतैः स्वग्रहस्थैर्नमश्चरैः ।

अस्तु पृथ्वीपतिः स्याच्चेद्बलद्युक्तेऽस्तावलैः ॥

सप्तभिस्तादृशैः खेदैर्नृपो भवति निश्चयात् ।

बृहत्साम्य

कुलसमकुलमुख्यबन्धुपूज्या धनिसुखिभोगिनृपः स्वमैस्त्वृद्धा ।

परविभवसुहृत्स्वबन्धुपुण्या गणपञ्चलेशनृपाश्च मित्रमेधु ॥

शुक्रेशरिनीचमपहाय कुटुंबसंस्थे

लग्नेश्वरे बलद्युते पृथिवीपतिः स्यात् ।

चन्द्रेऽतिमित्रनिजभागगते निशापां

शुक्रेश्विते नृपातिरन्यचिलोक्तीने ॥ ७ ॥

Shloka 7. When Venus is in the 2nd bhava which is neither the planet's depression nor owned by an enemy and when the lord of the Lagna is strong, the person

born will become a king. When the Moon occupies at night its own Navamsa or one belonging to a very friendly planet and is aspected by Venus alone, a king comes into the world.

NOTES.

cf. फलदीपिका

नीचारिगृहमपहाय वित्तसंस्थो लग्नेशः सह कविना बली च भूपम् ॥

Also जातवादेश

रात्रुनीचगृहं त्यक्त्वा कुटुम्बस्थः सभार्गवः ।

लग्नेश्वरो बली यत्र स नरः पृथिवीपतिः ॥

From the two parallel passages above given, it will be seen that Venus and the lord of the Lagna should both be in the 2nd bhava. The text lends itself also to the above interpretation and it may preferably be rendered thus: "When Venus together with the lord of the Lagna, who is also strong, is in the 2nd bhava, which is neither the planet's (Venus') depression sign, nor is owned by an enemy, the person born will become a King."

cf. मारावली

अधिमित्रांशगश्चन्द्रो दृष्टो दानवमन्त्रिणा ।

अनिशं कुरुते लक्ष्मीस्वामिनं भूपतिं नरम् ॥

Also जातकामरण

नक्षत्रनाभोऽप्यधिमित्रभागे शुकेण दृष्टो नृपतिं करोति ।

स्वांशाधिमित्रांशगतोऽयता स्वान्जीवेन दृष्टः कुरुते नृपालम् ॥

मीने मीननवांशके भृगुसुते लग्नस्थिते भूपतिः

स्वोच्चे लग्नगृहाधिपे बलयुते राजा शशाङ्केक्षिते ।

लग्नस्वामिनि तुङ्गमन्दिरगते नीचारिभागं विना

केन्द्रस्थानगते नभोगवियुते जातो महीपालकः ॥ ८ ॥

Sloka 8. When Venus occupying the Lagna is in Meena and in a Navamsa belonging to Meena, the person born is a king; (2) when the lord of the rising sign is

strong in its exaltation and aspected by the Moon, a royal personage sees the light ; (3) when the lord of the Lagna occupies in the exaltation house a Navamsa belonging neither to the depression sign nor to an enemy and that exaltation sign turns out to be a Kendra and has no other planet, a ruler of the earth is born under this Yoga.

cf. जातकदिश

मीने मीनांशके लग्ने शुक्रे जातो नृपो भवेत् ॥

Also मारावन्दी

लग्नाधिपतिः स्वोच्चे पश्यन्मृगलाञ्छनं नृपं कुरुते ।

बहुगनतुरगमलौघैः क्षपितविपत्तं महाविभवम् ॥

(Latter half). cf. Sloka 48, *infra*.

भाग्यस्थे निजतुल्यमित्रभवने संपूर्णगात्रे त्रिघौ

लग्नादास्पदविचाराशिवयोः शन्यारयोर्भूपतिः ।

चन्द्रे पूर्णकलान्विते बलयुते लग्नं विना केन्द्रगे

दृष्टे दानवमन्त्रिणा च गुरुणा राजा महीदातकृत् ॥ ९ ॥

Sloka 9. When the full Moon is in the 9th bhava occupying its own, exaltation or a friendly house and when Saturn and Mars occupy the 10th and the 2nd bhavas from the Lagna, a lord of the earth is born. When the Moon is full and strong occupying a Kendra other than the Lagna and is aspected by both Venus and Jupiter, under such a Yoga is born a sovereign who will generously make gifts of land.

NOTES.

(First half). According to सारावली (Saravali), any planet in the 9th bhava identical with its exaltation sign will bestow Kingship if the lord of that bhava occupies or aspects it and two other planets are in that exaltation signs as well. cf.

तपोगृहं यम्य भवेत्तदुच्चकं ग्रहेण तेनाय युतं निरीक्षितम् ।

ग्रहद्वयं स्वोच्चगमं यदा भवेत्तदा कुटुम्बी नियतं महीपतिः ॥

(Second half). cf. sloka 47, *infra*.

Also जानकादेश

लग्नं विहाय केन्द्रे सकलकलापूरितो निशानायः ।

भार्गवदेवगुरुभ्यां दृष्टो राजा भवेन्नियतम् ॥

Also सर्वार्थवितामणि

निशाकरे केन्द्रगते विलग्नं त्यक्त्वा त्रिकोणे यदि जीवदृष्टे ।

शुकेण दृष्टे बलपूर्णयुक्ते जातो नरो भूपतिभाग्यतुल्यः ॥

This yoga finds an exception when Taurus happens to be the Lagna with the Moon there. cf. गारावली.

वृषे गशी लग्नगतः सुपूर्णः सितेन दृष्टो वणिजि स्थितेन ।

बुधोऽपि पातालगतो यदि स्यात्तदान्यजानो भवति सितीराः ॥

For a person born in a royal family no aspects are required to place him on the throne. cf. गारावली.

लग्नं विहाय केन्द्रे सकलकलापूरितो निशानायः ।

विदधाति महीपालं विक्रमयनवाहनोपेतम् ॥

एकसिन् परमोच्चगोऽतिसुहृदा दृष्टे यदि क्षमापति-

स्तत्तल्यो भृगुनन्दने बलयुते लाभेऽथवा रिःफगे ।

द्वित्रिव्योमचरेषु तुङ्गगृहगोप्विन्दौ कुलीरे स्थिते

लग्ने पूर्णबलान्विते नरपतिः सर्वत्र पूज्यो भवेत् ॥ १० ॥

Sloka 10. When a planet is in the highest exaltation point and is aspected by a very friendly planet, a king is ushered into the world. A king's peer takes birth when Venus is strong occupying the 11th or the 12th bhava. When 2 or 3 planets are in their exaltation signs, the Moon is in Kataka and the rising sign possessed of strength, the person born will be a king honored everywhere.

NOTES.

(First quarter). cf. कन्दरीयिका

एकोऽप्युच्चक्षेत्रगो मित्रदृष्टः कुर्याद्भूपं मित्रयोगादनादयम् ।

Also सारावली

एक एव रम स्वोच्चे वर्गोत्तमगतो यदि ।

बलवान् मित्रसंघट्ट करोति पृथिवीपतिम् ॥

(*Latter half.*) See notes under sloka 6, *supra* According to Yavana's view quoted in Brihat Jatal 1 one or two planets in their exaltation, one of them being in the Lagna and the Moon in कर्क (Kataka) will create Rajayoga 16 such Rajayogas are possible under the above combination of रुहज्जाति

द्वेकाश्रितेषु तथैकतमे त्रिलोके स्वक्षेत्रगे शशिनि षोडश भूमिषा स्युः ॥

Ordinarily 3 or four planets in their exaltation will, it is said, make a person born in a Royal family a King Five or more planets in exaltation will make any person a King of बृहत्प्राजापत्य

त्रिभिर्ग्रहैश्चतुर्भिर्वा स्वोच्चस्थैर्नृपवशात् ।

नृप स्यात्पञ्चैग्न्यवशजातोऽपि मानवः ॥

But there are other special combinations under which 3, 4, 5 or more planets may not be in the exaltation signs and yet the person born attains royalty The author deals with several such exceptions to the said ordinary Yogas handed down by tradition which are difficult to be observed except by men of extraordinary talents

सर्वे चोपचयास्थिताः शुभखगाः पापा त्रिलग्रस्थिता

मानस्था यदि वा जितारिनिचयः क्रूरो महीपालकः ।

मानो सप्तमगे निशाकरयुते तुङ्गादिवर्गस्थिते

सौम्यासौम्यनिरीक्षितेऽतिचपलो राजाऽथवा तत्समः ॥ ११ ॥

Sloka 11 If all the benefic planets be in the उपचय (Upachaya) (3rd, 6th, 10th and 11th) places and the malefic ones in the 1st or the 10th bhava, the person born will be a cruel king quelling his numerous foes If the Sun in conjunction with the Moon and in the 7th bhava occupy the exaltation and other Varga positions while benefic and malefic planets aspect them, a king or

a king's equal of a very fickle disposition, will come into the world

NOTES.

A manuscript copy reads the first quarter as follows:

सर्वे चोपचयस्थिताः खलखगाः सौम्या विलग्नस्थिताः ।

Probably this is the correct reading. The translation will then be, "If all the malefic planets be in the उपचय (Upachaya) houses and the benefic ones in the 1st or the 10th bhava, the person born will be a cruel king quelling his numerous foes."

The author desires that malefics should be in the उपचय (Upachaya) places *excepting the 10th* as the undermentioned quotation from माण्डव्यजातक makes it clear.

सकलसौम्यखगाश्च निजोच्चगास्तनुधनात्मजसौख्यगतामलाः ।

अरिपराक्रमलाभगताः खला विजयते जगतीं परमायुषः ॥

(Latter half). cf. मारावली।

करोत्युत्कृष्टोद्यदिनकृदमृताभीशुसहितः

स्थितस्तादृश्रूपं सकलनयनानन्दजननः ।

अपूर्वोयं स्मृत्या नयनजलसिक्तोऽपि सततं

रिपुघ्नीशोकाग्निर्बलति हृदयेऽजीव सुतराम् ॥

* "If placed in a similar position, i.e. in the 7th house," has to be understood from यदास्ते in the sloka previous to this in मारावली (Saravali).

चापाजसिंहभवनोदयगे धराजे

मित्रेक्षिते निजबलार्जितराज्यकर्ता ।

दुश्चिक्क्यधर्मसुतगा रविचन्द्रजीवा

वीर्यान्विता यदि कुबेरसमो नृपालः ॥ १२ ॥

Sloka 12. If, at the birth of a person, Mars occupy Dhanus, Mesha or Simha identical with the Lagna, and be aspected by a friendly planet, he will rule over a kingdom won by his own prowess. If the Sun, the

Moon and Jupiter be in the 3rd, the 9th and the 5th bhavas and have strength, the person born will be a king comparable with the God Kubera in respect to his wealth.

NOTES.

(First half). cf. फलदीपिका

भौमश्चेदजहरिनापलशसंस्थो पृथ्वीशं कलयति मित्रलेखदृष्टः ॥

(Latter half.) cf. Sloka 49 *infra*. Also मातन्त्र

जीवनिशाकरसूर्याः पञ्चमनममृतीयगा वक्रात् ।

यदि भवति तदा राजा कुनेरतुल्यो धनैर्वाप्तौ ॥

नीचं गतो जन्मनि यो ग्रहः स्यात्

तद्राशिनाथोजपि तदुच्यते ।

स चन्द्रलगाद्यदि केन्द्रवर्ती

राजा भवेद्दार्मिकचक्रवर्ती ॥ १३ ॥

Sloka 13. If at a birth, a planet be in its depression and if the lord of the sign occupied by the planet or the lord of its exaltation sign be in a Kendra position in respect to the Moon's place or the Lagna, the person born will be a king and a just ruler.

cf. फलदीपिका

यद्येको नीचगतस्तद्राश्यविपस्तदुच्यते केन्द्रे ।

यस्य स तु चक्रवर्ती समस्तभूपालवन्द्याभिः ॥

नीचं तिष्ठति यस्तदाश्रितगृहाधीशो विलम्बाद्यदा

चन्द्राद्धा यदि नीचगस्य विहगस्योच्चर्शनाथोऽप्यवा ।

केन्द्रे तिष्ठति चन्द्रमपूर्णविभवः स्याच्चक्रवर्ती मृगो

धर्मिष्ठोऽन्यमहीशवन्दितपदस्तेनोयशोभस्यवत् ॥

नीचे यस्तस्य नीचोच्चभेदौ द्वावेक एव वा ।

केन्द्रतन्मन्त्रेण चक्रवर्ती मृगः स्वाभूपवन्दितः ॥

Also जातकाभरण

चेत् खेचरो नीचगृहे प्रयातस्तदीश्वरश्चापि तदुच्चनाथः ।

केन्द्रस्थितौ तौ भवतः प्रसूतौ प्रकीर्तितौ भूपतिसंभवाय ॥

Also सर्वार्थचिन्तामणि

कर्मेंशे रन्ध्रभावस्थे स्वोच्चमित्रांशसंयुते ।

पारावतांशके वाऽपि राजराजो भवेन्नरः ॥

नीचस्थितग्रहनवांशपतौ त्रिकोणे

केन्द्रेऽथवा चरगृहे यदि जन्मलग्ने ।

तद्भावपे चरगृहांशसमन्विते वा

जातो महीपतिरतिप्रबलोऽथवा स्यात् ॥ १४ ॥

Sloka 14. If the lord of the Navamsa occupied by a depressed planet at a birth be in a Kendra or Trikona position and if the जन्मलग्न (Janmalagna) be a moveable sign or if the lord of the जन्मलग्न (Janmalagna), i.e. the 1st bhava be in a Navamsa owned by a moveable sign, the person born will be a king or possess great power.

cf. सर्वार्थचिन्तामणि

नीचस्थितांशनाथस्तु खेटः केन्द्रत्रिकोणगः ।

चरलग्ने तदीशे तु चरांशदौ नृपो भवेत् ॥

मानस्थानपतौ पराभवगते पारावतांशेऽथवा

स्वोच्चस्वर्क्षसुहृन्नांशकगते राजाधिराजो भवेत् ।

लग्ने नीचगृहे पुरन्दरगुरौ रन्ध्रे सपापग्रहे

तद्भाव्यंशसमन्विते यदि यदा राजाधिराजो भवेत् ॥ १५ ॥

Sloka 15. When the lord of the 10th bhava is in the 8th, occupying a Navamsa owned by its exaltation sign, its own राशि (Rasi) or a friendly राशि (Rasi), or has attained a पारावतांश (Paravathamasa), the person born will be a king of kings. If Jupiter be depressed in the Lagna

and the 8th bhava occupied by a malefic planet, and if the Navamsa of the 8th bhava (64th from the Lagna) be that of a राशि (Rasi) owned by the malefic planet in question, under this yoga also will be born a king of kings

जीवस्य व्ययमे शनौ सहजपे लाभेऽथवा भास्करे
रिःके लग्नपतौ तु निर्जरगुराबुर्वीशराजो भवेत् ।
भाग्येशस्थनवाशपे तनयगे चन्द्रस्थिते वा नृपो
दृष्टे वा शशिजे सुरेन्द्रगुरुणा युक्ते स राजप्रियः ॥ १६ ॥

Sloka 16 When Jupiter, being the lord of the rising sign, occupies the 12th bhava and when Saturn, the lord of the 3rd bhava is in the 12th place in respect to Jupiter or when the Sun occupies the 11th bhava from the Lagna, the person born will be a king of kings. If the lord of the Navamsa occupied by the lord of the 9th bhava be in the 3th or the 4th bhava, a king comes into the world. If Mercury be in conjunction with or aspected by Jupiter, the person born will be a king's favorite

NOTES

cf. सर्वार्थचिन्तामणि

गुरौ व्यये स्वौ लाभे शनौ वा विक्रमाधिप ।
गुरौ व्यये विलग्नशे राजराजो भवेत्तर ॥
भाग्याधिपसमायुक्तनवाशाधिपतौ सुखे ।
पुनस्त्यान गते वाऽपि नृपश्रेष्ठो भवेत्तर ॥

धनुलग्न (Dhanur lagna) satisfies the conditions of the above *Sloka*...

भाग्येशेन निरीक्षिते शशिसुते केन्द्रस्थिते भूभुजां
तुल्यत्वं सम्पूयति जातमनुजो लग्नस्थिते वाक्पतौ ।

केन्द्रे वा यदि कोणगे रविसुते मूलत्रिकोणोच्चगे
लाभेशेन निरीक्षिते बलघुते भूपालतुल्यो भवेत् ॥ १७ ॥

Sloka 17. If Jupiter be in the rising sign and Mercury occupying a Kendra be aspected by the lord of the 9th bhava, the person born will be on a footing of equality with kings. When Saturn in strength occupies the मूलत्रिकोण (Moolatrikona) or exaltation sign happening to be identical with a Kendra or Trikona and is aspected by the lord of the 11th bhava; under this yoga also, will the person born be on a par with sovereigns of the earth.

cf. सर्वार्थचिन्तामणि

लग्ने गुरौ बुधे केन्द्रे माग्यनाथेन वीक्षिते ।

लग्नेशे वापि संहृष्टे नृपतुल्यो भवेन्नरः ॥

लग्ने शीतकरे गुरौ सुखगते कर्मस्थिते भार्गवे
तुङ्गस्वर्क्षगते दिवाकरसुते राजाश्ववा तत्समः ।
अन्त्योपान्त्यविलम्बवित्तसहजव्यापारगेहेषु वा
सौम्यव्योमचरेषु भूपतिसमो राजाधिराजप्रियः ॥ १८ ॥

Sloka 18. When the Moon is in the rising sign, Jupiter in the 4th, Venus in the 10th, and Saturn in the exaltation or स्वक्षेत्र (Swakshetra), the person born will be either a king or equal to a king. When benefic planets are in the 12th, the 11th, the 1st, the 2nd, the 3rd and the 10th bhavas, the person born will be like a sovereign and in great favor with kings of kings.

cf. सर्वार्थचिन्तामणि

लग्ने चन्द्रे गुरौ सौम्ये कर्मस्थे भृगुनन्दने ।

स्वोच्चस्वर्क्षस्थिते मन्दे नृपतुल्यो भवेन्नरः ॥

दशमैकादशे रि कम्बवित्तपहोत्यमे ।

महात्मिष्ठन्ति चेत्सौम्या नृपतुल्यो भवेन्नर ॥

मन्दे चोत्तमपुर्गमे बलयुते नीचांशपुर्ज्ये गुरौ

भानौ शोभनदृष्टिभागसहिते राजप्रियस्तत्समः ।

राहौ कर्मणि लाभगे रप्सुते भाग्याधिपेनेक्षिते

लग्नेशे यदि नीचखेटरहिते पृथ्वीशतुल्यो भवेत् ॥ १९ ॥

Sloka 19 When Saturn is in strength and has attained उत्तमवर्ग (Uttamavarga, when Jupiter occupies a Navamsa other than a depression one, and when the Sun is in a benefic Navamsa and is aspected by benefic planets, the person born will be in the good graces of a king and equal to him. If Rahu be in the 10th bhava, if Saturn occupying the 11th be aspected by the lord of the 9th bhava, and if the lord of the rising sign be unassociated with a depressed planet, the person born under this yoga will be like a lord of the earth.

cf सवार्धनिचमणि

माने राहौ भवेन्मन्दे भाग्यनाथेन वीक्षिते ।

लग्नेशे नीचखेटे नायुते नृपतमो भवेत् ॥

नीचद्वता द्वित्रिचतुर्ग्रेहेन्द्राः पष्ठ्यंशके शोभनभागयुक्ताः ।

खतुङ्गराश्यंशसमन्विता वा धरापतिर्धार्मिकचक्रवर्ती ॥ २० ॥

Sloka 20 If two, three or four planets in depression occupy benefic shasthyamsa (पष्ठ्यश) or 60th portions or Navamsas of their several exaltation signs at the time of birth of a person, he will be a lord of the earth, eminently just and virtuous

cf सवार्धनिचमणि

रयो वा गौ खगो वाऽपि चतारो नीचसयुता ।

शुभपष्ठ्यशसयुक्ता स्वोच्चाशे वा धरापतिः ॥

लघात्कर्मशुभाधिपौ शुभगृहाभ्यापारधर्मेश्वरौ

मानादास्पदाभाग्यपौ च सहिताव्योन्यराशिस्थितौ ।

अन्योन्येक्षणकेन्द्रगौ धनपतेः संवन्धिनौ चेद्दनी

जातो यानपकारकेतियुतौ बह्वर्थयानाधिपः ॥ २१ ॥

Sloka 21. The following are the three yogas under any one of which a person born becomes wealthy. In the first yoga, the lords of the 10th and the 9th bhavas counted from the Lagna are in conjunction and associated with the lord of the 2nd bhava, in the 2nd yoga, the lords of the 10th and the 9th, reckoned from शुभ (Subha), i.e. the lords of the 6th and the 5th bhavas from the Lagna occupy each a sign owned by the other and are associated with धनपति (Dhanapati) i.e. the lord of the 2nd bhava, in the 3rd yoga, the lords of the 10th, and the 9th bhava calculated from the 10th, i.e. the lords of the 7th and the 6th bhavas from the Lagna occupy mutually aspecting Kendras and are associated with धनपति (Dhanapati). If the several pairs of planets mentioned above be aspected or associated with the lord or the karaka (कारक) of the 4th bhava, the person born under each of the several resulting yogas will have at his command much wealth and many vehicles

NOTES

The first 3 quarters of this sloka are also capable of being interpreted thus —

“If the lords of (1) the 10 and 9th houses counted from the Lagna, (2) the 10th and 9th houses counted from the 9th house and (3) the 10 and 9th houses reckoned from the 10th house be in conjunction, occupy each a sign owned by the other, or occupy mutually aspecting Kendras, or be associated (at the same time) with the lord of the second house the person born will be wealthy.”

cf फलदर्शिका

कर्मेशो नवमगतश्च भाग्यनाथो मध्यम्यो भवति नृपो जनैः प्रशस्त ॥

Out of the 12 yogas caused by the relationship of the lords of any two successive houses out of the 12 ones, our author describes here the 3 Rajayogas

{ The 12 yogas are

(1) लग्न	by the relationship of the lords of the 1st & 2nd houses	
(2) राजभृत्य	do	2nd & 3rd „
(3) चमूपक	do	3rd & 4th „
(4) अमात्य	do	4th & 5th „
(5) दायग्य कर्म	do	5th & 6th „
(6) राजयोग	do	6th & 7th „
(7) प्रियार्थनि	do	7th & 8th „
(8) भाग्यव्ययम्	do	8th & 9th „
(9) राजयोग	do	9th & 10th „
(10) भूमिद्रव्यम्	do	10th & 11th „
(11) कणाययम्	do	11th & 12th „
(12) विच्छिन्नाने	do	12th & 1st „

cf. भाष्य

लग्नचित्तौ खदुश्चिद्वयौ त्रितुयौ तुर्यपञ्चमौ ।
 द्विपात्मनौ षष्ठमारौ खीरन्ध्रौ मृतिभातयकौ ॥
 त्रिर्षकौ खलामौ च रिफलामौ तनुव्यगौ ।
 पुष्कला लग्नयोगार्थं राजभृत्य चमूपकम् ॥
 अमात्य दायग्य कर्म राजयोग प्रियार्थनिम् ।
 भाग्यव्यय राजयोग भूमिद्रव्यमृणव्ययम् ॥
 विच्छिन्निर्द्वादशैते योगा वै सर्वदा स्मृता ॥

The relationship between planets is of four kinds

- 1 Each one occupying the other's house or Kendra or Kona.
- 2 Both planets aspecting each other
- 3 Any one of the two planets aspecting the other.
- 4 Both planets occupying the same house or Varga, etc.

cf. पराशर

प्रथमः स्थानसम्बन्धो दृष्टिजस्तु द्वितीयकः ।
तृतीयस्त्वेकतो दृष्टिः स्थित्येकत्र चतुर्थकः ॥
अन्योन्यगौ तथा स्वे स्वे संयुतावन्यमे स्थितौ ।
पूर्णक्षितौ भिद्यो वाऽपि चैकवर्गगतौ यदा ॥

The association of the lords of the Kendra and Kona places
is capable of producing Rajayogas

cf. जातकचन्द्रिका

केन्द्रत्रिकोणपतयः संबन्धेन परस्परम् ।
इतरैरप्रसक्ताश्चेद्विशेषफलदायकाः ॥

Also

त्रिकोणाधिपयोर्मध्ये संबन्धो येन केनचित् ।
केन्द्राधिपोऽतिवलिनो मवेद्यदि स योगकृत् ॥

Also पराशर

अथातः संप्रवक्ष्यामि राजयोगादिकं परम् ।
ग्रहाणां स्थानभेदेन राशिदृष्टिवशात्फलम् ॥
तपःस्थानाधिपो मन्त्री मन्त्राधीशो विशेषतः ।
उभावन्योन्यसंहृष्टौ जातश्चेदिह रान्यभाक् ॥
यत्र कुत्रापि संयुक्तौ तौ वाऽपि समसप्तमौ ।
राजवंशोद्भवो बालो राजा भवति निश्चितम् ॥
वाहनेशस्तथा माने मानेगो वाहने स्थितः ।
बुद्धिधर्माधिपाभ्यां तु दृष्टौ चेदिह रान्यभाक् ॥
सुतेशकर्मेशसुरेशलघनाया यदा धर्मसंयुताश्चेत् ।
नृपोन्तरश्चेदिह वारणाढ्यः स्वतेजसा व्याप्तदिगन्तरालः ॥
सुखकर्माधिपौ चैव मन्त्रिनाथेन संयुतौ ।
धर्मशेनापता युक्तौ जातश्चेदिह रान्यभाक् ॥
सुतेश्वरो धर्मसंयुतश्चेत्तुल्येश्वरेणापि युनौ विद्यते ।

मुखेऽथवा मानगृहेऽथवा स्वाद्रान्याभिषिक्तो यदि राज्यवंशः ॥

धर्मस्थाने गुरुक्षेत्रे स्वगृहे भृगुसंयुते ।

पञ्चमाभिषंसंयुक्ते जातश्चेद्भिह राज्यभारम् ॥

निशाद्धाच्च दिनाद्धाच्च परं सार्द्धद्विनाडिका ।

शुभा तदुद्भवो राजा धनी वा तत्समोऽपि वा ॥

चन्द्रः कविं कविश्चन्द्रं पश्यत्यपि तृतीयगः ।

शुक्राच्चन्द्रे ततः शुके तृतीये वाहनार्थवान् ॥

बली पुण्यस्वामी दशमभवनाधीशमवने

तपः स्वाम्यागारे भवति दशमेशोऽपि भविनाम् ।

तदा गर्जन्तावलनिकृष्टघण्टाधनरवै-

र्दिगन्तं विवस्ताविजयगमने यात्यरिगणः ॥

यदा पुण्यस्वामी दशमभवने पुण्यभवने

बली कर्माधीशो भवति भविनामेव जनने ।

समुद्रान्तं कीर्तिर्विजयगमने वैरिपटली

धनुर्न्याटङ्कारैर्भजति चकिताभीतिपदवीम् ॥

यदा राज्यस्वामी नवमसुतकेन्द्रेऽर्धभवने

बलाकान्तो यस्य प्रभवति स वीरो नरवरः ।

सदा काव्यालापी नवमणिकलापी बहुबली

तुरङ्गालीदन्तावलकलमगन्ता धनपतिः ॥

In these cases it is not very necessary that the lords of the kendras and Kenas should be two different planets. One planet may be the lord of two kendras or a Kendra and a Kona and yet a good result will be produced though not to the same extent as when they are owned by two separate planets.

८८. जातकचन्द्रिका

केन्द्रत्रिकोणाभिषयोऽैक्ये ते योगकारकाः ।

अन्यत्रिकोणपतिना संबन्धो यदि किंपुनः ॥

षट्सु ग्रहेषूच्चग्रहस्थितेषु राजाधिराजोऽखिलभूपतिः स्यात् ।
उच्चंगतैः पञ्चभिरिन्द्रवन्द्ये लग्नस्थिते सर्वजनावनीशः ॥ २२ ॥

Sloka 22. When six planets are in their exaltation, the person born will be a king of kings ruling over the whole earth. When five planets occupy their exaltation signs and Jupiter is in the Lagna, the person born will rule all men and all lands.

NOTES.

cf. सर्वार्थचिन्तामणि

षट्भिर्ग्रहैरुच्चसमन्विनैः स्याद्राजाधिराजो बहुदेगभर्ता ।

उच्चस्थितैः पञ्चभिरत्र राजा शक्त्यान्वितो देवगुरौ विलम्बे ॥

Also जातकामरण

नभश्चराः पञ्च निजोच्चसंस्था यस्य प्रसूतौ स तु सार्वभौमः ॥

The author suggests the inference that, in the case of five planets in exaltation, one of them must be in the Lagna, and that preferably Jupiter. In the case of six planets in exaltation, it is not necessary that one of them should be in the Lagna. One, two, three or four planets in exaltation alone do not make a person of ordinary birth a king. *cf.* कूटस्थ

सुखिनः प्रकृष्टकार्या राजप्रतिरूपकाश्च राजानः ।

एकद्वित्रिचतुर्भिर्जायन्तेऽनः परं दिव्याः ॥

Also इन्द्रप्रज्ञापन्य.

त्रिभिर्ग्रहैश्चतुर्भिर्गा स्योच्चस्थैर्नृपवंशजः ।

नृपः स्यात्पञ्चैरन्यवंशजानोऽपि मानवः ॥

All the works on astrology are unanimous in the above view.

According to Yavana and others, three or four malefic planets in their exaltation makes the king cruel. *cf.*

तैः क्रूरैर्भवति प्रायः क्रूरात्मान्यैस्तयाऽन्यथा ।

भराक्यो नियमः सोम्य कर्मभावनुरोधतः ॥

by the Moon becomes a king. Again when Mars, the Sun, and Jupiter occupy respectively मकर (Makara), मेष (Mesha) and कुम्भ (Kumbha), the person born is a king.

(First half). cf. सारावली

कुजे विलम्बे च शशी यदास्ते स्फुटांशुमभागविराजिनाङ्गः ।

राजा तदा शत्रुभिरप्रधृष्यो वेदार्यविद्वेत्तुशतानुवादेः ॥

लग्नाधिपेतरयुते यदि पूर्णचन्द्रे

शुक्रज्ञदेवगुरुदृष्टियुते तु राजा ।

वर्गोत्तमांशसहिता गुरुशुक्रभौमाः

पापा न केन्द्रभवनोपगता नरेशः ॥ २९ ॥

Sloka 29. If the full Moon in conjunction with a planet other than the lord of the Lagna be aspected by Venus, Mercury and Jupiter, the person born will be a king. Again, if Jupiter, Venus and Mars occupy वर्गोत्तमांश (Vargottamamsa) and malefic planets be not in Kendra houses, the person born under this yoga becomes a ruler of men.

cf. सारावली

वर्गोत्तमे त्रिप्रभृतिग्रहेन्द्राः केन्द्रस्थिता नो शुभसंयुताश्च ।

नोरुसधूमोनविवर्णदेहाः कुर्वन्ति राज्ञः प्रसवं प्रसन्नाः ॥

शीर्षोदयेषु निखिलद्युचरेषु चन्द्रे

सौम्यग्रहेक्षणयुते कटके महीपः ।

लग्नाधिपे नवमगे दशमस्थिते वा

लग्ने सुधाकरयुते पृथिवीपतिः स्यात् ॥ ३० ॥

Sloka 30. When all the planets occupy शीर्षोदय (Seershodaya) signs and when the Moon occupying कटक (Kataka) is aspected by benefic planets, the person born is a king. Again when the lord of the rising sign

occupies the 9th or the 10th bhava and when the Moon is in the Lagna, the person born will be a ruler of the earth.

cf. सारावली

शीर्षोदयक्षेपु गताः समस्ता नीचारिवर्गे स्वगृहे शशाङ्कः ।

सौम्येक्षितोऽन्यूनकलो विलम्बे दद्यान्महीं रत्नगजाश्वपूर्णम् ॥

चापाद्धं गतवान् सहस्रकिरणस्तत्रैव ताराधिपो

लग्ने भानुसुतेऽतिवीर्यसहिते खोचे च भूतन्दनः ।

यद्येवं भवति क्षितेरधिपतिः सन्त्यज्य शौर्यं भयाद्

दूरादेव नमन्ति तस्य रिपवो दग्धाः प्रतापाग्निना ॥ ३१ ॥

Sloka 31. The Sun has traversed the first half of धनुस् (Dhanus), the Moon is just there; Saturn possessed of much power is in the Lagna and Mars is in the exaltation sign: If this be the planetary position at a person's birth, he will grow into such a mighty king that his enemies, overwhelmed by his fiery valour will do homage to him from afar, regarding him with awe and giving up all idea of measuring their strength with him in battle.

NOTES.

This as well as the two succeeding slokas are from भारवली.

cf. बृहज्जानक

कुजे तुङ्गेऽर्धेन्द्रोर्ध्वनुपि यमलग्ने च कुपतिः

cf. Also स्कन्दहोरा

लग्नस्थे माखनः पुत्रे सूर्येन्द्रोर्ध्वनुपिष्ठयोः ।

मकरस्यः कुनः कुर्याद्भूपालमतिपौरुषम् ॥

लघुपात्रापत्त्य

चतुर्धरगते सूर्ये सचन्द्रे नक्रगः कुनः ।

अविशेषेण राजानं कुर्याद्विप्रगते शनौ ॥

The reader cannot have failed to observe that the Sun is strong in a quadruped sign. His own as well as his exaltation signs are both quadruped ones. The second half of धनुर् (Dhanus) is also a quadruped sign and the Sun is stronger there than in the first half.

उपचयगृहसंस्थो जन्मपो यस्य चन्द्रात्
शुभगृहनवमंशे केन्द्रयाताश्च सौम्याः ।

सकलबलवियुक्ता ये च पापाभिधानाः

स भवति नरनाथः शक्रतुल्यो बलेन ॥ ३२ ॥

Sloka 32 When the lord of the Lagna occupies an उपचय (Upachaya) place in respect to the Moon, when the benefic planets occupying Kendra positions are in benefic Navamsas, and when the malefic planets have no strength at all, the person born will be a king equal in might to Indra (the ruler of the immortals).

उच्चाभिलाषी सविता त्रिकोणे स्वर्क्षे शशी जन्मनि यस्य जन्तोः ।

स शास्ति पृथ्वीं बहुरत्नपूर्णां बृहस्पतिः कर्कटकोपगश्चेत् ॥ ३३ ॥

Sloka 33. If, at the birth of a person, the Sun be about to go to the exaltation point, the Moon be in स्वक्षेत्र (Swakshetra) and Jupiter occupy कटक (Kataka), the person born will hold sway over a region teeming with many gems and precious stones

स्वस्य त्रिकोणे रविरुच्चगोऽपि वा

स्वस्वांशकस्था रविशुक्रसोमजाः ।

तृतीयपष्ठाष्टमगा निशाकरात्

कुर्वन्ति गोपालमिव क्षितीश्वरम् ॥ ३४ ॥

Sloka 34. If, at a person's birth, the Sun in a Trikona position be in the मूलत्रिकोण (Moola Trikona) or exaltation sign and if the Sun, Venus and Mercury, being respectively in the 3rd, the 6th and the 8th bhavas from the Moon, occupy Navamsas belonging to them

severally, they make the person born a king who will guard his kingdom just as a cowherd guards his kine.

NOTES.

The following is the yoga given in मारवर्चो for the same effect

रविर्नभस्यः स्वत्रिकोणगोऽपि वा स्वराशिसंस्थाः सिनजीवचन्द्राः ।

तृतीयपष्टायगताश्च चन्द्रात् कुर्वन्ति गोपालमिह सितीराम् ॥

रविशशिवुधशुकैर्व्योम्नि मित्रांशकस्थै-

र्न च रिपुभवनस्थैर्नाप्यदृश्यैर्न नीचैः ।

स भवति नरपुत्रो भूपतिः स्यात् प्रयाणे

गजमदजलसेकैः सिच्यते यस्य रेणुः ॥ ३५ ॥

Sloka 35. If the Sun, the Moon, Mercury and Venus be in the 10th bhava occupying friendly Navam-sas in a sign which is not owned by an enemy and where they neither become invisible nor depressed, the person born under this yoga develops into a great king in whose royal progress, the dust is laid by the ruttish flow exuding from elephants composing his train.

NOTES.

This as well as the next four slokas are taken from सारावली.

The yoga mentioned in this sloka is applicable only to persons born in the royal family.

क्षमासुतः स्वोच्चमुपाश्रितो बली

रवीन्दुवाचस्पतिभिर्निरीक्षितः ।

मवेन्नरेन्द्रो यदि कुत्सितस्तदा

समस्तदृच्छीयत्तिरक्षणक्षमः ॥ ३६ ॥

Sloka 36. If, at the birth of a person, Mars occupy in strength the exaltation sign and be aspected by the Sun, the Moon and Jupiter, that person though low-born will become an illustrious ruler of men, capable of protecting the whole earth.

बुधोदये सप्तमगे बृहस्पतौ चन्द्रे कुलीरे सुखराशिगेऽमले ।

नियद्गते भार्गवमन्दने ग्रहे प्रशस्ति पृथ्वीमगदो निराकुलः ॥३७॥

Sloka 37. The person at whose birth Mercury is in the rising sign, Jupiter in the 7th bhava, the Moon with unclouded radiance in कटक (Kataka) representing the 4th bhava and the planet Venus occupies the 10th bhava, this person is destined to rule the earth in health and without any disturbance

NOTES

In बृहज्ज्योतिष बृहस्पतिवत् and other works the yoga is declared to result from the following combination Mercury in Kanya identical with the Lagna Jupiter and the Moon in the 7th house therefrom (i.e. Meena) Venus in the 10th (i.e. Mithuna) and Mars and Saturn in the 5th (i.e. in Makara) cf बृहज्ज्योतिष

स्योच्चस्ये बुधे लग्ने भृगौ मेघूरणाश्रिते ।

सजीवेऽस्ते निशानाथे राजा मन्दारयो सुते ॥

Also बृहज्ज्योतिष बुध कन्यागतस्तत्र जात सिंहगते स्वौ ।

चन्द्रे सजीवे मीनस्थे मिथुनस्थे च भार्गवे ॥

मकर गतयोर्भौममन्दयो पृथिवीपतिम् ।

कुर्यादसशय सौम्य गुणयन्त यशस्विनम् ॥

कुलीरे सुखराशिगेऽमले in the text appears therefore to be an error

Jupiter Moon			Venus
Mars Saturn			Sun
			Lagna Merc.

प्रधानचलसंपृक्तः सम्पूर्णः शशलाञ्छनः ।

एकोऽपि कुरुते जातं नराधिपमरिन्दमम् ॥ ३८ ॥

Sloka 38. The full Moon predominant in strength is singly capable of making the person born under its influence a victorious king

देवमन्त्री कुटुम्बस्थो भार्गवेण समन्वितः ।

करोति वसुधानाथं निर्जितरातिमण्डलम् ॥ ३९ ॥

Sloka 39 Jupiter occupying the 2nd bhava in conjunction with Venus at the birth of a person will make him a lord of the earth capable of conquering all enemies.

लग्नेशे केन्द्रराशित्ये कर्मेशे वृद्धिराशिमे ।

भाग्येशे लाभे जातश्चिरंजीवी महीपतिः ॥ ४० ॥

Sloka 40. The person at whose birth the lord of the 1st bhava is in a Kendra, the lord of the 10th in the 4th, the lord of the 9th bhava in the 11th, such a person will become a king and be blessed with long life

रविभुक्तकरः सौम्यः स्वस्थे मूलत्रिकोणगः ।

सर्वविद्याधिको राजा नेत्रेपां खचारिणाम् ॥ ४१ ॥

Sloka 41. If Mercury with its rays obscured by the Sun occupy its मूलत्रिकोण (Moola Trikona) and be in the स्वस्थ (Swastha) state (*vide* Adhyaya 2 Sl 16), the person born will be a king excelling in his knowledge of every kind of learning Other planets similarly placed do not produce this effect

अर्कजौ सुखराशित्यौ मन्देन्दु दशमस्थितौ ।

कुजोदये च संजातो यदि राजा न संशयः ॥ ४२ ॥

Sloka 42. If, at a person's birth, the Sun and Mercury occupy the 4th bhava, Saturn and the Moon, the

NOTES

Cf. the latter half of sloka 12, *supra*

चापोदयस्ये बलिनि प्रमाक्रे
महीसुते कर्मगते सशीतगौ ।
उपान्त्यगे वा भृगुजे व्ययस्थिते
सुरेन्द्रतुल्यो नृपतिः प्रजायते ॥ ५० ॥

Sloka 50 When the Sun occupies in strength the rising sign Dhanus, when Mars in conjunction with the Moon is in the 10th bhava and when Venus is in the 11th or the 12th, a king comparable to the lord of the immortals comes into the world.

विक्रमायारिगाः पापा जन्मपः शुभवीक्षितः ।
राजा भवति तेजस्वी समस्तजनवन्दितः ॥ ५१ ॥

Sloka 51. When malefic planets occupy the 3rd, the 11th and the 6th bhavas and the lord of the Lagna is aspected by benefic planets, the person born will be a strong energetic king extolled by all people.

cf सारावली

लामे तृतीयपष्ठे यदि पापा जन्मपस्य शुभहृष्टा ।
भवति तदा धरणीशः समस्तनृपवन्दित साधु ॥

भृगोदयस्ये बलिनि क्षमासुते
शनौ तपःस्थानगतेऽथवान्त्यगे ।
दिवाकरे सप्तमगे सशीतगौ
महीपतिश्चलमानसो भवेत् ॥ ५२ ॥

Sloka 52 When Mars occupies in strength the rising sign Makara, Saturn is in the 9th or the 12th bhava and the Sun in conjunction with the Moon is in the 7th bhava, the person born will be a fickle-minded sovereign.

cf सारावली

भृगोदये भूमिमुते सुनिर्मले शनैश्चरे धर्मगृहे व्य (य ?) वस्यते ।
दिवाकरे सप्तमगे सहेन्दुना (ब) चलस्वभावो नृपति प्रजायते ॥

लाभे सुखे वा दशमे समन्दश्चन्द्रमा यदि ।

जातो नृपकुलो राजा तत्समो वा धनी भवेत् ॥ ५३ ॥

Sloka 53. If the Moon in conjunction with Saturn be in the 11th, the 4th or the 10th bhava, the person born, if of a royal family, will become a king or a wealthy man equal in rank to a king.

जातश्चोपचयस्थिते तनुपतौ चन्द्रे तपःस्थानगे

केन्द्रस्थाः शुभमर्गगा यदि शुभा वीर्यान्विता भूपतिः ।

जीवेन्दु वृषभस्थितौ बलघुतः कोणस्थितो लग्नप

शून्यारेक्षणवर्जितो यदि यदा जातोऽग्नीशो भवेत् ॥ ५४ ॥

Sloka 54 If, at a person's birth, the lord of the Lagna occupy an उपचय (Upachaya) place, the Moon the 9th bhava and the benefic planets occupying benefic Vargas in Kendra positions have strength, the person born will be a king. If Jupiter and the Moon be in Vrishabha, and the lord of the rising sign occupying a कोण (Kona) be exempt from the aspect of Saturn and Mars, the person at whose birth this yoga obtains will become a ruler of the earth

(Latter half) cf सारावली

सुरपद्मिगुरु सेन्दुर्लभे वृषे समवस्थितौ

यदि बलघुतो लग्नेश्च त्रिकोणगृह गत ।

रविशानिकुनैर्योगोपेतेर्नष्टकनिरीक्षितो

भवति स नृप कीर्त्या युक्तो हताखिलकण्टकः ।

दिवाकरे मीनगृहोपयाते कुलीरलम्ने शशिनि क्षितीशः ।

अरातिनीचग्रहदृष्टियुक्ता भूपालयोगं न दिशन्ति सर्वे ॥ ५५ ॥

Sloka 55. If, at a person's birth, the Sun be in Meena and the Moon in Kataka, the person born becomes a king. The planets one and all fail to bestow the royal fortune when aspected by inimical or depressed planets.

जनयति नृपमेकोऽप्युच्चगो मित्रदृष्टः

प्रचुरधनसमेतं मित्रयोगाच्च मिदम् ।

विधनविसुखमूढव्याधितो व-धतप्तो

वधदुरितसमेतः शत्रुनीचर्क्षणेपु ॥ ५६ ॥

Sloka 56. A single planet occupying his highest exaltation point and aspected by friendly planets produces a king (or a leader of men) Such a planet though single will make the person immensely wealthy if he be also associated with another friendly planet But when planets are in inimical or depression signs, the persons born under the inauspicious yoga, are (1) without wealth, (2) without comfort, (3) without intellect, (4) sickly, (5) afflicted with captivity, (6) involved in murders and (7) other equally wicked crimes (successively as the number of the badly placed planets rise gradually from 1 to 7).

NOTES

This sloka is from Brihat Jataka By the word मित्र (Mitra) in मित्रयोगाच्च (Mitrayogacch), it is natural friendship निमगर्भवत्त्व (Nisarga manratva) that is meant and not the तत्कालिक (Tatkālik)

First half The interpretation given above is what has been given by Bhattotpal, and in the face of it appears as most unlikely For, from a reference to Brihat Jataka XIX I, it will be seen that the Moon in Taurus aspected by the Sun, Mars and Mercury produces no good effects, vide also XIII I of the same work.

The word उच्चगः (Uchchagaha) has been translated in the text as "occupying his *highest* exaltation point." Cf. जातकपारिजात—
एकस्मिन् परमोच्चगेऽनिसुद्धदा द्ये यदि क्षमायतिः VII-10 *Supra*.

May not the word मिल (Mitra) in मित्रदृष्टः (Mitradrishṭaha) mean the Sun?

By the word उच्चगः (Uchchagaha) Varahamihira appears to imply Jupiter, Mars and Saturn. Mercury and Venus are not taken into consideration as these can never come in opposition to be aspected by the Sun. This yoga is possible in the following way :—

- (1) Mars in Makara and the Sun in Kataka.
- (2) Jupiter in Kataka and the Sun in Makara.
- (3) Saturn in Tula and the Sun in Mesha.

The Sun thus in opposition to any one of these three planets in exaltation together with a friendly planet makes the native wealthy as well besides a नृप (Nripa a king or leader of men). It is only such rich people that suffer from very longstanding diseases such as diabetes, pleurisy, etc., (Brihat Jataka, XXIII—7-9)

धनुर्मीनतुलामेषमृगकुंभोदये शनौ ।

चार्वङ्गो नृपतिर्विद्वान् पुरग्रामाग्रणीर्भवेत् ॥ ५७ ॥

Sloka 57. When Saturn is in the rising sign identical with Dhanus, Meena, Thula, Mesha, Makara, or Kumbha, the person born will be a lord of men, handsome, intelligent and wise, and will lead a town or a village.

NOTES.

Garga, as already pointed in II 67 (page 82) *supra*, has stated that Saturn in Thula, Dhanus or Meena identical with the Lagna is capable of producing kingship. The author says that Saturn in Mesha (though his depression sign) identical with the rising sign will bestow kingship, (malefic in depression is not bad). As regards Makara, ज्ञातकभरण (Jatakabharana) says—

नरपतेरिव गौरवतां व्रजेद्रविसुते मृगराशिगते नरः ।

अगुरुणा कुसुमैर्मृगराजता (जातया) विप्रलयामल्यानयेः सुखम् ॥

Saturn in Makara is therefore capable of conferring the appearance of royalty. As for Kumbha, Satyacharya has declared that sign Kumbha as ascendant is not auspicious. The Yavanas did not agree with the above view, but were of opinion that it is only the Kumbha Dwadasamsas (in all lagnas) that are bad. This view has been supported by युतकीर्ति (Srutakirti) but again opposed by Vishnugupta विष्णुगुप्त of

सत्य

होरा न भवेदिष्टा द्विपदेऽपिह कुंभवर्ज्यं हि ।

कुंभविलम्बे जातो भवति नरो दुःखशोकमंततः ॥

Also युतकीर्ति

सर्वस्मिँल्लगते कुंभद्विरसांराको यदा भवति ।

राशौ न तदा शुखितः परान्नभोजी भवेत्पुत्र्यः ॥

विष्णुगुप्त

कुंभद्वादशभागो लग्नगतो न प्रशस्यते यवने ।

यद्येवं सर्वेषां लग्नगतानामनिष्टफलता स्यात् ॥

घटयोगाद्वाशीनां न मत्तं तत्सर्वशास्त्रकाराणाम् ।

तस्मात्कुंभविलम्बो जन्मन्यशुभो न तद्भागः ॥

वराहमिहिर

न कुंभलग्नं शुभमाह सत्यो न भागभेदाद्यवना वदन्ति ।

कस्यांशभेदो न तयाऽस्मि राशेरतिप्रमद्विस्त्विति विष्णुगुप्तः ॥

Varahamihira, does not agree with Satyacharya's views. Nor does he appear to agree with Vishnugupta in thinking that the above views of Yavana are incorrect and that it is only the Kumbha lagna in a birth that is bad and not the Kumbha dwadasamsa. For Aquarius as Ascendant is one among the several ascendants for Rajayogas and leaders of men according to Varahamihira.

The acceptance of Kumbha in the present case seems therefore reasonable

स्वोच्चत्रिकोणस्वसुहृच्छत्रुर्नाचगृहार्कनैः ।

शुभं सम्पूर्णपादोनदलपादाल्पनिष्फलम् ॥ ५८ ॥

Sloka 58. The good influence of planets is at its maximum, three quarters, half, a quarter, at its minimum or nil according as the planets are in the exaltation sign, मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mitrakshetra = friendly sign), शत्रुक्षेत्र (Satrukshetra = inimical sign), depression sign or (combustion) conjunction with the Sun.

NOTES.

In the case of benefics,

उच्च (Uchcha)	Full effect
मूलत्रिकोण (Moolatrikona)	$\frac{3}{4}$ "
स्वक्षेत्र (Swakshetra)	$\frac{1}{2}$ "
मित्रक्षेत्र (Mitrakshetra)	$\frac{1}{4}$ "
शत्रुक्षेत्र (Satrukshetra)	$\frac{1}{8}$ "
नीच (Neecha)	$\frac{1}{16}$ "
अर्कग (Arkaga-Combustion)	$\frac{1}{32}$ "

This order should be reversed for the malefics.

शुभफल (Subhaphala) will increase if in उच्च (Uchcha). अशुभभावफल (Asubhabhaphala) will increase only in नीच (Neecha). Benefics are good in exaltation. Malefics are good in depression. Malefics are bad in उच्च (Uchcha).

The proportions given above are with respect to benefics. In the case of malefics we must reverse the effects, *e.g.* a benefic in exaltation gives very good results (*i.e.* full); in depression 1/16 effect. A malefic in नीच (Neecha) must give $\frac{3}{4}$ good effect and in उच्च (Uchcha) 1/32 good effect. This will be found to hold good for finance.

शुभाकारः—

पूर्णाः स्वोच्चे चरणरहितं स्वत्रिकोणे स्थिते स्या-
दर्द्धं स्वर्क्षे तदनुचरणो मित्रभे शत्रुमेकम् ।
अस्तं याते किमपि न शुभं स्वक्षेत्रे नीचगेऽपि
प्रोक्तं तन्मैरमलमतिभिर्व्यत्यात्पापसंज्ञम् ॥

Also मातृवर्गे

मृगश्रोत्रमौम्युक्तं ग्रह फ७ पृष्ठमेव विदधाति ।
नीचर्तारिपुगृहस्थो विग्नफ७ कीर्त्तिनो गुणिभि ॥

See also VIII 116 *infra*

॥ पञ्चमहापुरुषयोगाः ॥

मूलत्रिकोणनिजतुङ्गगृहोपपाता
भौमव्रजजीवसितभानुसुता बलिष्ठाः ।
केन्द्रस्थिता यदि यदा रुचभद्रहंस-
मालव्यचारुशशयोगरा भवन्ति ॥ ५९ ॥

Sloka 59. According as Mars, Mercury, Jupiter, Venus or Saturn possessing the greatest strength and occupying a Kendra is in the मूलत्रिकेण (Moolatrikona), स्वक्षेत्र (Swakshetra) or स्वाच्च (Swochcha), will the resulting Rajayoga be named रुचक (Ruchaka), भद्र (Bhadra), हंस (Hamsa) मालव्य (Malavya) or शश (Sasa) the beautiful

cf मातृवर्गे

स्वक्षेत्रे च चतुष्टये च बलिभि स्योच्चस्थितेर्वा ग्रहे
शुभाङ्गारमन्दजीवशशिनैरतेर्यथानुक्रमम् ।
मान्द्र्यो रुचक शशोऽथ भविनो हंसश्च भद्रस्तथा ॥

Also तानकाभरण

मृगश्रोत्रमौम्युक्तं ग्रहोपपाता भौमव्रजजीवसितभानुसुता बलिष्ठाः ।
त्रयेण योगा रुचमालव्यभद्रहंसचारुशशयोगरा भवन्ति ॥

जातः श्रीरुचके बलान्विततपुःश्रीकीर्त्तिश्रीलान्वितः
शास्त्री मन्त्रजपामिचारकुशलो राजाऽथवा तत्तमः ।
लारण्यारुणकान्तिकोमलतनुस्त्यागी जितार्थिर्धनी
सप्तत्यब्दमितायुषा सह सुखी मेनातुरङ्गाधिपः ॥ ६० ॥

Sloka 60 The person born under the auspicious रुचक (Ruchaka) yoga will possess physical strength, fortune, fame and fine qualities. He will have a knowledge of sciences; he will be versed in the sacred hymns, the method of praying with them and the art of producing magic spells. He will become a king or a king's compeer. He will have a lovely attractive person; he will be liberal, victorious and wealthy. He will live 70 years in comfort and happiness, commanding an army with a good supply of fleet horses.

NOTES.

In the following 3 slokas from सारावली the effect of birth in the रुचकयोग is given in more detail.

दीर्घास्यः स्वच्छकान्तिर्बहुचिरवत्तः साहसवाप्तकार्य-

श्चारुभ्रूर्नीलकेशश्चरणरणरतो मन्त्रविचोरनायः ।

रक्तदशमोऽतिशूरो रिपुबलमथनः वम्बुकण्ठः प्रधानः

क्रूरो भर्ता नराणां द्विजगुरुविनतः क्षामसज्जानुजङ्घः ॥

खट्वाङ्गपाशवृषकार्मुकवज्रवीणारेखाङ्कहस्तचरणश्च शताङ्गलश्च ।

मन्त्राभिचारकुशलस्तुलया सहस्रं मध्ये च तस्य कथितं मुखदैर्घ्यतुल्यम् ॥

विन्ध्याचलमहागिरीन् भुनक्ति सप्ततिसमा नगरदेशान् ।

शस्त्रानलकृतमृत्युः प्रयाति देवालयं रुचकः ॥

Also फलदापिका. ch. VI-Sl. 2.

धर्मशलाभेशधनेश्वराणामेकोऽपि शीतघुतिकेन्द्रवर्ती ।

स्वयं च लाभधिपतिर्गुरुभेदखण्डसाम्राज्यपतित्वमेति ॥ ६१ ॥

Sloka 61. If, out of the lords of the 9th, the 11th and the 2nd bhavas, there be but one that occupies a Kendra position in respect to the Moon and if Jupiter be the lord of the 11th bhava, the person born under the yoga will become the ruler of a full-blown empire.

NOTES

It is not clear why this sloka has been brought in here. The reading is slightly different in *पुस्तकिका* viz ,

लामेशधर्मेशधर्मेश्वराणामेकोऽपि चन्द्रग्रहकेन्द्रवर्ती ।

स्वपुत्रलाभाधिपतिर्गुरुश्चेदखण्डसामान्यपतित्वमेति ॥

The following slokas from *विष्णुजातक* describing in detail the yogas caused by the lords of the several houses each occupying a Kendra position with respect to the जन्मलग्न will be found to be useful in this connection

सुकृतनिलयनाथे केन्द्रगे जन्मलग्नात्

प्रभवति खलु योगः सार्वभौमाभिधान ।

बहुतरगुणपूर्णा बुद्धिमान्दानशीले

भवति नृपतिवर्गो धार्मिको भूपभूप ॥

दुश्चिक्वयनाथे खलु केन्द्रयाते स्वात्कल्पपुत्रो नृपयोगमुख्य ।

जातो भवेदत्र नरेन्द्रपूज्यो गजाश्ववापीकरमुखप्रतापी ॥

धनाधिप केन्द्रगत करोति श्रीवत्सयोग जनितोऽत्र योगे ।

धनान्वित स्याद्विजयो नितान्त सुवर्षकर्ता व्यवसाययुक्तः ॥

लग्नाधिप केन्द्रगत करोति योगाधिराज कुलभूपणाख्यम् ।

स्वशरान्यादधिपप्रतापी स्वाचक्रवर्ती खलु तत्र जात ॥

पुत्राधिपे केन्द्रगते च योग स्यात्प्रभरागो नृपयोगवर्धः ।

जातोऽत्र योगेऽखिलशत्रुहन्ता महार्ययुक्तो नृपतिप्रसिद्ध ॥

पुण्याधिपे पुण्यनिधानसंस्थे रत्नाञ्जलि स्यान्नृप एव योग ।

अस्मिन् प्रसूतो बहुभाग्ययुक्तो नरेन्द्रपूज्यो गजवाजियुक्त ॥

राज्याधीशे केन्द्रगे सौम्यदृष्टे योगेन्द्र स्यात्सुप्रतापाभिधान ।

जातो निर्लभं भूमिप सेवनीयो भोगासक्त स्वप्रतापाच्च सिद्धि ॥

लामाधीशे केन्द्रगे वासधेतु सक्तो योगी जायते तत्र जात ।

भूमीपाले सेवितो द्रव्ययुक्तो क्षीरत्नाञ्जय सम्पत्नी बुद्धियुक्त ॥

शार्दूलप्रतिमाननो गजगतिः पीनोरुवक्षःस्थलो

लम्बापीनसुवृत्तबाहुधुगलस्तुल्यमानोच्छ्रयः ।

मानी बन्धुजनोपकारनिपुणः श्रीभद्रयोगोद्भवो

राजाऽशीतिमितायुरेति विपुलप्रज्ञायशोविच्चवान् ॥ ६२ ॥

Sloka 62. With the face of the tiger, with the majestic gait of the elephant, with a broad massive chest, with long brawny rounded arms and of a commanding stature, the man born under the Bhadra (भद्र) yoga will be a king high-spirited and diligently devoted to the befriending of kinsmen and well-wishers. He will reach the age of 80 displaying commanding genius and enjoying vast fame and extensive wealth.

NOTES.

This sloka is taken from मातंग्यी. Three more slokas from that work on the same yoga are extracted below

शङ्खासिकुञ्ज गदाकुसुमेषुकेतुचक्रान्नराङ्गलविचिह्नितपाणिपादः ।

यात्रागुरुद्विषमदप्रथमान्मुसिकभूकुङ्कुमप्रतिमगन्धननुः सुवोणः ॥

शास्त्रार्थविदधृतिश्रुतः सममङ्गधूर्नागोपमो भवति चायं निगूढगुह्यः ।

सत्कुक्षिधर्मनिरतः सुललाटगङ्गो धीरः स्थिरस्त्वसितकुक्षितकेशभारः ॥

स्वतन्त्र सर्वकार्येषु स्वजनप्रीणनक्षमी ।

भुज्यते विभवश्चास्य नित्यं मन्त्रिजनैः परैः ॥

रक्तासोन्नतनामिकः सुचरणो हंसस्वरः श्लेष्मको

गौराङ्गः सुकुमारदारसहितः कन्दर्पतुल्यः सुखी ।

शास्त्रज्ञानपरायणो तिनिपुणः श्रीहंसयोगे गुणी

यातोऽशीतिक्रमायुरेति सयुगं साधुक्रियाचारवान् ॥ ६३ ॥

Sloka 63. The person whose good fortune it is to be born under the हंसयोग has these characteristics. He has a red mouth and a prominent nose; his legs are

well-formed, he has the voice and the phlegm of the swan; he is fair limbed; he is blessed with a beautiful wife, he is himself lovely like the God of love, he has every comfort at his command; he is intent on acquiring a knowledge of the sacred scriptures; he is acute, has great merits, his life is 82 years, he is beneficent and devoted to virtue.

Notes

The following slokas from सरावली give more information about this yoga

रक्ताख्योन्नतनासिक सुचरणो हसः प्रसन्नेन्द्रियो
गौरः पीनकपोलरक्तकरजो हंसस्वरः श्लेष्मलः ।
शंखान्नाकुशचापमत्स्यगुरैर्निर्लिशमालाघटै-
श्चिह्नैः पादकगङ्कितौ मधुनिभे नेत्रे च वृत्त शिरः ॥
सलिलाशयेषु रमते स्त्रीषु न तृप्तिं प्रयाति कामार्तः ।
षोडशशतानि तुलितोऽङ्गुलानि दैर्घ्येण षण्णवति ॥
पातीह देशान् खलु शूरसेनान् गान्धारगङ्गायमुनान्तरालान् ।
जीवन्वपि दशवर्षसंख्या पश्चाद्द्वानन्ते समुपैति नासम् ॥

See also पल्लवादिना ch 6 Sl 3.

स्त्रीचेष्टाललिताङ्गसन्धिनयनः सौन्दर्यशालो गुणी
तेजस्वी सुतदारवाहनधनी शास्त्रार्थवित्पण्डितः ।

उत्साहप्रभुशक्तिमन्त्रचतुरस्त्यागी परस्त्रीरतः

सप्तत्यन्दमुपैति सप्तगहितं मालव्ययोगोद्भवः ॥ ६४ ॥

Sloka 64. The person born under the मालव्ययोग has the gestures, the graceful bodily structure and the eyes of a female, he is handsome, meritorious and powerful, he is blessed with children, wife, vehicles and wealth, he knows the meaning of the sacred scriptures, he is learned, he is clever in the application of

the three regal powers—energy, capacity and counsel ; he is liberal ; he is fondly addicted to other women and he will attain to the age of 77.

cf. मातावली

न स्थूलोष्ठो न विषमवपुर्नोतिरक्ताङ्गसन्धि-
मध्ये क्षामः शशधरुचिर्हस्तिनादः सुगन्धः ।
सन्दीप्ताक्षः समसितरदो जानुदेशास्तभाणि-
मालव्योऽयं विलसति नृपः सप्ततिर्वत्सराणाम् ॥

यत्त्रयं त्रयोदश मितानि दशाङ्गुलानि दैर्घ्येण कर्णविवरं दश विस्तरेण ।
मालव्यसंज्ञमवुजः स भुनक्ति नृपं लाटान् समालामसिन्धुमपारियात्रान् ॥

भूपो वा सचिवो वनाचलरतः सेनापतिः करधी-
र्धातोर्वादिविनोदवञ्जनपरो दाता सरोपेक्षुणः ।
तेजस्वी निजमावृभक्तिनिरतः शूरोऽसिताङ्गः सुखी
जातः सप्ततिमायुरेति शशके जारक्रियाशीलयान् ॥ ६५ ॥

Sloka 65. The person born in the शशयोग (Sasa yoga) may be a king, a minister, or a general haunting woods and mountains ; he is cruel hearted, and would even deceive in his eager pursuit of metallurgy ; he is bountiful ; he has wrathful eyes ; he is spirited ; he is lovingly devoted to his mother, he is brave ; he has a dark form ; he lives for 70 years. He is a voluptuary and inclined to play the paramour with the objects of his guilty love

cf. लारवली

तनुद्विजः शीघ्रगतिः शशोऽयं गठोऽनिशूरो निश्चप्रचारः ।
वनाद्रिदुर्गेषु नदीषु शक्तः क्षयोदगी नातिव्युप्रदिष्टः ॥
सेनानायो जलनिधिरतो दन्तुरश्चापि किञ्चि-
द्दातोर्वादि भवति निरतश्चञ्चलः कोलनेत्रः ।

स्त्रीमयुक्त परधनगृहो मातृमक्त मुजयो
 मध्ये क्षामो बह्विधमती रन्ध्रोदी पेष्णाम् ॥
 पर्यवशस्वशास्त्रमृदङ्गमात्र वीणोपमा यदि स्त्रे चरणे च रेखा ।
 वर्षाणि सप्ततिमितानि करोति राज्ञ्य प्रात्यन्तिः सितिपति कथितो मुनीन्द्रैः ॥

Cf पञ्चमिना ch 6 sloka 4

यस्य योगस्य यः कर्ता बलवान् जितद्वयुतः ।
 अधियोगादियोगेषु स्वदशायां फलप्रदः ॥ ६६ ॥

Sloka 66 In such planetary conjunctions as अधियोग (Adhi yoga, *vide* slokas 113 115 *infra*) the powerful planet to which the yoga is due and which has the aspect on itself of less powerful planets will produce the effect of the yoga in its दशा (dasa) period

NOTES

This is a quotation from गणहाग The time when a yoga takes effect is as described in this sloka in the case of all yogas except those which are effective all through life and the Rajayogas where the दशा (dasa) and अन्तर्दशा (Antardasa) periods of the lord or the occupant of the Lagna or the 10th bhava will bring about kingship

cf बृहज्जानक

कर्मग्रयुतपाकदशाया राज्ञ्यन्वितरथवा प्रवर्ग्य ।

शत्रुनीजगृहयातदशाया उद्विस्तथयदशा परिरूप्या ॥

॥ भास्करादियोगः ॥

मानोरर्थगते बुधे शशिसुताह्वाभस्थितश्चन्द्रमाः

चन्द्रास्त्रोणगतः पुरन्दरगुरुर्षोऽगस्तदा भास्करः ।

शूरो भास्करयोगजः प्रभुममः शास्त्रार्थनिद्रपमान्

गान्धर्वश्रुतिचित्तवान् गणितविद्धीरः समर्थो भवेत् ॥६७॥

Sloka 67 If Mercury be in the 2nd bhava with respect to the Sun, if the Moon be in the 11th with

respect to Mercury and if Jupiter be in a कोण (Kona) with reference to the Moon, the yoga is called Bhaskara (भास्कर) The person born in the भास्करयोग (Bhaskarayoga) is brave, lord like, versed in the interpretation of the scriptures, handsome, with a wealth of musical tones, good at reckoning, resolute and competent.

चन्द्रादिक्रमगः कुजो वनिसुतादस्ते शनिः स्वर्ज्यात्
अस्ते दैत्यगुरुः सितान्मदनगो जीवो चदीन्द्राह्वयः ।
ख्यातस्तत्रभवः सुशीलगुणवान् भूपोऽथ वा तत्त्वमो
वाग्मी वित्तविचित्रभूषणयशोरूपप्रतापान्वितः ॥ ६८ ॥

Sloka 68. If Mars be in the 3rd bhava from the Moon, Saturn in the 7th from Mars, Venus in the 7th from Saturn, and Jupiter in the 7th from Venus, the yoga is styled *Indra*. The person born in this yoga will be celebrated, amiable, worthy of royal rank or in some similar position, eloquent and possesse¹ of wealth, diverse ornaments, fame, beauty and prowess

शुक्रात् कोणगतो गुरुः सुरगुरो पुत्रे शशी शीतगोः
केन्द्रस्थानममात्रितो दिनकरो योगो मरुत्तमज्ञकः ।
वाग्मी वायुभवो विशालहृदयः स्थूलोदरः शास्त्रवित्
मंपन्नः क्रयविक्रयेषु कुशलो राजाऽथवा तत्त्वमः ॥ ६९ ॥

Sloka 69. If Jupiter occupy a Kona from Venus, the Moon the 5th bhava from Jupiter, the Sun a Kendra from the Moon, the resulting yoga is termed मरुत्तम (Maruthyoga), i.e. wind yoga. The person who has his birth in the वायुयोग (Vayuyoga) will be eloquent, broad-breasted, big-bellied, conversant with the scriptures, thriving, clever in striking bargains, and of royal rank or in some position approaching thereto.

लग्नेभ्यो गुरुकेन्द्रगो हिमकरश्चन्द्रादहिवर्तितगः

शीर्यस्थानगतौ च भानुरुधिरौ योगो बुधः कीर्तितः ।

राजश्रीर्बुधयोगजोऽस्तुलबलप्रख्यातनामा विदुः

शास्त्रज्ञः क्रयविक्रयेषु चतुरो धीमानशत्रुर्मवेत् ॥ ७० ॥

Sloka 70. When Jupiter is in the Lagna, the Moon in a Kendra from Jupiter, Rahu in the 2nd bhava from the Moon, the Sun and Mars in the 3rd bhava from the same, the resulting yoga is designated बुधयोग (Budha yoga). The person born in the बुधयोग (Budhayoga) has the majesty of a king. His strength will be matchless and his name celebrated; he will be conversant with the scriptures. He will be skilled in traffic, talented and without enemies.

॥ केमद्रुमयोगः ॥

लग्नस्थिते हिमकरे यदि वा मदस्ये

केमद्रुमो भवति जीवदृशा विहीने ।

अत्यल्पविन्दुसहिता यदि खेचरेन्द्राः

केमद्रुयोगफलदा विबलाश्च सर्वे ॥ ८१ ॥

Sloka 71. When the Moon occupying the 1st or the 7th bhava is without the benefic aspect of Jupiter upon it, the result is केमद्रुमयोग (Kemadrumayoga). If the number of dots in the places occupied by planets (*vide* Adhyaya 10) be very deficient, these as well as all weak planets produce the effect of केमद्रुमयोग (Kemadrumayoga).

द्वितीये द्वादशे पार्श्वे द्वये खेचरमंशुते ।

शीतांशोः सुनफायोगस्त्वनफा नाम कीर्तितः ॥ ७२ ॥

योगो धुरधराख्यः स्याद्विना सर्वत्र भास्करम् ।
एतद्योगत्रयामात्रे केमद्रुमफलं वदेत् ॥ ७३ ॥

Slokas 72-73. If the 2nd, the 12th and both the houses from the Moon be occupied by planets other than the Sun, the yogas are termed सुनफा (Sunapha) अनफा (Anapha) and धुरधरा (Dhuradhara) respectively. In the absence of these three yogas, the astrologer may declare the effect of केमद्रुमयोग (Kemadrumayoga)

NOTES

cf. फलदीपिका

निबोस्तु सुनफाऽनफादुद्धुराखरिः कोभय
स्थितैर्विरविभिर्ग्रहैरितरथा तु केमद्रुमः ॥

Vide also sloka 83, infra

चन्द्रे समानौ यदि नीचदृष्टे पापांशके याति दरिद्रयोगम् ।
क्षीणेन्दुलग्नाच्छिधने निशायां पापक्षिते पापयुते तथा स्यात् ॥ ७४ ॥

Sloka 74. When the Moon in conjunction with the Sun occupies a malefic Navamsa and is aspected by a depressed planet, the person born experiences the effect of the दरिद्रयोग (Daridrayoga). The very same effect follows also in the case of the person whose birth takes place at night time when the 8th bhava from the waning Moon is either aspected or occupied by a malefic planet.

विधुन्तुदादिग्रहपीडितेन्दौ पापक्षिते चाशु दरिद्रमेति ।

लग्नाचतुष्केन्द्रगृहे सपापे निशाकराद्धा यदि तद्वदन्ति ॥ ७५ ॥

Sloka 75. When the Moon seized by Rahu or Ketu is aspected by a malefic planet, the person born soon gets into poverty. When the house representing

the 4th bhava from the Lagna or the Moon is occupied by a malefic planet, the same effect follows, say the astrologers

चन्द्रे पराजितशुभग्रहदृष्टिबुक्ते राह्यादिपीडिततनौ तु दरिद्र एव ।
नीचारिवीक्षणयुते निपुत्राशिवर्गे चन्द्रे तुलाधरगते तु तथा वदन्ति ॥

Sloka 76. When the Moon aspected by a benefic planet worsted in planetary fight is seized by Rahu or Ketu in an eclipse, the person born is indigent. The same is the effect when the Moon occupies in the sign Thula the वर्ग (Varga) owned by an inimical sign and is aspected by a depressed or inimical planet

केन्द्रे वा यदि कोणगे हिमकरे नीचारिवर्गस्थिते
चन्द्रादन्त्यसप्ततन्ध्रगृहगे जीवे दरिद्रो भवेत् ।
पापांशे रिपुर्वाक्षिते चरगृहे चन्द्रे चरांशेऽथवा
जातो याति दरिद्रयोगमतुलं देवेज्यद्वयजिते ॥ ७७ ॥

Sloka 77. When the Moon occupying a Kendra or a Kona is in the वर्ग (Varga) of its depression or inimical sign and when Jupiter is in the 12th, the 6th or the 8th bhava from the Moon, the person born will be indigent. Again, if the Moon occupying a malefic अंश (Amsa) and aspected by an inimical planet be in a moveable sign or if the malefic amsa occupied by the Moon thus aspected belong to a moveable sign and if the Moon have not the aspect of Jupiter upon it, the poverty of the person born in this yoga will be unparalleled

अन्योन्यदृष्टौ अनिदानवेज्यौ नीचारिपापग्रहवर्गयाता ।

एकक्षणी वा यदि राजवंशे जातोऽपि केमदृमयोगमेति ॥ ७८ ॥

Sloka 78. If Saturn and Venus occupying the Varga of depressed or inimical malefic planets be aspected

each by the other or occupy one and the same sign, the person born under this yoga, though of a princely family will experience the effects of केमद्रुमयोग (Kemadrumayoga).

चन्द्रे पापयुते तु पापभवने पापांशके वा निशि

व्योमेशेन निरीक्षिते गतबले केमद्रुमयोगो भवेत् ।

भाग्यस्थानपरीक्षिते खलुयुते नीचांशकेऽब्जे तथा

चन्द्रे नीचयुते निशि क्षयतनौ जातस्य केमद्रुमः ॥ ७९ ॥

Sloka 79. When the Moon in conjunction with a malefic planet and occupying at night a malefic house or malefic Navamsa, is aspected by the lord of the 10th bhava and is void of strength, the result is केमद्रुमयोग (Kemadrumayoga). Again when the Moon in the depression Navamsa is associated with a planet in the खलु (Khala) state (*vide* Adhyaya 2, slokas 16-18) and aspected by the lord of the 9th bhava, there is the yoga केमद्रुम (Kemadruma). Thirdly when the Moon is on the wane and occupies the depression sign, the person born at night has to experience the effect of केमद्रुमयोग (Kemadrumayoga).

॥ केमद्रुमयोगापवादः ॥

निशाकरे केन्द्रगते भृगौ वा जीवेक्षिते नैव दरिद्रयोगः ।

शुभान्विते वा शुभमध्यमेन्दौ जीवेक्षिते नैव दरिद्रयोगः ॥ ८० ॥

Sloka 80. There is no yoga producing poverty when the Moon or Venus occupying a Kendra is aspected by Jupiter. Again when the Moon associated with a benefic planet or between two benefic planets is aspected by Jupiter, the दरिद्रयोग (Daridrayoga) does not exist.

चन्द्रेऽतिमित्रनिजतुङ्गगृहांशकस्ये

जीवेक्षिते यदि दरिद्रतया विहीनः ।

पूर्णे तनौ शुभयुते दिनि तुंगयाते

जीवेक्षिते हिमकरे न भवेदरिद्रः ॥ ८१ ॥

Sloka 81. If the Moon occupying the Navamśa of a sign of a very friendly planet or of its exaltation राशि (Rasi) and is aspected by Jupiter, the person born will be exempt from poverty. Again, when the full Moon occupies the Lagna in conjunction with a benefic planet, or when the Moon occupying the 10th bhava is in its exaltation and aspected by Jupiter, the person born will not be poor

योने केमद्रुमे प्राप्ते यग्निन् कस्मिन् जातके ।

राजयोगा विनश्यन्ति हर्षि हृष्य यथा द्विपाः ॥ ८२ ॥

Sloka 82. If in any horoscope केमद्रुमयोग (Kemadrumayoga) comes in, the Rajayogas disappear like elephants on seeing a lion

हित्वाकं सुनफाऽनफा दुरुधरा स्वान्त्योभयस्यैर्ग्रहेः

शीतांशोः कथितोऽन्यथा तु यद्गुमिः केमद्रुमोऽन्यैस्त्वमौ ।

केन्द्रे शीतकरेऽथवा ग्रहयुते केमद्रुमो नेष्यते

केचित्केन्द्रनवांशकेषु च वदन्त्युक्तिं प्रतिष्ठा न ते ॥ ८३ ॥

Sloka 83. When planets other than the Sun occupy the 2nd, the 12th, or both the 2nd and the 12th houses from the Moon, the resulting 3 yogas are respectively styled सुनफा (Sunapha), अनफा (Anapha) and दुरुधरा (Dhurudhara). It is declared by the majority of astrologers that in the absence of the 3 yogas defined above, there is the केमद्रुमयोग (Kemadrumayoga). But there are others who would

not allow the केमद्रुमयोग (Kemadrumayoga) where the केन्द्र (Kendra) (calculated from the Lagna or the Moon) is associated with a planet. Some there are who declare that the 3 yogas सुनका (Sunapha), अनका (Anapha) and दुरुधरा (Dhurudhara) are to be reckoned from the presence of planets other than the Sun in the 4th and the 10th Kendra from the Moon instead of from the 2nd and the 12th houses from the Moon; and the absence of any of these 3 yogas indicates the presence of केमद्रुम (Kemadruma). Another class would declare the three yogas in reference to the Navamsa occupied by the Moon, i.e. find the Rasi owning the Navamsa which the Moon occupies; if reckoning from this Rasi, the 2nd or the 12th Rasi or both be occupied by planets other than the Sun, these three yogas exist. केमद्रुम (Kemadruma) is the absence of any of these 3 yogas. But the holders of these last two views* are not recognised as authorities in the science of astrology.

NOTES.

This and the next two slokas are taken from बृहत्संहिता.

Note—In the yogas propounded by this sloka, the Sun is always kept out of consideration

(First half). The authorities relied on by ब्राह्ममिहिर with regard to this half of the sloka appear to be स्कन्दहोरा, प्रागपत्य and बृहत्संहिता and such other works, where, in the absence of the 3 yogas (viz.) (सुनका, अनका and दुरुधरा), केमद्रुम is declared as positive.
cf. स्कन्दहोरा.

अर्कस्तिष्ठतु धा म म च। त्रिंशोऽष्टमिस्तिष्ठतु नन्देन।

अतो भौमादिभिः सेतैरिन्दोः स्थान्त्योमयस्थितैः ॥

सुनका चानका चातुर्भवेद्दुरुधुराऽपि च ।

अन्यथा वर्तमानैस्तैर्योगैः केमद्रुमः स्मृतः ॥

* But Parasara has recognised the last two views.

Also प्राजापत्य

अर्केण सह वा तेन विना वा तुहिनद्विपः ।
 खान्त्योभयस्यैर्भौमाद्यैश्चीन्योगान् सौम्य धारय ॥
 विद्धि त्वं मुनिकामाद्यां द्वितीयामनफंति च ।
 तत्र विद्धि तृतीयां त्वमेवं धुरुधुरेत्यपि ॥
 इन्दोरुषयतः शून्ये योगः केमद्रुमः स्मृतः ।
 सन्नन्यसद्वंदर्कोऽत्र भवान्विज्ञातुमर्हति ॥

(Third quarter). वरा भिहिर (Varahamihira) relies on गर्ग (Garga), for the principle laid down in this पाद (pada) of the sloka, who says that, in the absence of any of the 3 yogas above stated, the केमद्रुमयोग (Kemadruma) will be mitigated or nullified by the presence of any of the five planets Mars, Mercury, Jupiter Venus and Saturn in a Kendra or by the Moon's association with any one of them.

The words “वेन्द्रे शीतरेष्यवा म्रदयुते” are also capable of being interpreted “वेन्द्रे शीतरेष्यवा म्रदयुते” that is, if the Moon occupy a Kendra (calculated from the Lagna) or be associated with a planet (one of the five above named). But this has to be rejected on the authority of वराहभिहिर who says प्रत्येक शीतरेष्यवेनै, वेन्द्रे वा सविताशमुपैति—(बृहज्जातक Ch VI Sloka 1) and on the authority of sloka 77 *supra*. The above interpretation is also opposed to the principle laid down by Garga who has said

व्ययार्थकेन्द्रगश्चन्द्राद्विना भातुं न चेद्ग्रहः ।
 वश्चिन्स्याद्विना चन्द्रं लुग्रात्केन्द्रगतोऽप्यवा ॥
 योगः केमद्रुमो नाम तदा स्यात्तत्र गर्हितः ।
 भवन्ति निन्दिताचारा दारिद्र्यापत्तिमंयुताः ॥

That is, if the 2nd or the 12th house counted from the Moon, or any of the Kendras—whether reckoned from the Moon or the Lagna—be not be occupied by any one of the five planets, Mars, Mercury, Jupiter, Venus and Saturn, the resulting yoga is Kemadruma, &c.

cf. Also गुणाकर

भवन्ति सुनफानफादुरुधुरा धनान्त्योभयैः
ग्रहैर्विरविभिर्विधोर्विरहितश्च केमद्रुमः ।
न कष्टकगते ग्रहे शशियुते च केमद्रुमो
विधोः स्वसुखैर्ग्रहैः शशिनवांशकात्स्वान्त्यैः ॥

The correct interpretation of the words therefore are (1) केन्द्रे अथ शीतरे वा ग्रहयुते नति — That is, "if one of the Kendras or the Moon be associated with a planet" (any one of the five above-named); (2) केन्द्रेऽशीतरेऽथवा ग्रहयुते — "If Kendra be devoid of the Moon or be occupied by a planet" (any one of the five above-named). This interpretation will correspond with the above quoted Garga's principle as also that of Kalyanavarman who says:

सुनफानफादुरुधुराः क्रमेण योगा भवन्ति रविरहितैः ।
वित्तान्त्योभयसंस्थैः कैरववनवान्वादिहैः ॥
एते न यदा योगाः केन्द्रग्रहवर्जिनः शशाङ्कश्च ।
केमद्रुमोऽतिरुष्टः शशिनि च सर्वग्रहादृष्टे ॥

From the above, it will be seen that, according to Garga though the position of any one of the five planets in any one of the Kendras will annul or annihilate the effects of the Kemadruma-yoga, it does not produce any of the 3 yogas Sunapha, Anapha and Dhurudhura.

[Note.—The Moon in a Kendra associated with one of the five planets does not destroy the effect of the Kemadrumayoga].

(Fourth quarter). But the Yavanas went further. Srutakirti, one of the Yavanas declared that the presence of any of the planets (1) in the 4th house from the Moon is Sunapha (2) in the 10th house Anapha and (3) in the 4th and 10th houses is Dhurudhura. cf.

चन्द्रचतुर्थः सुनफा दशमस्थैः कीर्तिनाऽनफा विहगैः ।
उभयस्थितैर्दुरुधुरा केमद्रुमसंज्ञितोऽन्यथा योगः ॥

विविधयोगमुखैकनिधिः सदा दुरुधुराप्रभवः प्रयितो भवेत् ॥
 प्रेय्यः खलो लोकविरुद्धवृत्तिः दारिद्र्यचदुःखैर्यत्नसंदेहः ।
 कान्तासुहृद्वस्त्रधनैर्विहीनः केमद्रुमेयो नृपवंशजोऽपि ॥

Also सारावली

वाग्बुद्धिविक्रमगुणैः प्रयितः पृथिव्यां
 स्यात्तन्त्रयसौख्यधनवाहनभोगभोगी ।
 दाता कुटुम्बधनपोषणलब्धखेदः
 सद्गुणवान्दुरुधुराप्रभवो धुरित्यः ॥
 कान्तान्नपानगृहवस्त्रसुहृद्विहीनो
 दारिद्र्यचदुःखगदैन्यमलैरुपेतः ।
 प्रेय्यः खलः सकललोकविरुद्धवृत्तिः
 केमद्रुमे भवति पार्थिववंशजोऽपि ॥

॥ कुजादिग्रहयुतसुनफायोगः ॥

जातश्च भूपतिश्चण्डो हिंस्रो दम्भी सुधीरधीः ।
 धनविक्रमवान् कोपी चन्द्राद्वनगते कुजे ॥ ८६ ॥

Sloka 86. The person at whose birth Mars is in the 2nd bhava from the Moon will become a king and in that capacity he will be fierce, cruel, hypocritical, strong minded, wealthy, valiant and irritable.

NOTES

Varahamihira does not differentiate the effect of the planets by their positions in the 2nd or in the 12th house so far as the yogas mentioned in slokas 86 105 are concerned. He attributes the effects to the planets causing the yoga without reference to their being in the 2nd or the 12th house.

cf. बृहज्जातक

उत्साहशौर्यवनमाहसवान्महीनः
 सौम्यः पटुः सुवचनो निपुणः कयासु ।

जीवोऽयं धर्मस्तु स्वमाह नृपपूजितश्च

कामी भृगुर्बहुवनो विषयोपभोक्ता ॥

परमिषत्परिच्छिन्नोपभोक्ता रवितनयो बहुकार्यकृद्गणेश ॥

वेदशास्त्रकलागेयकुशलः सुशरीरवान् ।

मनस्वी हितवाक् धर्मी चन्द्राद्विचगते बुधे ॥ ८७ ॥

Sloka 87. Conversant with vedic ordinances, fine arts and music, well-shaped, highly intelligent, of agreeable speech and pious will the person be at whose birth Mercury occupies the 2nd house from the Moon.

सर्वविद्याधिकः श्रीमान् कुटुम्बी नृपवल्लभः ।

राजतुल्ययशस्वी च चन्द्राद्विचगते गुरौ ॥ ८८ ॥

Sloka 88. The person born in the सुनफा (Sunapha) with Jupiter in the 2nd house from the Moon excels in every branch of knowledge, is prosperous, has a good family, gets into the good graces of his sovereign and becomes lordly and famous

विक्रमस्त्रीधनक्षेत्रकर्मवान् बहुवित्तवान् ।

चतुष्पदाढ्यो राजश्रीः सिते चन्द्रात्कुटुम्बगे ॥ ८९ ॥

Sloka 89 In the सुनफा (Sunapha) in which Venus occupies the 2nd house from the Moon, the person born will be valiant, married, wealthy, possessed of agricultural lands, engaged in work, with much property, rich in cattle and horses (quadruped) and will live in regal splendour.

पुरग्रामस्थिताशेषैः पूजितो धनवान् सुधीः ।

निपुणः सर्वकार्येषु चन्द्राद्विचगते शनी ॥ ९० ॥

Sloka 90. When Saturn is in the 2nd bhava in respect to the Moon, the person born will get the esteem

of all people in towns and villages, and will be wealthy, talented and versed in every kind of business

॥ कुजादिग्रहयुतानकायोगः ॥

मानी रणोत्सुकः क्रोधी धृष्टोरजनप्रभुः ।

धीरः स्वतन्त्रलोभी स्वाचन्द्रादन्त्यगते कुजे ॥ ९१ ॥

Sloka 91 When Mars occupies the 12th house from the Moon, the person born will be arrogant, eager for war, wrathful bold, at the head of a band of marauders, resolute and of an alluring presence

गान्धर्वलेख्यपटुवारु कनिर्वक्ता सुदेहवान् ।

पद्मस्त्री राजपूज्यः स्वाचन्द्राग्रयगते बुधे ॥ ९२ ॥

Sloka 92 When Mercury occupies the 12th bhava from the Moon, the person born will be capable of discoursing cleverly on music and drawing, learned, eloquent, handsome, of great renown and held in veneration by kings

राजपूज्योऽतिमेधारी गाम्भीर्यगुणमत्त्ववान् ।

शुचिः स्नानधानाढ्यः स्वात् चन्द्राद्वादशमे गुरौ ॥ ९३ ॥

Sloka 93 The person at whose birth Jupiter is in the 12th bhava in respect to the Moon will be highly honoured by kings, very intelligent, endued with earnestness and energy, upright and possessed of a great deal of status and wealth

युवतीजनरुन्दर्यः पथादिघनरान् सुधीः ।

घनधान्याधिकरुचन्द्रादन्त्यस्थानगते भृगौ ॥ ९४ ॥

Sloka 94 A charmer of young women, owning numerous cattle and similar possessions, highly intelligent, rich in money and grain, will the person be at

whose nativity, Venus is in the 12th bhava from the Moon

रिस्त्रीर्णवाहुर्गुणवान् नेता पश्चादिविचरान् ।

गृहीतवान्यो दुःस्त्रीकश्चन्द्रादन्त्यगते शनौ ॥ ९५ ॥

Sloka 95. When Saturn occupies the 12th bhava from the Moon, the person born is long armed, meritorious, possessed of numerous cattle and similar possessions; he is a leader and his words carry weight and are accepted, he is yoked to a bad woman

॥ दुरुधरायोगः ॥

असत्यवादी गुणवान् निपुणोऽतिशयो घृणी ।

दुन्धो वृद्धासतीसक्तश्चन्द्रे सौम्यारमध्यमे ॥ ९६ ॥

Sloka 96. The person at whose birth the Moon is between Mercury and Mars is untruthful though possessed of merits, clever but very depraved, censorious and avaricious, and addicted to unchaste women past their prime.

स्वकर्मविमोदशो यशस्वी रिपुपीडितः ।

स्वमेहशीलकृच्चन्द्रे मध्यमे कुजजीवयोः ॥ ९७ ॥

Sloka 97 When the Moon is between Mars and Jupiter, the person born will be a renowned individual, owing his fortune to his own mighty exertion, but harassed by foes. The moral tone of his household would wholly be due to his powerful example.

ज्यायामी सुभगः कुरो हृष्टः सत्कामवित्तवान् ।

भवादर्शीलः शीतार्शी मध्यमे कुजशुक्रयोः ॥ ९८ ॥

Sloka 98. If at a person's birth, the Moon be between Mars and Venus, he will be athletic, handsome,

cruel, cheerful, virtuously inclined and wealthy, but liable to swerve from morality under the influence of fear

कुत्सितस्त्रीरतः क्रोधी धनवान् पिशुनोऽरिमान् ।

असन्तप्तो निशानाथे मध्यगे कुजमन्दयोः ॥ ९९ ॥

Sloka 99 The individual at whose birth the Moon is between Mars and Saturn will be addicted to vile women, wrathful rich treacherous, contending with numerous enemies but unscathed and uncontrite

धर्मात्मा शास्त्रविद्वाग्मी सत्कविः सज्जनान्वितः ।

यशस्वी च निशानाथे मध्यगे बुधजीवयोः ॥ १०० ॥

Sloka 100 When the Moon is in the midst of the two planets Mercury and Jupiter at a person's birth he will be pious, conversant with the sacred scriptures, eloquent, facile in composition associated with good men and of great fame

नृत्यगानरतः कान्तः प्रियवाक् सुमगः सुधीः ।

शूरप्रकृतिकश्चन्द्रे मध्यगे बुधशुक्रयोः ॥ १०१ ॥

Sloka 101 The person at whose birth the Moon is between Mercury and Venus will be an amateur in dancing and music beloved of agreeable speech, handsome, highly intelligent and of a heroic temperament

देशादेशं गतः पूज्यो नातिप्रियाधनान्वितः ।

स्वमन्धुजनविद्वेषी चन्द्रे मन्दज्ञमध्यगे ॥ १०२ ॥

Sloka 102 When the Moon is between Saturn and Mercury, the person born may have to go from one country to another, he will be revered, have moderate learning and wealth but evince great aversion to his kith and kin

नृपतुल्यकरः श्रीमान् नीतिज्ञो विक्रमान्वितः ।

ख्यातोऽदुष्टमतिश्चन्द्रे मध्यगे गुरुशुक्रयोः ॥ १०३ ॥

Sloka 103. Acting in a princely fashion, prosperous, politic, valiant, celebrated and guiltless in thought will the person be at whose nativity the Moon holds a place between Jupiter and Venus.

सुखी विनयविज्ञानविद्यारूपगुणान्वितः ।

धनी शान्तिकरश्चन्द्रे मध्यगे शनिर्जावयोः ॥ १०४ ॥

Sloka 104. The person at whose birth the Moon has got between Saturn and Jupiter will be comfortable; possessed of humility, knowledge, learning, beauty and worth; owning much wealth and of a conciliatory conduct.

वृद्धाचारकृलाढ्यश्च निर्गुणस्त्रीजनप्रभुः ।

धनी नृपप्रियश्चन्द्रे सितादित्यसुतान्तरे ॥ १०५ ॥

Sloka 105. If at a birth, the Moon be between Venus and Saturn in a धुरधुरायोग (Dhurudhura yoga), the person born will be an important personage in a tribe wedded to ancient customs and the lord of a band of worthless females; he will have much wealth and enjoy royal favour.

सोचस्वमित्रभवनोपगतेषु सर्वं

प्राप्नोति जातमनुजो नियतं यदुक्तम् ।

स्वांशेषु वा निजसुहृद्गृहसंयुतेषु

प्राहुस्तथैव फलमस्ति पराशराद्याः ॥ १०६ ॥

Sloka 106. The whole effect of any yoga such as has been described is invariably realised by the person born under the yoga, when the yoga-making planets

occupy their exaltation, their own or friendly houses. The same is equally true, say Parasara and other authorities, when the Navamsas occupied by the yoga-making planets relate to their own or friendly houses.

चन्द्रः सराहुर्यदि वा सकेतुश्चन्द्रादहिर्वा यदि रिःफयातः ।

नीचास्तगो वा यदि योगकर्ता जातस्य मिश्रं फलमाहुरार्याः १०७

Sloka 107 If the Moon be in conjunction with Rahu or Ketu or if Rahu occupy the 12th bhava from the Moon, or if the planet producing the yoga be depressed or obscured by the Sun's rays, the effect of the yoga will be mixed to the person born therein

NOTES

With regard to the Moon's capacity of doing good or evil with reference to these three yogas Varahamihira says

अशुभमृदुदुषोऽद्भि द्दयमूर्तिर्गलिततनुश्च शुभोऽन्यथाऽन्यदृह्यम् ॥

That is for persons born in the day time, the Moon in any of the first 6 houses is auspicious and in any of the other 6 houses is inauspicious. The reverse effect is to be understood in the case of persons born in the night time

Skanda and Iriyapati and others also say so with reference to these yogas. These therefore deserve consideration

॥ अथ शकटादियोगः ॥

षष्ठाष्टमगतश्चन्द्रात्सुराजपुरोहितः ।

केन्द्रादन्यगतौ लग्नाद्योगः शकटसंज्ञितः ॥ १०८ ॥

Sloka 108 If Jupiter occupying the 6th or the 8th bhava from the Moon be else where than in the Kendra in respect to the Lagna, the resulting yoga is termed शकट (Sakata).

NOTES.

cf. फलदीपिका

“जीवादष्टारिसंस्थे शशिनि तु शकटः केन्द्रगे नास्तिज्ञात्”

But Parasara says

“लम्बास्तसंस्थे शकटः समस्तैः”

If all the planets be in the 1st and the 7th bhavas, the resulting yoga is called शकट (Sakata). Also बराहमिहिर (Varahamihira) in his बृहत्ज्योतिष (Bṛhat Jataka) ch 12, Sl 3 gives the following definition of शकट (Sakata) identical with Parasara's

“तन्वस्तगेषु शकटम्.”

The शकटयोग (Sakata yoga) mentioned in sloka 168 *infra* is different from this. The yoga referred to in this sloka is devoid of its bad effects if Jupiter, while being in the 6th or the 8th house from the Moon, is in a Kendra from the Lagna

अपि राजकुले जातो निःस्वः शकटयोगजः ।

क्लेशायासवशान्नित्यं सन्तप्तो नृपविप्रियः ॥ १०९ ॥

Sloka 109. The person born in the शकटयोग (Sakata yoga) be he of a royal family, becomes indigent and in consequence of the trouble and fatigue falling to his lot, he is always distressed and becomes an object of aversion to the king.

cf. फलदीपिका

कचित् कचिद्भाग्यपरिच्युतः सन् पुनः पुनः सर्वमुपैति भाग्यम् ।

लोके प्रसिद्धो परिहार्यमन्तः शल्यं प्रपन्नः शस्त्रेऽतिदुःखी ॥

॥ अथ पारिजातादियोगः ॥

सपारिजातयुचरः सुखानि नीरोगतामुत्तमवर्गयातः ।

सगोपुरांशो यदि गोधनानि सिंहासनस्थः कुरुते विभूतिम् ॥११०॥

Sloka 110. To the person born under its influence, a planet secures comforts if in the पारिजातांश (Parijatamsa),

sound health if in the उत्तमवर्ग (Uttama Varga); numerous cattle if in the गोपुरांश (Gopuramsa); and dominion if in the सिंहासनंश (Simhasanamasa, *vide* Adhyaya 1, Sl. 45-46).

करोति पारावतभागयुक्तो विद्यावशः श्रीविपुलं नराणाम् ।

सदेवलोको बहुयानसेनामैरावतस्यो यदि भूपतित्वम् ॥ १११ ॥

Sloka 111. A planet that attains the पारावतवर्ग (Paravatha Varga) brings to the men born under its auspices, learning and renown accompanied by great prosperity. If the planet reach the higher देवलोकभाग (Devalokabhaga), the lucky person coming into the world under the happy yoga comes to possess an army containing a large number of cars, horses and elephants. If the planet in power at the time of birth be in the highest ऐरावतभाग (Iravathamasa), it secures a kingship to the person born.

NOTES.

These are the effects of the yogas mentioned in slokas 45-46 of Adhyaya I and are taken from पारावतपारिजाते.

अधमादियोगः

अधमममवरिष्ठान्यर्केकेन्द्रादिसंस्थे

शशिनि विनयवित्तज्ञानधीनैपुणानि ।

अहनि निशि च चन्द्रे स्वाधिमित्रांशके वा

सुरगुरुसितदृष्टे वित्तवान् स्वात् सुखी च ॥ ११२ ॥

Sloka 112. According as the Moon occupies a Kendra, a Panapara or an Apoklima in respect to the Sun, will the moral training, the wealth, the knowledge and the intellectual precision of the person born, be the lowest, middling or highest. If the Moon be in its own Navamsa or in that of a very friendly planet and

if it be aspected by Jupiter, the person born will be wealthy, if it be aspected by Venus, he will be happy—in both cases without regard to when the birth takes place—which may be by day as well as by night.

NOTES.

This and the next sloka are taken from Brihat Jataka-

From the effects mentioned, it will be seen that the Moon in a Kendra from the Sun is bad whether in the conjunction (1st), in a square (4th or 10th) or in opposition (7th). Here Varahamihira differs from Parasara with regard to पूर्णिमाचन्द्र (Purnima Chandra).

The Moon situated in the 2nd, 5th, 8th and 11th from the Sun is middling, 5th is a negative trine and 9th is a positive one.

The Moon situated in the 3rd, 6th, 9th and 12th from the Sun is good in result. Here Parasara also agrees Cf.

सहस्ररश्मिमतश्चन्द्रे षण्टकादि गते सति ।
 न्यूनमध्यवरिष्ठानि धनधीनैपुणानि च ॥
 स्वांशेऽधिभिन्नस्यांशे वा स्थिते वा दिवसे शशी ।
 गुरुणा दृश्यते तत्र जातो वित्तमुखान्वितः ॥
 स्वाधिभिन्नांशमश्नन्दो दृष्टो दानवमन्त्रिणा ॥
 निशामु कुरुते लक्ष्मी छत्रध्वजसमाकुलाम् ।
 विपर्ययस्थे शीतांशौ जायन्तेऽप्यधना नराः ॥

Also यवनेश्वर

मूर्खान् दरिद्रांश्चपलान्विशालांश्चन्द्रः प्रसृतेऽर्कचतुष्टयस्य ।
 कुर्याद्वितीये धनिनां प्रसृतिमापोह्निमस्थे कुलजाग्रनानाम् ॥
 स्वांशे शशी भार्गवदृष्टमूर्तिर्निशीधरोत्पत्तिकरः प्रदिष्टः ।
 तदुत्तमोद्भूतिकरः स तु स्याद् दृष्टो दिवा देवपुरोहितेन ॥

The sloka in the text can also bear the following two interpretations —

(1) If the birth be in day time and the Moon be aspected by Jupiter, the person becomes wealthy. If the birth be at night

time and the Moon be aspected by Venus, the person born becomes happy. If the Moon be in his own Navamsa and aspected by Jupiter, the native will be wealthy. If the Moon should be in the Navamsa of a very friendly planet and aspected by Venus, then the person born will be happy.

(2) Whether the birth be at night or day, if the Moon be aspected by Jupiter and Venus together, the native is sure to be rich and happy. The amount of wealth will be in a less degree if the Moon at birth be in his own or in a friend's Navamsa and be aspected by Jupiter. In the same way the happiness will be slightly less if at birth the Moon being, in his own or in a friend's Navamsa be aspected by Venus.

cf. सारावली

सूर्यान्केन्द्रादिगतो निशाकर स्वल्पमप्यभूयिष्ठान् ।

कुर्यात्क्रमेण धनधीनैपुणविज्ञाननिनयाश्च ॥

चन्द्राधियोगः

सौम्यैः सरारिनिधनेष्वधियोग इन्दोः

तस्मिन्मृषमचिवक्षितिपालजन्म ।

सम्पत्तिसौख्यविभवाहृतशत्रवश्च

दीर्घायुषो विगतरोगमयाश्च जाताः ॥ ११३ ॥

Sloka 113. With the benefic planets occupying the 6th, the 7th and the 8th houses from the Moon there results what is called the Moon's अधियोग (Adhiyoga) wherein takes place the birth of a commander (Police Superintendent or head), a minister or a ruler (of a district or Province). Those that are born in the Moon's अधियोग (Adhiyoga) are at the height of prosperity and pleasure, overcome their foes and live a long life, being exempt from diseases and dangers.

NOTES

The yoga will be lowered a little in effect if the Sun should

be in opposition to the Moon. The effects described in the third quarter of the sloka will take place if only two benefics instead of three as above be in the above places from the Moon, and those mentioned in the last quarter result if only one benefic is present in one of the above places from the Moon. The benefic planets referred to are Mercury, Jupiter and Venus

Bhattotpala says that the interpretation put by some that all the three places, viz. 6th, 7th and 8th houses from the Moon, should be occupied each by one of the three to constitute an अधियोग (Adhiyoga) is not correct, and quotes in support thereof the following from श्रुतकीर्ति (Śrutakeerti) who recognises 7 sorts of अधियोग (Adhiyoga).

निधने द्युने पष्ठे चन्द्रस्थानाद्यदा शुभैर्युक्तम् ।

अधियोगः स प्रोक्तो व्यासकृतौ सप्तधा पूर्वैः ॥

The seven sorts are caused according as the three benefic planets occupy one or more of the three houses, 6th, 7th and 8th places from the Moon. That is, they might occupy (1) all the 3 houses, 6th, 7th and 8th, (2) 6th and 7th, (3) 6th and 8th, (4) 7th and 8th, (5) 6th only, (6) 7th only, and (7) 8th only. He also adds

पद सप्तमाष्टसंस्थैश्चन्द्रात्सौम्यैः शुभोऽधियोगः स्यात् ।

पापः पापैरेव मिश्रैर्मिश्रस्थैर्वोक्तः ॥

Badarayana (बाररायण) and Parasara are of opinion that according as all the benefic planets happen to possess superior, medium or ordinary strength, a person born under the yoga will become a king, a minister or a commander.

शशितः सौम्याः पष्ठे द्युने वा निधनसंस्थिता वा स्युः ।

जातो नृपतिर्ज्ञेयो मन्त्री वा सैन्यनायको वाऽपि ॥

स्यादधियोगे जातः सौम्यैः सचलैर्वराधीनः ।

मध्यचलैर्मन्त्री स्यादधमचलैः सैन्यनायकः स्यात् ।

Also पञ्चद्विपदा

सौम्यैरिन्दोर्द्युनश्चन्द्रमंस्थैस्तद्वत्तत्संस्थितैर्वाऽधियोगः ।

नेता मन्त्री भूपतिः स्यात्क्रमेण ख्यातः श्रीमान् दीर्घजीवी मनस्वी ॥

But कल्याणवर्मन् (Kalyanavarman) classes the चन्द्राधियोग (Chandradhiyoga) with Raja yoga when the planets Mercury, Jupiter and Venus are not eclipsed nor aspected by malefics. cf. सारावली

धूनं पष्ठमपाष्टमं शिशिरगो प्राप्ता समस्ताः शुभाः
कूराणां यदि गोचरे न पतिता. सूर्यालयाद्वरतः ।
भूपालः प्रमद्वत्स यस्य जलधेर्वैलावनान्तोद्भवैः
सेनामत्तकरीन्द्रदानसलिलं भृङ्गैर्मुहुः पीयते ॥

Mandavya is also of the same opinion of

अमित्रं यामित्र निघ्नमपवा शीतरुचितो
गतः सर्वे सौम्यास्तमिह जनयेदुर्नरपतिम् ।
घृतेनैवासेकं गतवति विपादाश्रुपयसा
प्रतापाम्निर्वस्य ज्वलति हृदये शत्रुषु भ्राम् ॥

॥ लग्नाधियोगः ॥

लग्नादरिधूनगृहाष्टमस्थैः शुभैर्न पापग्रहयोगदृष्टैः ।

लग्नाधियोगो भवति प्रसिद्धः पापैः सुखस्थानविवर्जितैश्च ॥ ११४ ॥

Sloka 114. When benefic planets occupy the 6th, the 7th and the 8th bhava from the Lagna and are neither in conjunction with nor aspected by malefic planets which are in positions other than the 4th bhava, the celebrated लग्नाधियोग (Lagnadhiyoga) is produced.

NOTES

This and the next six slokas are from Parasara. From the quotation from Phaladeepika quoted under the previous sloka, it will be seen that Mantreswara recognises Chandradhiyoga and Lagnadhiyoga alike

cf. जातवारिध

पद्मताष्टमसम्पैर्लगात्सौम्यैरपापदृष्टिगुतैः ।

लग्नाधियोगमेतन् पापैः सुखवर्जितो भवति ॥

लग्नाधियोगे बहुशास्त्रकर्ता विद्याविनीतश्च बलाधिकारी ।

मुख्यस्तु निष्कापटिको महात्मा लोके यशोवित्तगुणान्वितः स्यात् ॥

Sloka 115. The person born in the लग्नाधियोग (Lagnadhiyoga) will produce many scientific works, possess philosophical training, hold a chief command in the army, will be unsophisticated and generous, enjoying the eminent advantages which fame and fortune give in the world.

NOTES.

cf. जातकादेश

लग्नाधियोगजातो मन्त्री पृतनापतिर्धरास्वामी ।

बहुदारवान्विनीतो दीर्घायुर्धर्मवानशत्रुगणः ॥

For the लग्नाधियोग (Lagnadhiyoga) the following effects are given in सारावली—

लग्नात्पष्ठमदाष्टमे यदि शुभाः पापैर्न युक्तेक्षिताः

मन्त्रीदण्डपतिः सितेरधिपतिः स्त्रीणां बहूनां पतिः ।

दीर्घायुर्गदवर्जितो गतभयो लग्नाधियोगे भवेत्

सच्छीलो यवनाधिराजकथितो जानः पुमान् मौख्यभाक् ॥

॥ गजकेसरीयोगः ॥

केन्द्रस्थिते देवगुरौ मृगाङ्गात् योगस्तदाहुर्गजकेसरीति ।

दृष्टे सितार्येन्दुसुतैः शशाङ्के नीचास्तद्दीनैर्गजकेसरी स्यात् ॥ ११६ ॥

Sloka 116. When Jupiter occupies a kendra from the Moon, the yoga produced is called गजकेसरी (Gajakesari). Again if the Moon be aspected by planets, Venus, Jupiter and Mercury without being depressed or obscured by the Sun, the yoga produced is गजकेसरी (Gajakesari).

गजकेसरीसंजातस्तेजस्वी धनधान्यवान् ।

मेधावी गुणसंपन्नो राजप्रियकरो भवेत् ॥ ११७ ॥

Sloka 117 The person born in the गजकेसरीयोग (Gajakesariyoga) is energetic, has much money and grain, is intelligent and meritorious and does what will please his king

cf. जातकादेश

हन्ति सर्वग्रहारिष्ट चन्द्रकेन्द्रवृहस्पति ।

यथा गनसहस्राणि निहन्त्येकोऽपि केसरी ॥

केसरियोगे जातो धनवान् स्वकुलाधिपो महाप्राज्ञ ।

ग्रामपुरनगरकर्ता सहस्रमासेषु जीवति विधात ॥

॥ अमलायोगः ॥

यस्य जन्मसमये शशिलग्रात् सङ्ग्रहो यदि च कर्मणि संस्थः ।

तस्य कीर्तिरमला भुवि तिष्ठेदाशुपोन्तमपिनाशनसंपत् ॥ ११८ ॥

Sloka 118 If at the birth of any person, a benefic planet be in the 10th house reckoned from the Moon or the Lagna, the fame of that person will remain unclouded in the country and his prosperity will be unfailing till the end of his life

• लग्नाद्वा चन्द्रलग्नाद्वा दशमे शुभसंश्रुते ।

योगोयममला नाम कीर्तिराचन्द्रतारकी ॥ ११९ ॥

Sloka 119 When the 10th bhava from the rising sign or the Moon is occupied by a benefic planet, the yoga is styled अमल (Amala—spotless) and the fame of the person born in the yoga lasts as long as the Moon and stars endure

cf. फलदीपिका

चन्द्राद्योन्मयमलाह्वय शुभसमैर्योगो विलगादपि ॥

राजपूज्यो महाभोगी दाता चन्धुजनप्रियः ।

परोपकारी गुणवानमलायोगसंभवः ॥ १२० ॥

Sloka 120. The person born in the अमलायोग (Amalayoga) is highly revered by his sovereign, has great enjoyments, is liberal, kind to his relatives, benevolent and worthy.

NOTES.

The effect of birth in an अमलायोग (Amalayoga) is thus described in फलदायिका (Phaladeepika).

क्षमेशः स्यादमले धनी सुतयशःसम्पद्युतो नीतिमान् ।

॥ वेशीयोगादि ॥

व्ययधनयुतखेटैर्वैसिवेशी दिनेशा-

दुभयचरिकयोगश्चोभयस्थानसंस्थैः ।

निजगृहसुहृदुचस्थानयातैश्च जाता

बहुधनसुखयुक्ता राजतुल्या भवन्ति ॥ १२१ ॥

Sloka 121. If planets occupy the 12th, the 2nd or both the bhavas from the Sun, the resulting yogas are respectively named वैसि (Vesi), वेशि (Vesi) and उभयचरी (Ubayachari). When the planets concerned occupy their own, friendly or exaltation signs, the persons born in the resulting yogas will be on a par with kings in regard to the vast wealth and comforts they can command.

जातः सुशीलः शुभवेशियोगे वाग्मी धनी वीरभयो जितारिः ।

पापग्रहे दुष्टजनानुरक्तः पापात्मको वित्तसुखादिहीनः ॥ १२२ ॥

Sloka 122. The person born in an auspicious वेशियोग (Vesiyoga) is amiable, eloquent, wealthy, intrepid and triumphant over his foes while the one born in a वैसियोग (Vesiyoga) with an inauspicious planet is fond of bad company, evil-minded and bereft of riches and comfort.

वेसौ शुभग्रहयुते निपुणः प्रदाता

विद्यापिनोदसुखवित्तयशोबलाढ्यः ।

पापान्विते यदि निदेशगतोऽतिमूर्खः

कामातुरो वधरुचिर्विकृताननः स्यात् ॥ १२३ ॥

Sloka 123 The person whose birth takes place in a वेसियोग (Vesiyoga) with a benefic planet is intelligent, liberal, delighting in scientific pursuits, and possessed of comfort, wealth, fame and strength, but the man born in a वेसियोग (Vesiyoga) with a malefic planet will be very stupid, afflicted with lust, delighting in murder, and ugly-faced and he may have to go into exile

सौम्यान्वितोभयचरिप्रभवा नरेन्द्रा-

स्तत्तुल्यवित्तसुखशीलदयानुरक्ताः ।

पापान्वितोभयचरौ यदि पापकृत्या

रोगाभिभूतपरकर्मरता दरिद्राः ॥ १२४ ॥

Sloka 124 Those that have their birth in the उभयचरियोग (Ubhayachariyoga) produced by benefic planets are princely individuals possessed of corresponding wealth and comforts and beloved for their amiability and compassionate nature But those that are born in the उभयचरि (Ubhayachari) with malignant planets are wicked, afflicted with diseases, engaged in service for other people and in indigent circumstances

cf. आयुर्विज्ञान

सूर्याद्विद्युर्गैर्वातिर्वित्तगतेश्चन्द्रवर्जितैर्वेति ।

उभयस्थितैर्ग्रहेन्द्रैरुभयचरौ नामतो योगा ॥

मन्दगतिर्मृदुवचनो दीनासो बन्धुवत्सलो धृतिमान् ।

आयव्ययतुल्यरुो जात स्याद्वेसियोगेऽस्मिन् ॥

पापमतिर्विप्लवाद्गो निद्रालस्यश्चमान्वितो वासौ ।

पापैरेवं सौम्यैर्बलयुक्तैः सर्वसौख्यसंपन्नः ॥
 मुखरो ज्ञानी बलवान् स्वबन्धुनाथो नरेन्द्रदयितः स्यात् ।
 नित्योत्साही वाग्मी योगे जातः शुभोभचर्यायाम् ॥

Also पराशर

वैशिष्ट्यान्त्यगतैर्ग्रहैर्द्रविणगैर्वैशिः शशाङ्कोज्जितैः
 भानोस्तूभयगैस्तदोभयचरी योगः स्मृतः प्राक्तनैः ।
 किञ्चित्तद्वचनं नैव नियमो वश्यं नरश्चानृतो
 त्यन्ते कश्चरो नरश्च मृदुदृक् स्वाद्वंसियोगोद्भवः ॥
 तिर्यग्दृष्टिः सन्वसत्यानुकुम्भी मर्त्योऽत्यर्थं दीर्घकायोऽस्यश्च ।
 सूतौ यस्य स्वाद्यदा वैशियोगस्त्वल्पद्रव्यो वाग्विलासाधिशाली॥
 यस्य स्वाज्जनने किलोभयचरीयोगस्य चेतसंभवः
 सोऽत्यन्तं समवायमानपि तदा मर्त्यो भवेत्सद्यशः ।
 नात्युच्चः प्रचलामलाऽन्वितनयायुक्तः समृद्धः सदा
 अत्यर्थं स्थिरमानसः सरलदृक् सर्व सहः सन्मतिः ॥

Also फलदीपिका

हित्येन्दुं शुभोभेतिवास्त्युभयचर्याख्याम्वरिःकोभय-
 त्यानल्पैः सवितुः शुभैः स्शुरशुभैस्ते पापसंज्ञाः स्मृताः ।
 सत्पार्श्वे शुभकर्तरीत्युभयमे पापैस्तु पापाह्वयो
 लग्नाद्विगतगैः शुभैस्तु सुशुभो योगो न पापेक्षितैः ॥
 सुशुभे शुभकर्तार्या वेत्यादौ मुनमादिवत् ।
 शुभैः क्रमात्कलं ज्ञेयं विपरीतममद्ग्रहैः ॥

॥ अथ शुभयोगादि ॥

शुभाशुभाद्ये यदि जन्मलगे शुभाशुभाख्यौ भवतस्तदानीम् ।
 व्ययस्वर्गः पापशुभैर्विलम्भात् पापाख्यसौम्यग्रहकर्तरी च ॥ १२५ ॥

Sloka 125. According as the rising sign is occupied by benefic or malefic planets, the yogas produced are

termed शुभ (Subha) and अशुभ (Asubha) respectively. When the 12th and the 2nd bhavas from the Lagna are occupied by malefic or benefic planets, the yogas are called पापकर्तृरि (Papakarthaṛi) and सौम्यकर्तृरि (Soumyakarthaṛi) respectively.

शुभयोगभवो वाग्मी रूपशीलगुणान्वितः ।

पापयोगोद्भवः कामी पापकर्मा परार्थभुक् ॥ १२६ ॥

Sloka 126 The person born in the शुभयोग (Subha yoga) is eloquent, handsome, amiable and worthy while the one born in the अशुभयोग (Asubha yoga) is lustful, wicked and feeding on what is not his own but another's.

शुभकर्तृरिसंजातस्तेजोमिच्छबलाधिकः ।

पापकर्तृरिके पापी भिक्षाशी मलिनो भवेत् ॥ १२७ ॥

Sloka 127 The person born in a शुभकर्तृरियोग (Subha karthaṛi yoga) will have superior lustre, wealth and strength while the one born in a पापकर्तृरि (Papakarthaṛi) will be criminal, eating begged food and impure.

NOTES

In the 3 yogas शुभ (Subha) अशुभ (Asubha) and कर्तृरि (Kartthaṛi) mentioned in slokas 125-127 the Sun and the Moon are not reckoned.

cf. ज्ञानवाग्मि

लघ्नाद्वितीयसप्तपैरैकेन्दुविभजितैर्ग्रहे सुशुभात् ।

अशुभाख्यो व्ययसप्तैरभयस्यै कर्तृरी समाख्याता ॥

सुशुभायोगे जातो धनवान् वनितादृतो नियमशीलः ।

नित्योद्युक्तश्चपलः सुवचा भोगान्वितः पुराण्यथ ॥

अशुभायोगे जातो मायावी वाक्शठेति सन्तापी ।

क्षीणायुरल्पबुद्धिश्चलस्वभावोऽतिविकलाङ्गः ।

कर्तरियोगे जातो बलवान् स्वकुलाधिपो महोत्साही ।
कर्तरियोगे पापैः परदेशगतो विपान्निशस्त्रहतः ॥

॥ पर्वतयोगः ॥

सौम्येषु केन्द्रगृहगेषु सपत्नरन्ध्रे
शुद्धेऽथवा शुभयुते यदि पर्वतः स्यात् ।
लग्नान्त्यपौ यदि परस्परकेन्द्रयातौ
मित्रेश्वितौ भवति पर्वतनामयोगः ॥ १२८ ॥

Sloka 128. If benefic planets be in Kendra houses and if the 6th and the 8th bhavas be either unoccupied or occupied by benefic planets, the resulting yoga is पर्वत (Parvatha). Again, if the lords of the Lagna and the 12th bhavas be in Kendra positions with respect to each other and aspected by friends, there is the पर्वतयोग (Parvatha yoga).

cf. यवन

लग्नास्तमेष्टूरणाः प्रशन्ताः सर्वे ग्रहेन्द्रा इह चेदपापाः ।
तं पर्वतं विद्धि बलाधिकानां महीपतीनां प्रसन्नाय योगे ॥

Also वातज्ञादेश

उदयास्तकर्महिबुके ग्रहयुक्ते रिःकनैवने शुद्धे ।
यः कश्चिन्नवमगतो योगोऽयं पर्वतो नामा ॥

भाग्यान्वितः पर्वतयोगजातो विद्याविनोदाभिरतः प्रदाता ।
कामी परस्त्रीजनकेलिलोलस्तेजोयशस्वी पुरनायकः स्यात् ॥ १२९ ॥

Sloka 129. The person who has his birth in the पर्वतयोग (Parvatha yoga) will be prosperous, engaged in literary pursuits, liberal, libidinous and fond of sporting with women not his own, full of energy, famous and at the head of a city.

cf. जातवर्दिश

पर्वतयोगे जानो भूपालो धर्मवान् विनीतश्च ।
ग्रामपुरनगरकर्ता लोके श्रुतवान्युगान्तकीर्तिः स्यात् ॥

काहलयोगः

अन्योन्यकेन्द्रगृहगौ गुरुबन्धुनाथौ
लग्नाधिपे बलयुते यदि काहलः स्यात् ।
कर्मेश्वरेण सहिते तु विलोकिते वा
स्वोच्चस्वके सुखपतौ यदि तादृशः स्यात् ॥ १३० ॥

Sloka 130. If the lords of the 9th and the 4th bhava be in Kendra positions with respect to each other and if the lord of the Lagna have strength, the yoga produced is काहल (Kahala). If the lord of the 4th bhava occupying its exaltation or its own sign be aspected by or in conjunction with the lord of the 10th bhava, the yoga will be such as the foregoing.

ओजस्वी साहसी मूर्खश्चतुरङ्गबलैर्घृतः ।
यत्किञ्चिद्गमनाथस्तु जातः स्यात् काहले नरः ॥ १३१ ॥

Sloka 131. The person born in the काहलयोग (Kahala yoga) is vigorous, daring, ignorant, possessed of an army complete in its parts and ruling over a few villages.

NOTES.

cf. जातवर्दिश

बन्धुः (धर्मगृहाधीशावन्योन्यं केन्द्रमाश्रितौ ।
लग्नाधीशो बलवति योगः काहलमंज्ञरुः ॥
विद्याविनयसंपन्नो रूपवान् विजितेन्द्रियः ।
आज्ञापरो महामोगी योगे स्यात्काहले नरः ॥

काहलयोग (Kahalayoga) and its effect are thus stated in पल्लविषा.

लग्नाधिपातमपतिस्वितराशिनायस्वोच्चस्वमेषु यदि कोणचतुष्टयस्थ ।

योग स काहल इति प्रथित ॥

वर्द्धिष्णुरार्यं सुमति प्रमन्न क्षेमकर काहलनो नृमान्य ।

मालिकायोगः

लग्नादिसप्तगृहगा यदि सप्तखेटा

जातो महीपतिरनेकगजाश्वनाथः ।

वित्तादिगा निधिपतिः पितृभक्तियुक्तो

धीरोग्ररूपगुणवान् नरचक्रवर्ती ॥ १३२ ॥

Sloka 132 If the 7 planets be in 7 houses from the Lagna, the person born in the yoga is a king in command of many elephants and horses. If the माला (Mala—the wreath of planets) be from the 2nd bhava, the person born in this 2nd yoga will be a king owning hoards of wealth, dutifully reverent towards parents, resolute, of stern aspect and possessed of eminent virtues.

जातो यदा विक्रममालिकायां

भूषः स शूरो धनिकश्च रोगी ।

सुखादिका चेद्बहुदेशभाग्य-

भोगी महादानपरो महीपः ॥ १३३ ॥

Sloka 133 If the मालिका (Malika) commence from the 3rd bhava, the person born in it will be heroic and wealthy but sickly. If the starting point of the मालिका (Malika) be the 4th bhava, the person who has his birth therein will be a very liberal sovereign enjoying the good fortune due to his governing many countries.

पुत्राद्या यदि मालिका नरपतिर्यज्याथवा कीर्तिमान्

जातः पञ्चगृहात् कचिद्धनसुखप्राप्तो दरिद्रो भवेत् ।

Sloka 137. The person born in the चामरयोग (Chamara yoga) will be either a philosopher, wise, eloquent and held in high esteem by kings, or a king who being competent by birth &c, to enter on the study of the sacred scriptures, has mastered everything connected therewith. This personage will live a year after the tale of 70 years is completed, i.e. 71 years.

cf. जतकादेश

योगेऽस्मिन् चामरे जातो दीर्घायुर्वनवान् पुत्री ।

बहुदेशाधिनाय स्याद्धर्मिष्ठो वेदपारगः ॥

॥ शङ्खयोगः ॥

अन्योन्यकेन्द्रगृहगौ सुतशत्रुनाथौ

लग्नाधिपे बलयुते यदि शङ्खयोगः ।

लग्नाधिपे च गगनाधिपतौ चरस्थे

भाग्याधिपे बलयुते तु तथा वदन्ति ॥ १३८ ॥

Sloka 138 When the lords of the 5th and the 6th bhavas are in Kendra positions with respect to each other and when the lord of the Lagna is strong, the yoga is called शङ्ख (Sankha). The same yoga is said to exist when the lord of the Lagna, as well as the lord of the 10th bhava, occupy a moveable sign and the lord of 9th bhava is strong.

शङ्खे जातो भोगशीलो दयालुः स्त्रीपुत्रार्थक्षेत्रान् पुण्यकर्मा ।

शास्त्रज्ञानाचारसाधुक्रियावान् जीवेद्वर्ष वत्सराणामशतिः ॥ १३९ ॥

Sloka 139. The person born in the Sankha yoga will have a life of enjoyment, be compassionate, blessed with a wife, sons, wealth and lands, engaged in the practice of virtue, will possess a knowledge of the sacred scriptures, will be well conducted, beneficent,

and may live 81 years (one year after the tale of eighty is completed).

cf. जातकादेश

केन्द्रत्रिकोणगाः सर्वे तिष्ठन्ति यदि खेचराः ।

यः कश्चित्खोच्चराशित्यो योगः स्याच्छङ्ख ईरितः ॥

शङ्खयोगोद्भवो मर्त्यो राजा वा तत्समोऽपि वा ।

देवतावद्भोगयुक्तो दाने नृपसमो भवेत् ॥

शङ्खयोग (Sankhayoga) and its effect are thus stated in पल्लदीपिका.

केन्द्रकोणपयुतिर्यदि शङ्खः ॥

राजा स्याच्छङ्खयोगे बहुवरवनिताभोगसम्पत्तिपूर्णः ॥

॥ भेरीयोगः ॥

स्वान्त्योदयास्तभवनेषु वियचरेषु

कर्माधिपे बलयुते यदि भेरियोगः ।

केन्द्रं गतौ सुरगुरोः सितलग्ननाथौ

भाग्येश्वरे बलयुते तु तथैव वाच्यम् ॥ १४० ॥

Sl. k. 140. When there are planets in the 2nd, the 12th, the 1st and the 7th bhavas and when the lord of the 10th bhava is strong, the yoga is भेरि (Bheri). When Venus and the lord of the 1st bhava occupy Kendra positions in respect to Jupiter and when the lord of the 9th bhava is strong, the same yoga should be said to exist.

दीर्घायुपो विगतरोगमया नरेन्द्रा

बह्वर्थभूमिसुतदारयुताः प्रसिद्धाः ।

आचारभूरिमुखशौर्यमहानुभावा

भेरीप्रजातमनुजा निपुणाः कुलीनाः ॥ १४१ ॥

Sloka 141 Those that are born in the भेरि (Bheri

yoga) are lordly men, of good birth, long-lived, exempt from diseases and danger, possessed of much wealth, lands, sons and wives, of great renown, enjoying much happiness on account of their virtuous lives, eminently heroic and of great experience in the affairs of the world

मृदङ्गयोगः

उच्चग्रहांशकपतौ यदि कोणकेन्द्रे
तुङ्गस्वकीयभवनोपगते बलाद्ये ।

लग्नाधिपे बलपुते तु मृदङ्गयोगः

कल्याणरूपनृपतुल्ययशःप्रदः स्यात् ॥ १४२ ॥

Stoka 142 If the lord of the Navamsa which a planet in its exaltation occupies be in a Kona or Kendra position, if the occupant of the Kona or Kendra position in question be in its exaltation or own house and have abundance of strength and if the lord of the Lagna be powerful at the same time, the yoga produced is मृदङ्ग (Mrudanga) and confers on the person born nobility of mien and fame such as it is the good fortune of sovereigns to have

श्रीनाथयोगः

कामेश्वरे कर्मगते स्वतुङ्गे कर्माधिपे भाग्यपसंयुते च ।

श्रीनाथयोगः शुभदस्तदानीं जातो नरः शक्रसमो नृपालः ॥१४३॥

Stoka 143 When the lord of the 7th bhava is in the 10th bhava and when the lord of the 10th is in the exaltation sign and also in conjunction with the lord of the 9th, the auspicious yoga called श्रीनाथ (Srinatha lord of Fortune) is produced. The person born therein will be like Indra, the king of the celestials.

‘But see फलदीपिका

लग्नाधीश्वरभास्करामृतकराः केन्द्रत्रिकोणाश्रिताः
 स्वोच्चस्वर्गसुहृद्गृहानुपगताः श्रीकण्ठयोगो भवेत् ।
 तद्वद्भार्गवभाग्यनाथशशिजाः श्रीनाथयोगस्तथा ॥
 लक्ष्मीवान् सरसोक्तिचाटुनिपुणो नारायणाङ्गाङ्कितः
 तन्नामाङ्कितहृद्यपद्यमनिशं सङ्कीर्तयन् सज्जनः ।
 तद्वक्तापचिनौ प्रसन्नवदनः सत्पुत्रदारान्वितः
 सर्वेषां नयनप्रियोऽतिसुभगः श्रीनाथयोगोद्भवः ॥

शारदायोगः

योगः शारदसंज्ञकः सुतगते कर्माधिपे चन्द्रजे
 केन्द्रस्थे दिननाथके निजगृहप्राप्तेऽतिवीर्यान्विते ।
 चन्द्रात्कोणगते पुरन्दरगुरौ सौम्यत्रिकोणे कुजे

लाभे वा यदि देवमन्त्रिणि बुधात्तच्छारदासंज्ञकः ॥ १४४ ॥

Sloka 144. When the lord of the 10th bhava is in the 5th, when Mercury is in a Kendra ; when the Sun is in its own sign and exceedingly powerful ; when Jupiter is in a Kona in respect to the Moon and when Mars occupies a Trikona position with regard to Mercury ; the resulting yoga is called शारदा (Sarada). When Jupiter is in the 11th bhava from Mercury and other conditions mentioned before obtain, the same yoga is said to exist.

स्त्रीपुत्रबन्धुसुखरूपगुणानुरक्ता

भूप्रिया गुरुमहीसुरदेवमक्ताः ।

विद्याविनोदरतिशीलतपोबलाढ्या

जाताः स्वधर्मनिरता भुवि शारदारूपे ॥ १४५ ॥

Sloka 145. Those that are born in the शारदायोग (Sarada yoga) take particular care of their wives, their

sons, their relatives, their personal appearance and their virtues ; they are in favor with their sovereigns ; they show reverence to their preceptors, Brahmans and Gods ; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength ; they are attentive to their duties in this world.

मत्स्ययोगः

लग्नधर्मगते पापे पञ्चमे सदसद्युते ।

चतुरस्रं गते पापे योगोऽयं मत्स्यमंजकः ॥ १४६ ॥

Sloka 146. When a malefic planet is in the 9th bhava from the Lagna, when the 5th bhava is occupied by benefic as well as malefic planets, and when the चतुरस्र (Chathurastra) i.e. the 4th, or the 8th bhava from the Lagna has a malefic planet, the yoga is termed मत्स्य (Mathsya).

कालज्ञः करुणासिन्धुर्गुणधीवरूपवान् ।

यशोविद्यातपस्वी च मत्स्ययोगसमुद्भवः ॥ १४७ ॥

Sloka 147. The person born in the मत्स्य (Mathsya) yoga will be an astrologer - he will be very compassionate ; he will have virtue, intelligence, strength, beauty, fame, learning and religious merit.

कूर्मयोगः

कलत्रपुत्रारिष्टेषु सौम्याः स्वतुङ्गमित्रांशकराशियाताः ।

तृतीयलामोदयगास्त्यसौम्या मित्रोच्चसंस्था यदि कूर्मयोगः ॥ १४८ ॥

Sloka 148. If the benefic among the planets be in the 7th, the 3th and the 6th bhavas and the malefic in the 3rd, the 11th and the 1st bhavas, and if the Amsas or Rasis occupied by the planets be invariably those of

their own, exaltation or their friends, the yoga produced is termed कूर्म (Kurma).

विख्यातकीर्तिर्भुवि राजभोगी धर्माधिकः सत्त्वगुणप्रधानः ।

धीरः सुखी चागुपकारकर्ता कूर्मोद्भवो मानवनायको वा ॥ १४९ ॥

Sloka 149. The person born in the कूर्मयोग (Kurma yoga) will have wide fame, royal luxuries, and will be eminently virtuous, the quality of goodness सत्त्व (Satva) predominating in his nature ; he will be staid, comfortable, and disposed to befriend other people by putting in a kind word on their behalf with the sovereign or he may even be that sovereign.

खड्गयोगः

भाग्येशे धनभावस्थे धनेशे भाग्यराशिगे ।

लग्नेशे केन्द्रकोणस्थे खड्गयोग इतीरितः ॥ १५० ॥

Sloka 150. When the lords of the 9th and the 2nd bhavas are respectively in the 2nd and the 9th bhavas and when the lord of the 1st bhava is in a Kendra or a Kona, the yoga called खड्ग (Khadga) is produced.

वेदार्थशास्त्रनिखिलागमतत्त्वशुक्ति-

बुद्धिप्रतापबलवीर्यसुखानुरक्ताः ।

निर्मत्सराश्च निजवीर्यमहानुभावाः

खड्गे भवन्ति पुरुषाः कुशलाः कृतज्ञाः ॥ १५१ ॥

Sloka 151. Men born in the खड्ग (Khadga) yoga devote themselves to the study of the Vedas, the Science of polity and all traditions, to the ascertainment of the truths contained therein as well as their application to practice, and to the maintenance of their rank, power, dignity and happiness. They are free from envy or

sons, their relatives, their personal appearance and their virtues ; they are in favor with their sovereigns ; they show reverence to their preceptors, Brahmans and Gods ; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength ; they are attentive to their duties in this world.

मत्स्ययोगः

लग्नधर्मगते पापे पञ्चमे सदसद्युते ।

चतुस्रं गते पापे योगोऽयं मत्स्यसंज्ञकः ॥ १४६ ॥

Sloka 146. When a malefic planet is in the 9th bhava from the Lagna, when the 5th bhava is occupied by benefic as well as malefic planets, and when the चतुस्रं (Chathurastra) i.e. the 4th, or the 8th bhava from the Lagna has a malefic planet, the yoga is termed मत्स्य (Mathsya).

कालज्ञः करुणासिन्धुर्गुणधीविलरूपवान् ।

यशोविद्यातपस्वी च मत्स्ययोगसमुद्भवः ॥ १४७ ॥

Sloka 147. The person born in the मत्स्य (Mathsya) yoga will be an astrologer : he will be very compassionate ; he will have virtue, intelligence, strength, beauty, fame, learning and religious merit.

कूर्मयोगः

कलत्रपुत्रारिगृहेषु सौम्याः स्वतुल्यमित्रांशकराशियाताः ।

तृतीयलामोदयगास्त्वसौम्या मित्रोचसंस्था यदि कूर्मयोगः ॥१४८॥

Sloka 148. If the benefic among the planets be in the 7th, the 5th and the 6th bhavas and the malefic in the 3rd, the 11th and the 1st bhavas ; and if the Amsas or Rasis occupied by the planets be invariably those of

their own, exaltation or their friends, the yoga produced is termed कूर्म (Kurma).

विख्यातकीर्तिर्भुवि राजभोगी धर्माधिकः सत्त्वगुणप्रधानः ।

धीरः सुखी चागुपकारकर्ता कूर्मोद्भवो मानवनायको वा ॥ १४९ ॥

Sloka 149. The person born in the कूर्मयोग (Kurma yoga) will have wide fame, royal luxuries, and will be eminently virtuous, the quality of goodness सत्त्व (Satva) predominating in his nature, he will be staid, comfortable, and disposed to befriend other people by putting in a kind word on their behalf with the sovereign or he may even be that sovereign.

खड्गयोगः

भाग्येशे घनभावस्थे धनेशे भाग्यराशिगे ।

लघ्वेशे केन्द्रकोणस्थे खड्गयोग इतीरितः ॥ १५० ॥

Sloka 150. When the lords of the 9th and the 2nd bhavas are respectively in the 2nd and the 9th bhavas and when the lord of the 1st bhava is in a Kendra or a Kona, the yoga called खड्ग (Khadga) is produced.

वेदार्थशास्त्रनिखिलागमतत्त्वशुक्ति-

बुद्धिप्रतापबलवीर्यसुखानुरक्ताः ।

निर्मत्सराश्च निजवीर्यमहानुभावाः

खड्गे भवन्ति पुरुषाः कुशलाः कृतज्ञाः ॥ १५१ ॥

Sloka 151. Men born in the खड्ग (Khadga) yoga devote themselves to the study of the Vedas, the Science of polity and all traditions, to the ascertainment of the truths contained therein as well as their application to practice, and to the maintenance of their rank, power, dignity and happiness. They are free from envy or

passion and held in high esteem for their courage and prowess, they are clever and gratefully remember the kindnesses done to them.

Notes

कृतज्ञा is another reading in the fourth quarter of the sloka, which means their orders are readily obeyed.

॥ लक्ष्मीयोगः ॥

केन्द्रमूलत्रिकोणस्थे भाग्येशे परमोच्चे ।

लग्नाधिपे बलाढ्ये च लक्ष्मीयोग इतीरितः ॥ १५२ ॥

Sloka 152 When the lord of the 9th bhava is in a Kendra identical with the planet's Moolatrikona and when the lord of the Lagna occupies the exaltation sign and is possessed of abundant strength, the resulting yoga is declared to be लक्ष्मीयोग (Lakshmi yoga).

गुणामिरामो बहुदेशनाथो विद्यामहीकीर्तिरनङ्गरूपः ।

दिगन्तविश्रान्तनृपालवन्द्यो राजाधिराजो बहुदारपुत्रः ॥ १५३ ॥

Sloka 153 The person born in the लक्ष्मीयोग (Lakshmi yoga) will be a king of kings amiable for his many virtues, ruling over many lands, widely known for his learning, lovely as cupid, bowed to by kings from the farthest regions of the earth and having numerous wives and sons.

Notes

This yoga and its effect is thus described in कलदीपिका-

स्वर्लोचने यदि कोणकाटरुयुतौ भाग्येशशुक्राबुधौ लक्ष्म्याख्य ।

मित्य मङ्गलशील्या वनितया व्रीडत्यरोगी धनी

तेजस्वी स्वजनान् पुरस्तति महालक्ष्मीप्रसादालयः ।

श्रेष्ठान्दोलिकया प्रयाति तुरगस्तनेरमाद्याश्रितो

लोकानन्दकरो महोपतिवरो दाता च लक्ष्मीभव ॥

cf. जातकादेश

परमोच्चगते केन्द्रे भाग्यनाथे शुभेक्षिते ।

लग्नाधिपे बलाढ्ये तु लक्ष्मीयोग इतीरितः ॥

वर्गोत्तमगते शुक्रे भाग्ये तस्मिन् शुभग्रहे ।

उच्चग्रहे तृतीयस्थे लक्ष्मीयोग इतीरितः ॥

॥ कुसुमयोगः ॥

स्थिरलग्ने भृगौ केन्द्रे त्रिकोणेन्दौ शुभेतरे ।

मानस्थानगते सौरे योगोऽयं कुसुमो भवेत् ॥ १५४ ॥

Sloka 154. When Venus occupies a Kendra represented by an immoveable sign, and the Moon in a Trikona position is other than benefic and when Saturn holds a place in the 10th bhava, the resulting yoga is कुसुम (Kusuma).

दाता महीमण्डलनाथवन्द्यो भोगी महावंशजराजमुख्यः ।

लोके महाकीर्तिश्रुतः प्रतापी नाथो नराणां कुसुमोद्भवः स्यात् १५५

Sloka 155. The person born in the कुसुमयोग (Kusuma yoga) will be a powerful sovereign of wide celebrity in the world, foremost among kings who trace their descent from illustrious royal houses, of great enjoyments, bowed to by rulers of the earth and bountifully bestowing gifts.

पारिजातयोगः

विलग्ननाथस्थितराशिनाथस्थानेश्वरो वापि तदंशनाथः ।

केन्द्रत्रिकोणोपगतो यदि स्यात् स्वतुङ्गगो वा यदि पारिजातः १५६

Sloka 156. Find first the zodiacal sign occupied by the lord of the Lagna ; ascertain next in what Rasi the lord of the zodiacal sign first found is. If the lord of

the 2nd Rasi thus ascertained or the lord of the Navam-
sa occupied by the lord of the secondly found Rasi be
in a Kendra or Trikona or in its exaltation, the yoga
produced is पारिजात (Parijatha)

मध्यान्तसौख्यः क्षितिपालमन्धो युद्धप्रियो वारणराजियुक्तः ।

स्वकर्मधर्माभिरतो दयालुर्योगो नृपः स्याद्यदि पारिजातः ॥ १५७ ॥

Sloka 157 The person whose birth is in the पारिजात
योग (Parijatha yoga) will be a sovereign destined to be
happy in the middle and latter portion of his life, res-
pected and obeyed by other kings, fond of war,
possessing elephants and horses, attentive to his duty
and engagements and of a compassionate disposition

कलानिधियोगः

द्वितीये पञ्चमे जीवे बुधशुक्रयुतेक्षिते ।

क्षेत्रे तयोर्वा सम्प्राप्ते योगः स्यात् स कलानिधिः ॥ १५८ ॥

Sloka 158 When Jupiter occupying the 2nd or
the 5th bhava is aspected by or in conjunction with
Mercury and Venus or is in a house owned by (either
of) them, the yoga is called कलानिधि (Kalanidhi).

कामी कलानिधिमन्त्रः सुगुणाभिरामः

संस्तूयमानचरणो नरपालमुख्यैः ।

सेनातुरङ्गमदवारणशङ्खमेरी-

वाद्यान्वितो विगतरोगमयारिसङ्घः ॥ १५९ ॥

Sloka 159 The person born in the कलानिधियोग (Ka-
lanidhi yoga) will be gallant, amiable for his many
virtues, waited upon and loyally greeted by many great
kings His retinue will consist of an army, horses,
strong elephants, conch, drum and other instruments of

martial music : he will be exempt from diseases, dangers and foes of every kind.

अंशावतारयोगः

केन्द्रगौ सितदेवेज्यौ खोचे केन्द्रगतेऽर्कजे ।

चरलमे यदा जन्म योगोऽयमवतारजः ॥ १६० ॥

Sloka 160. If Venus and Jupiter be in Kendras and if Saturn in exaltation occupies also a Kendra and if the rising sign at the time of birth be a moveable one, the resulting yoga is called अवतारज (Avatharaja).

पुण्यश्लोकस्तीर्थचारी कलाज्ञः कामासक्तः कालकर्ता जितात्मा ।

वेदान्तज्ञो वेदशास्त्राधिकारी जातो राजश्रीधरोंऽशावतारे ॥ १६१ ॥

Sloka 161. The person born in the अंशावतारयोग (Amsavathara yoga) will have the majesty of a king ; he will be of good reputation ; he will go to holy shrines ; he will be conversant with fine arts ; he will be devoted to gallantry ; he will shape the character of the age in which he lives ; he will be void of passion. He will be acquainted with the Vedanta Philosophy and qualified by birth to study and interpret the sacred scriptures.

हरिहरब्रह्मयोगः

वित्तेशाद्धनरिः फरन्ध्रभवनप्राप्ताश्च सौम्यग्रहाः

कामेशात्सुखभाग्यरन्ध्रगृहगा जीवान्जचन्द्रात्मजाः ।

देवेशाद्यदि बन्धुमानभवगाः सूर्यास्फुजिद्धमिजाः

प्रोक्तास्तत्र पुरातनैर्हरिहरब्रह्माख्ययोगा इमे ॥ १६२ ॥

Sloka 162. The following are the three yogas called हरिहरब्रह्म (Hariharabrahma) by the ancients. The first

हरिहरब्रह्म (Harīharabrahma) yoga is produced when the benefic planets are in the 2nd, the 12th and the 8th bhavas in respect to the lord of the 2nd bhava. The 2nd yoga exists when Jupiter, the Moon and Mercury are in the 4th, the 9th and the 8th bhavas with reference to the lord of the 7th bhava, the 3rd yoga is present when the Sun, Venus and Mars occupy the 4th, the 10th and the 11th from the lord of the Lagna.

निखिलनिगमनिद्यापारगः सत्यवादी

सफलसुखसमेतश्चारुमाकामशीलः ।

जितरिपुकुलसङ्घः सर्वजीवोपकारी

हरिहरविधियोगे सम्भवः पुण्यकर्मा ॥ १६३ ॥

Sloka 163 The person who has his birth in the हरिहरब्रह्म (Harīharabrahma) yoga will be thoroughly conversant with the entire body of sacred lore, truthful in his speech, possessed of every comfort, of pleasing address, gallant, victorious over his foes, beneficent to every living creature and virtuous.

॥ नामसादियोगः ॥

यूपेषुशक्तियवदण्डगदासमुद्र-

छत्रार्धचन्द्रशकटान्मुजपक्षियोगाः ।

नौचक्रवज्रहलकामूर्ककूटवापी-

शृङ्गाटकाश्च पिनिघातृतिविंशतिः स्युः ॥ १६४ ॥

Sloka 164 There are 20 yogas named after the different figures they represent and coming under the general designation of आकृतियोग (Akṛiti yoga). They are (1) यूप (Yupa), a sacrificial post, (2) इषु (Ishu), an arrow, (3) शक्ति (Sakti), a spear, (4) यव (Yava), a barleycorn,

(5) दण्ड (Danda), a stick ; (6) गद (Gada), a mace ; (7) समुद्र (Samudra), the sea ; (8) छत्र (Chathra), an umbrella ; (9) अर्धचंद्र (Ardhachandra), a half Moon ; (10) शकट (Sakata), a waggon ; (11) अम्बुज (Ambuja), a lotus ; (12) पक्षिन् (Pakshin), a bird ; (13) नौ (Nau), a boat ; (14) चक्र Chakra, a wheel ; (15) वज्र (Vajra), Indra's weapon, thunderbolt shaped like the letter X ; (16) हल (Hala), a plough ; (17) कर्मुक (Karmuka), a bow ; (18) कूट (Kuta), a trap (for catching deer) ; (19) वापी (Vapee), a well ; and (20) शृङ्गाटक (Sringataka), a place where 4 roads meet.

NOTES.

The Nabhasa (heavenly) yugas are said to consist of 4 divisions, अष्ट. (i) अकृतियोगा* (Akṛiti yoga) which has 20 sub-divisions ; (ii) मख्यायोगा* (Sankhyayoga) which has 7 sub divisions, (iii) आश्रययोगा* (Asraya yoga) having 3 sub divisions and (iv) दलयोगी (Dala yoga) having only 2 sub divisions—Total 32 in all.

Yavanacharya is said to recognise 1800 varieties of these Nabhasa yogas, which, when properly analysed, will be found to have been included in the above 32.

In this sloka mere names of the 20 अकृति (Akṛiti) yogas have been mentioned, while the yogas themselves have been described in detail in slokas 168-172.

रज्जुर्नलश्च मुसलस्त्रितयाश्रयाख्याः

स्रग्भोगिनौ तु दलयोगभवौ भवेताम् ।

वीणादयश्च कथिता वरदामपाश-

केदारशूलंयुगमोलकममृसंख्याः ॥ १६५ ॥

Sloka 165. रज्जु (Rajju, a rope), नल (Nala, a reed), and मुसल (Musala, a pestle) are the names of the three आश्रय (Asraya) yogas (named from the general characteristic of the signs which the 7 planets occupy) : स्रक् (Srak a wreath), भोगिन् (Bhogin, a snake) are the two दल

Regarding the two दल (Dala) yogas शक (Srak) and सर्प (Sarpa), the commentator adds that srak yoga is caused if the benefic planets occupy three of the four Kendras while there are no malefic planets in any of the Kendra places; and that when malefic planets occupy three of the Kendras while there are no benefic planets in any of the Kendra houses, the yoga is known as सर्प (Sarpa), and that the Moon should be left out of consideration and not classed as benefic or malefic. He also quotes in support thereof the following two quotations: viz.,

(1) Garga

त्रिकेन्द्रैर्गर्गमाराकैः सर्पे दृक्खितजन्मदः (दुःखीतदुःखः) ।
भोगिजन्मप्रदा माला तद्वज्जीवसितेन्दुजैः ॥

(2) Badarayana

केन्द्रेष्वपापेषु सितज्ञानीवैः केन्द्रात्रिसंस्थैः कथयन्ति मालाम् ।
सर्पस्त्वसौम्यैश्च यमारसूर्ययोगाविभौ द्वौ कथितौ दलाख्यौ ॥

The दल Dala yogas are thus described in बृहत्पाराशरहोरा,
केन्द्रत्रये सौम्यखगैस्तु माला खलग्रहैर्व्यालिसमाह्वयः स्यात् ।
इदं तु योगद्वितयं दलाख्यं सुनीश्वरेण प्रतिपादितं हि ॥

The commentator adds that these two yogas have been mentioned not only by Parasara but also by others and quotes the following from मणित्त (Manittba).

केन्द्रत्रयगतैः पापैः सौम्यैर्वा दलसंज्ञितौ ।
द्वौ योगौ सर्पमालाख्यावनिष्टेष्टफलप्रदौ ॥

योगा व्रजन्त्याश्रयजाः समत्वं
यवान्जवज्जाण्डजगोलकाद्यैः ।

केन्द्रोपगैः प्रोक्तफला दलाख्या-

वित्याहुरन्ये न पृथक्फलौ तौ ॥ १६७ ॥

Sloka 167. According to some astrologers, the Asraya yogas are the same as the यव (Yava', कमल (Kamala), वज्र (Varja), पक्षि (Pakshin), गोलक (Golaka), and

others* of the आकृति (Akṛiti) and संख्या (Sankhya) yogas: and the two दल (Dala) yogas are only similar to the yogas caused by the planets restricting themselves to Kendras and consequently have the same effects as have already been described for these. That is why these yogas and their effects have not been separately described

NOTES

Varahamihira has explained in this sloka the reason why some of the astrologers (meaning thereby the Yavanas) have omitted to treat in their works separately of the 3 आश्रय (Asraya) and the 2 दल (Dala) yogas

It will be seen that the three आश्रय (Asraya) and the two दल (Dala) yogas some times (but not always) happen to be identical with some of the आकृति (Akṛiti) and the संख्या (Sankhya) yogas. The cardinal signs where planets are posited need not necessarily be angular at the same time in any horoscope.

For instance, suppose all the planets in a certain horoscope happen to be in मेष (Mēsha) and वृश्चिक (Kṛtikā). As these two signs are moveable ones, the योग caused is रज्जु (Rajju) and will be identical with गदा (Gadā) if the Lagna happens to be either मेष (Mēsha) or वृश्चिक (Kṛtikā). But if any other राशि (Rāsi) (other than मेष Mēsha or वृश्चिक Kṛtikā) be the Lagna, and all the planets are as described in the above, there is no गदा (Gadā) yoga though it may still be called रज्जु (Rajju).

Again, if all the planets be in मेष (Mēsha) and तुला (Tulā) and if one of these Rāsis be the Lagna, then too the योग is रज्जु (Rajju) since both the signs are moveable ones. As मेष (Mēsha) and तुला (Tulā) happen to be the 1st and 7th houses and all the planets are said to be in these 2 houses, the योग is गदा (Gadā).

Suppose all the planets to occupy कन्या (Kanyā) and मीन (Mēena), two of the dual signs, the योग is नल (Nala). If one of

* गदा (Gadā), शिखर (Sikharā) among the आकृति (Akṛiti) yogas and युग (Yuga), सुल (Sula) and केदार (Kedara) among the संख्या (Sankhya) yogas.

these two Rasis be also the Lagna the yoga is known both as शकट (Sakata) and नल (Nala) But if मिथुन (Mithuna) or धनुस् (Dhanus) be the Lagna, it will be both पक्षि (Pakshin) and नल (Nala) If any other Rasi be the Lagna it will only be a नलयाग (Nala yoga) Examples like these can be multiplied

The question now arises as to why then Varahamihira makes special mention of these आश्रय (Asraya) and दल (Dala) yogas in his work The answer is, all the possible instances of these yogas are not included in the आकृति (Akṛuti) and (मत्स्या Sankhya) yogas The आश्रय (Asraya) and दल (Dala) yogas may be these and may not be these It is therefore that the author has deemed it fit to treat them separately

Again it is said of the two दल (Dala) yogas that other authors have described the effects of benefic and malefic planets occupying the Kendras and as these are also the effects of the two दल (Dala) yogas they have omitted to treat of them separately Varahamihira treats of these separately in order to make it known that the two are नाभस (Nabhasa) yogas and as such their effects are felt *throughout life*, and not like the other yogas whose effects are felt only during their Dasa or Antardasa period and not afterwards of

इति निगदिता योगा सार्द्धं फलैरिह नाभसा
निधत्तफलदाश्चिन्त्या ह्येते समस्तदशास्वपि ॥

Also सारावली

सर्वदशास्वपि फलदा समञ्चा एते बुधैश्चिन्त्या ॥

आसन्नकेन्द्रभवनद्वयगैर्गदास्व-

स्तन्वस्तगेषु शकटं विहगः खवन्ध्वोः ।

शृङ्गाटकं नवमपञ्चमलग्नसंस्थैः

लग्नान्यगैर्हलमिति प्रवदन्ति तज्ज्ञाः ॥ १६८ ॥

Sloka 168. Astrologers say that the yoga गदा (Gada) is produced when the planets occupy two successive Kendras, शकट (Sakata) when all the seven planets are in the 1st and the 7th houses, पक्षि (Pakshin)

when they are in the 4th and the 10th houses; शृङ्गाटक (Srungataka) when the seven planets are in the Lagna, the 5th and the 9th houses; and हल (Dala) when they are confined to a group of triangular houses other than the one containing the Lagna.

NOTES.

In this stanza Vārahamihira describes 5 out of the 20 आकृति (Akṛiti) yogas.

1. गदा (Gada). All the planets should occupy adjacent Kendras. There are thus 4 varieties, viz., all the planets may occupy (1) 1st and 4th houses; (2) 4th and 7th houses (3) 7th and 10th houses and (4) 10th and 1st houses. The Yavanas recognise these as 4 distinct yogas and call them respectively as गदा (Gada), शङ्ख (Sankha), विभुक् (Vibhuka) and ध्वज (Dhvaja). The effect is somewhat good and somewhat bad. They will be in squares.

2. शकट (Sakata). All planets should be in the 1st and the 7th houses. The effect must be bad as planets are in opposition.

3. विहग (Vihaga). All planets should be in the 4th and the 10th houses. The planets being in opposition, the effect must be bad.

4. शृङ्गाटक (Srungataka). All planets should be in the 1st, 5th and 9th houses. Effect good.

5. हल (Hala). All planets should be in—

(a) 2nd, 6th and 10th houses

(b) 3rd, 7th and 11th houses;

(c) 4th, 8th and 12th houses,

that is, in trines beginning with any house other than the Lagna.

cf. शानमुक्तावली

लग्नाम्बुगौरम्बुनगस्थितैर्वा मन्त्राम्बरैरम्बरलग्नमन्त्रैः ।

एवं चतुर्धा कथितो गदाख्यः शुभाशुभैः खेचरकैस्तु सर्वैः ॥

लग्नान्तगैस्तु शकटं विहगः सुखरुमगैः ।

लग्नपञ्चमनन्दम्यैः खगैः शृङ्गाटकं स्मृतम् ॥

द्वितीयपष्ठकर्मस्थैस्त्रिपञ्चायनैः खगैः ।

बन्धुनैष्वनरि.पस्थैस्त्रिधा तु हलमन्त्रकः ॥

शकटाण्डजवच्छुभाशुभैर्वज्रन्तद्विपरीतगैर्यवः ।

कमलं तु विमिश्रसंस्थितर्वापी तद्यदि केन्द्रबाह्यतः ॥ १६९ ॥

Sloka 169. वज्र (Vajra) is produced when all the benefic and all the malefic planets are ranged as in the शकट (Sakata) and पक्षिन् (Pakshin), i.e. when all the benefic planets occupy the 1st and the 7th houses exclusively and all the malefic planets are in the 4th and the 10th houses exclusively. This order when reversed gives the यवयोग (Yava yoga), i.e. when the malefic planets are as in शकट (Sakata) and benefic ones as in पक्षिन् (Pakshin). The yoga becomes कमल (Kamala) when the good and evil planets are ranged promiscuously in the 1 houses indicated (1st, 4th, 7th and 10th) वापीयोग (Vapaa yoga) would result when the 7 planets occupy the 4 पणपर (Panapara) or the 4 अपोहिम (Apokhima) houses.

NOTES.

Four more भावृति (Akṛiti) yogas are described in this sloka.

6. वज्र (Vajra). All benefics should be in the 1st and the 7th houses, and all malefics in the 4th and the 10th. The spirit is good, because bad planets are in opposition to bad ones and *vice versa*.

7. यव (Yava). All malefics should be in the 1st and 7th houses and benefics in the 4th and 10th.

		Lagna Venus Merc	
Saturn	(6)		
		Sun Mars	
	Jupiter Moon		

		Lagna Sun Mars	
Jupiter Moon	(7)		
		Venus Merc.	
	Sat.		

8. कमल (Kamala).—All the planets should be posited in the 4 Kendras promiscuously.

		Lagna Sun Venus Mercury	
Jupiter	(8)		
			Moon Mars
	Saturn		

The effect will be that the person rises with the maximum labour and hardship. For example, Sri Rama's horoscope.

9. वापी (Vapee).—All the planets should occupy

(a) the 2nd, 5th, 8th and 11th houses.

or (b) the 3rd, 6th, 9th and 12th houses.

In the वज्र (Vajra) yoga, the man enjoys well in early and latter life, because, benefics in the 1st and the 7th must mean good in the beginning (1st house) and good in the end (7th house), and bad in the middle, because, bad planets are in the mid-heaven. Similarly for यव (Yava).

In the कमल (Kamala) yoga, it should be noted that wealth is not indicated.

In the वापी (Vapee) yoga, wealth is indicated without character or name—a mere money making machine

गुणाकरः—

... शुभस्वर्गैर्लभ्यान्तयोः स्वाम्भयोः
 क्रूरैर्वज्रमसङ्गैः सरतनुप्राप्तैः खचन्धोः शुभैः ।
 स्वाद्योगस्तु यवाभिधः सरसिनं तत्रैव मिश्रस्थितौ
 वापी स्वाद्गमनेचरैः पणकरेण्यपोहिमेषु स्थितैः ॥

Also सारावली

लभ्यास्तगतैः सौम्यैः पापैः सुखकर्मगैर्भवति वज्रम् ।
 निपरीतैर्यवयोगो मिश्रैः पद्मं बहिः स्थितैर्वापी ॥

शकटाण्डजघञ्छुभाशुभैर्वज्रन्तद्विपरीतगैर्यवः ।

कमलं तु विमिश्रसंस्थितैर्वापी तद्यदि केन्द्राद्यतः ॥ १६९ ॥

Sloka 169. वज्र (Vajra) is produced when all the benefic and all the malefic planets are ranged as in the शकट (Sakata) and पक्षिन् (Pakshin), i.e. when all the benefic planets occupy the 1st and the 7th houses exclusively and all the malefic planets are in the 4th and the 10th houses exclusively. This order when reversed gives the यवयोग (Yava yoga), i.e. when the malefic planets are as in शकट (Sakata) and benefic ones as in पक्षिन् (Pakshin). The yoga becomes कमल (Kamala) when the good and evil planets are ranged promiscuously in the 4 houses indicated (1st, 4th, 7th and 10th) वापीयोग (Vapee yoga) would result when the 7 planets occupy the 4 पणपर (Panapara) or the 4 आपोक्लिम (Apoklima) houses.

NOTES.

Four more आकृति (Akriti) yogas are described in this sloka.

6. वज्र (Vajra) All benefics should be in the 1st and the 7th houses, and all malefics in the 4th and the 10th. The spirit is good, because bad planets are in opposition to bad ones and *vice versa*.

7. यव (Yava). All malefics should be in the 1st and 7th houses and benefics in the 4th and 10th.

		Lagna Venus Merc.	
Saturn	(6)		
		Sun Mars	
	Jupiter Moon		

		Lagna Sun Mars	
Jupiter Moon	(7)		
		Venus Merc.	
	Sat.		

8. कमल (Kamala).—All the planets should be posited in the 4 Kendras promiscuously.

		Lagna Sun Venus Mercury	
Jupiter	(8)		
			Moon Mars
	Saturn		

The effect will be that the person rises with the maximum labour and hardship. For example, Sri Rama's horoscope.

9. वापी (Vapee)—All the planets should occupy

(a) the 2nd, 5th, 8th and 11th houses,

or b) the 3rd, 6th, 9th and 12th houses.

In the वज्र (Vajra) yoga, the man enjoys well in early and latter life, because, benefics in the 1st and the 7th must mean good in the beginning (1st house) and good in the end (7th house), and bad in the middle, because, bad planets are in the mid-heaven. Similarly for दब (Yava).

In the कमल (Kamala) yoga, it should be noted that wealth is not indicated.

In the वापी (Vapee) yoga, wealth is indicated without character or name—a mere money making machine.

गुणाङ्कः—

. शुभखगैर्लगास्तयोः साम्प्रतोः
कुरैर्वज्रमसद्गैः सारतनुप्राप्तैः खवन्धोः शुभैः ।
स्वाद्योगस्तु ययामिषः सरसिनं तत्रैव मिश्रस्थितौ
वापी स्वाद्गगनचरैः पणफोष्वापोहिमेपु स्थितैः ॥

Also सारावन्धि

लगास्तगतैः सौम्यैः वापैः सुखकर्मगेर्भवति वज्रम् ।
विपरीतैर्वययोगो मिश्रैः पञ्च बहिः स्थितैर्वापी ॥

Also हानमुत्तवली

विलम्बास्ते शुभाः सर्वे खवन्धौ पापखेचराः ।
 वज्रं नाम विजानीयात्तद्व्यस्तैर्यवसंज्ञकः ॥
 मिश्राः पापाः शुभाः सर्वे चर्तुः केन्द्रेऽय पद्मकम् ।
 तैरवापोहिमस्यैर्वा फणपरेऽपि च वापिका ॥

Also वृद्धयवन for वज्र

कलत्रलग्नोपगतैश्च सौम्यैः पापैर्नभःसौख्यगतैश्च सर्वैः ।
 वज्राग्व्ययोगोऽत्र भवेन्मनुष्यो महीपतिः शत्रुकुलान्तकारी ॥

For the कमल (Kamala) and वापी (Vapee) yogas herein mentioned, four malefics are required. Rahu is to make up the 4th malefic planet. cf. भौशिरहोरा

लग्नसप्तमगैः सौम्यैरन्यैर्वन्धुनभोगतैः ।
 वज्रं नाम भवेद्योगो विपरीतैर्यवो मतः ॥
 लग्नेऽस्ते खे चतुर्थे च शुभ एकः परोऽशुभः ।
 एवं चेत्कमलं विद्याद्वापी केन्द्राद्बहिस्तु तत् ॥
 एतेषु पद्मे च वाप्यां च सूर्यारक्तनक्षत्रात् ।
 चतुर्थकः कश्चनमतः सराहुरशुभो मतम् ॥

मुनिप्रणीताविति युक्तिवाद्यौ मयोदितौ वज्रयवौ हि योगौ ।
सूर्याच्चतुर्थेभवने सितज्ञौ कथं भवेतामिति सुप्रसिद्धम् ॥

But readers who are familiar with the working of the Bhava-sphuta process (भावस्फुट) described in detail in श्रीपतिपद्धति (Sripati Paddhati', Adhyaya I and in the notes thereto will easily see that it is not impossible as we go to higher latitudes to have some of the bhavas uncommonly short and others extraordinarily long, so that Mercury and Venus may happen to be in the 4th bhava with respect to the Sun, though not in the 4th राशि (Rasi) as interpreted by Varahamihira.

It will therefore be seen that मय (Maya), यवन (Yavana), यर्ग (Garga) and others have not erred in treating of these yogas as possible ones, if the yogas in question are meant to refer to the positions of the planets in the भावकुण्डली (Bhavakundali) and not to the राशिचक्र (Rasi chakra).

कण्टकादिप्रवृत्तैश्च चतुर्गृहगतैर्ग्रहैः ।

यूपेषुशक्तिदण्डारूपा होराद्यैः कण्टकैः क्रमात् ॥ १७० ॥

Sloka 170. If the seven planets exclusively occupy four contiguous bhavas reckoned from the Lagna and the other Kendras in order, the four resulting yogas are यूप (Yupa), इषु (Ishu) or सर (Sara), शक्ति (Sakti) and दण्ड (Danda) respectively.

NOTES.

Four more आकृति (Akriti) yogas are described in this verse.

10. यूप (Yupa).—All the planets should occupy the 1st, 2nd, 3rd and 4th houses. The planets are rising or are about to rise.

11. इषु (Ishu) or सर (Sara).—All the planets should be posited in the 4th, 5th, 6th and 7th houses. The planets are culminating or are about to culminate.

12. शक्ति (Sakti).—All the planets should be in the 7th, 8th, 9th and 10th houses. The planets are setting or about to set.

13. दण्ड (Danda).—All the planets are in the 10th, 11th, 12th and 1st houses. The planets are elevating or ascending mid-heaven.

(15) कूट (Kuta).—All the planets are to be in the 7 houses from the 4th in any order (i e., on the occidental side, setting and culminating)

(16) छत्र (Chhatra).—All the planets are placed in the 7 houses from the 7th bhava i e., elevating and setting—all in the visible half).

(17) चाप (Chapa).—All the planets are to be in the 7 houses from the 10th (i e., on the oriental side, rising and elevating).

(18) अर्धचन्द्र (Ardha Chandra) —All the planets are in the 7 houses beginning from the 4 पणर (Panaphara) or the 4 अपोहिम (Apoklima) houses.

Consistently, Varahamihira gives the several effects for नी (Nau) and other three yogas—good effects for छत्र (Chhatra) and चाप (Chapa) because in the one case, planets are in the visible half and in the other, they are rising and elevating—in both the cases, they must be good. *Idē* sloka from Brihat Jataka quoted under notes to sloka 178 *infra*.

cf. पराशर

लग्नाच्चतुर्यात् सरतः खमन्यात् सप्तर्षिर्नैर्ग्य कूटमन्त्रः ।

छत्रं धनुश्चान्यगृहप्रवृत्तैर्नैर्पूस्त्रैर्योग इहार्धचन्द्रः ॥

गुणाकरः

केन्द्रादिमप्तर्षिगतैः क्रमेण नौकूटउत्तराख्यधनूपि तद्वत् ।

नावाद्यैरन्यगृहप्रवृत्तैर्योगो भवत्याकृतिर्नोऽर्धचन्द्रः ॥

Also धानमुक्तवली

लग्नादिमप्तमान्तम्यैः सर्वखेटैस्तु नौरिति ।

तुर्यादिदशमान्तम्यैः कूट इत्यभिधीयते ॥

सप्तमादिविलग्नान्तशतः सक्लवेचरः ।

एवं दशादि तुर्यान्तैश्चाप इत्युच्यते त्रुषैः ॥

परस्परद्वयादष्टौ तृतीयालग्नमान्तिमन् ।

पञ्चमैसादशः षष्ठाद् द्वादशं त्रयष्टया दशौ ।

Also मातन्त्री

होरादिगण्टकेभ्यः सप्तर्षिर्नैः क्रमेण योगाः स्युः ।

GI

नौष्ठत्रकृत्कार्मुकनिर्देशाः पूर्वयवनेन्द्रैः ॥

सप्तर्षिर्गृहेन्द्रैः केन्द्रादन्यत्र कीर्तितोऽर्द्धशशी ।

एकान्तरगतिरर्थत्समुद्रः षड्गृहाश्रितैः ।

विलम्बादिसित्तथक्रमित्याकृतिजसङ्ग्रहः ॥ १७२ ॥

Sloka 172. If the planets be ranged in the 6 houses beginning with the 2nd house and separated from one another by an intervening (planetless) house, the resulting yoga is called समुद्र (Samudra) and if the planets occupy the 6 odd bhavas reckoned from the Lagna, the yoga produced is चक्र (Chakra). Thus an epitome of the भक्ति (Akriti=figure) yogas has been given.

NOTES.

The remaining two भक्ति (Akriti) yogas are described here.

(19) समुद्र (Samudra).—All the planets should be in the 6 even bhavas, i.e., the 2nd, 4th, 6th, 8th, 10th and 12th.

(20) चक्र (Chakra).—All the planets should be posited in the 6 odd bhavas, i.e., the 1st, 3rd, 5th, 7th, 9th and 11th houses.

The Western principles of sextiles and trines implied in the above two yogas may be profitably compared in this connection गुणकर

एकान्तरेऽप्यर्धगृहात्समुद्रे षट्सूदयाच्छक्रमुशन्ति सन्तः ॥

Also शानमुक्तावली

लग्नत्रिपञ्चमसर्जनवमेकादशे स्थितैः ।

सर्वैश्चक्रं द्वितीयादावेवं योगः समुद्रकः ॥

Also मारावली

राश्यन्तरितैर्लग्नात् षड्भवनगतैर्ष्वेचक्रम् ।

अर्थात्तथैव यातैश्चक्राकारो भवेज्जलधिः ॥

Also जातकामरण

तनोर्धनाद्यैकगृहान्तरेण स्युः स्थानपट्टके गुणनेचरेन्द्राः ।

चक्राभिधानश्च समुद्रनामा ॥

संख्यायोगाः सप्तसप्तर्क्षसंख्यै-

रेकापायाद्वल्लकीदामपाशाः ।

केदाराख्यः शूलयोगो युगञ्च

गोलश्चान्यान्यपूर्वमुक्तान्विहाय ॥ १७३ ॥

Sloka 173. वल्लकी (Vallaki) or वीणा (Veena), दाम (Dama), पाश (Pasa), केदार (Kedara), शूल (Sula), युग (Yuga) and गोल (Gola) are the seven संख्या (Sankhya = numerical) yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from 7 and diminishing successively by one, i.e., by the numbers 7, 6, 5, 4, 3, 2 and 1. These संख्या (Sankhya) yogas are to be reckoned when those mentioned previously are absent.

NOTES.

cf. पराक्षर

ये योगाः कथिताः पुरा बहुतरास्तेषामभावे भवेत्

गोलश्चैकगतैर्युगं द्विगृहगैः शूलस्त्रिगोहोपगैः ।

केदारश्च चतुःस्थसर्वस्वचरैः पाशास्तु पञ्चस्थितैः

षट्स्थैर्दामिनिः ॥ च सप्तगृहगैर्वीणेति संख्या इमे ॥

संख्यायोगाः (Sankhya Yogaha) 7.

(1) वल्लकी (Vallaki) or वीणा (Veena).—All the seven planets should be in 7 Rasis or signs (in contradistinction to bhavas or houses).

(2) दामिनी (Damini).—All the seven planets should be in any 6 Rasis.

(3) पाश (Pasa).—All the seven planets should occupy any 5 signs.

(4) केदार (Kedara).—All the seven planets are in 4 signs.

(5) शूल (Sula).—All the seven planets are in three signs.

(6) युग (Yuga).—All the seven planets are situated in 2 signs.

(7) गोल (Gola) or गोलक (Golaka).—All the seven planets should be in one single sign.

This is a proof that all conjunctions are bad That is why वलकी (Vallaki) yoga is the best For effects, see sloka 179 *infra*.

Yogas other than चन्द्र (Chandra) yogas are नाभस (Nabhasa) yogas and they take effect at all times and periods irrespective of any dāsa or bhukti ruling at the time These yogas are of permanent effect on the life, character and fortune of the person concerned कारकायाग (Karakā yoga) and other yogas also come under नाभस (Nabhasa) yogas

The सरथा (Sankhya) yogas may sometimes coincide (or become identical) with the अकृति (Akṛiti) yogas

For instance, गदा (Gada), पाक्षि (Pakshin) and शकटा (Sakata) yogas are particular cases of युगयोग (Yuga yoga) mentioned in this sloka शृङ्गाटक (Śṛṅgātaka) and हल (Hala) yogas are only varieties of शूलयोग (Sula yoga) The yogas वज्र (Vajra) यव (Yava), कमल (Kamala), वापी (Vapee) यूप (Yupa), इषु (Iṣu), शक्ति (Śakti), and दण्ड (Danda) are only special instances of the सख्या (Sankhya) yoga केदार (Kedara) The yogas नी (Nī) कूट (Kūta) छत्र (Chattrā) चाप (Chapa) and अर्धचन्द्र (Ardha Chandra) are particular examples of वीणा (Vēna) yoga The समुद्र (Samudra) and चक्र (Chakra) yogas are special cases of दामयाग (Dama yoga) In these cases it must be understood they cease to be सख्या (Sankhya) yogas i.e., the सख्या (Sankhya) yogas are not then to be taken into account

cf युगकर

मुक्तोदितान्मससु सप्तमेषु भवन्ति चैकापनयेन योगा ।

वीणाख्यदामन्मथपाशनामा केदारशूलौ च युगाख्यगोलौ ॥

ईर्ष्युर्निदेशनिरतोऽप्यरुचिश्च रज्ज्वां

मानौ धनी च मुसले बहुकृत्यसक्तः ।

व्यङ्गस्त्रिराद्यनिपुणो नलजः सगुत्थो

भोगान्वितो भुजगजो बहुदुःखभारः स्यात् ॥ १७४ ॥

Sloka 174 The person born in the रज्जु (Rajju) yoga will be envious, delighting in visits to foreign lands and fond of travel, the man whose birth is in the मुसल (Musala) yoga will be proud, wealthy and engaged in

many works; he whose nativity is in the नल (Nala) yoga will be defective in some limb, resolute and shrewd; the man born in the स्रक् (Srak) or माला (Mala) yoga will have many enjoyments; he whose birth is in the सर्प (Sarpa) yoga will suffer many miseries.

साराधली

अटनप्रियाः सुरूपाः परदेशेष्वर्यभागिनो मनुजाः ।
 क्रूराः खल्वभावाः रज्जुप्रभवाः सदा कथिताः ॥
 मानधनज्ञानयुताः कर्मोद्युक्ता नृपप्रियाः ख्याताः ।
 स्थिरचित्ता मुसलोत्था भवन्ति शूराः सदा पुरुषाः ॥
 ऊनातिरिक्तदेहा धनमंचयभागिनोऽतिनिष्ठणाश्च ।
 बन्धुहिताश्च सुरूपा नलयोगे सम्प्रसूयन्ते ॥
 नित्यं सुखप्रधाना वाहनवस्त्रार्थभोगसम्पन्नाः ।
 कान्ताः सुबहुव्रीका मालायां सम्प्रसूताः स्युः ॥
 विषमाः क्रूरा नि स्वा नित्यं दुःखार्दिताः सुदीनाश्च ।
 परमुक्ताः पानरताः सर्वे जाता भवन्ति नराः ॥

Also गुणाकरः

क्रूरो विदेशनिरतोऽध्वरतस्तथैकः स्याद्रज्जुजो मुशलजो धनमानयुक्तः ।
 ख्यातः प्रियो दितिमुजां बसुधृत्रभृत्यो हीनाधिकाङ्गनिपुणो नलजो धनाढ्यः ॥
 भोगी सुखी स्यात् सजि भूरिकान्तो दुःखी भुनङ्गे विधनोऽतिदीनः ।

यज्वार्थभाक् सततमर्थरुचिर्गदायाम्
 तद्वृत्तिभुक् शकटजः सरुजः कुदारः ।
 दूतोऽटनः कलहकृद्धिहने श्रदिष्टः
 शृङ्गाटके चिरसुखी कृषिकृद्दलाख्ये ॥ १७५ ॥

Sloka 175. The person born in the गदा (Gada) yoga will be a performer of sacrifices, have accession of wealth and be ever hankering after the same. The man

whose birth is in the शकट (Sakata) yoga will gain his livelihood by driving a cart, will be sickly and cursed with a bad wife; in the पक्षि (Pakshi) yoga, the person born will be a message bearer, of vagrant habits and quarrelsome. The man that has the शृङ्गाटक (Sringataka) yoga will be happy in his latter days; and the person whose birth is in the हल (Hala) yoga will be engaged in agriculture.

NOTES.

From the effects given above, the principle to be deduced is that planets in square or in opposition to one another give bad results, while planets in trine to one another produce good results and the same is brought out beautifully. And this is our old theory and not the theory of others. Varahamihira does not agree with Parasara and others who think that some Kendras do good. *E.g.*, केसरी (Kesari yoga). Varahamihira is consistent throughout as regards the effect of squares, oppositions and trines.

The word चिरसुखी (Chira sukhee) has been interpreted as चिरेणसुखी (Chirena Sukhee), *i.e.*, "happy in the latter days," according to the commentator Bhattotpala. The interpretation "happy for a long time" given by some is not accepted by the commentator as it is opposed to the following quotation from Garga viz.,—

लघ्नपञ्चमवर्षस्त्वैर्योगः शृङ्गाटको मतः ।

वयोन्ते सुखिनां जन्म तत्र स्वात्स्वादुभाषिणाम् ॥

For the effects described in this sloka, cf. सागवली.

सततं मानार्थपरा यन्वानः शाखयोगकुशलाश्च ।

धनकलकलसम्पत्संपुक्ता मानवा गदायां तु ॥

रोगार्त्ताः कुशला मूर्खा शस्त्रानुजीविनो निःस्वाः ।

स्वजनैर्मित्रैर्हीनाः शकटे जाता भवन्ति नराः ॥

भ्रमणरुचयो निहृष्टा दूताः सुरतानुजीविनो धृष्टाः ।

कल्हप्रियाश्च नित्यं विहगे योगे सदा जाताः ॥

प्रियकलहसमरसाहससुखिनो नृपते प्रिया सुभगकान्ताः ।
 आढ्या युवतिद्वेष्ट्याः शृङ्गाटसभवा मनुजाः ॥
 बह्मशिनो दरिद्राः कृषीवला दुःखिताश्च सोद्वेगाः ।
 बन्धुसुहृत्सन्त्यक्ताः प्रेप्या हलसंज्ञिते पुरुषाः ॥

वज्रेन्त्यपूर्वसुखितः सुभगोऽतिशूरो
 वीर्यान्वितोऽप्यथ यवे सुखितो वयोऽत ।
 विख्यातकीर्त्यमितसौख्यगुणश्च पद्मे
 वाप्यां तनुस्थिरसुखो निधिकृन्न दाता ॥ १७६ ॥

Sloka 176. The person born in the वज्र (Vajra) yoga will be happy in the early and concluding portions of his life. He will be lovely and very brave. In the यव (Yava) yoga, the man born will be valiant and happy in his middle life. In the कमल (Kamala) yoga, the person will be of wide fame, his enjoyment will be immense and his virtues numerous. The man born in the वापी (Vapee) yoga will enjoy some small though long enduring comforts, he will hoard his money underground and will not give.

Also सारावली

आद्यन्तवयसि सुखिता शूरा सुभगा विरोगदेहाश्च ।
 भाग्यविहीना वज्रे जाताः स्वजनैर्विहृद्वाश्च ॥
 व्रतनियममङ्गलपरा वयसो मध्ये सुखार्थसंयुक्ता ।
 दातार स्थिरवित्ता यवयोगभवा सदा पुरुषा ॥
 स्फीतयशसो गुणाढ्याः स्थिरायुषो विप्रलक्षितेय कान्ताः ।
 शुभयशसः पृथिवीशाः कमलभवा मानवा नित्यम् ॥
 निधिकरणे निपुणधियः स्थिरार्थसुखसंयुताः सुरूपाश्च ।
 नयनसुखसम्प्रदृष्टा वापीयोगे नरा जाताः ॥

त्यागात्मवान् ऋतुर्वर्यजते च यूपे
 हिंस्रोऽथ गुप्त्यधिकृतः शरकृच्छराख्ये ।
 नीचोऽलसः सुखधनैर्विभूतश्च शक्तौ
 दण्डे प्रियैर्विरहितः पुरुषोऽन्त्यवृत्तिः ॥ १७७ ॥

Sloka 177. The person born in the यूपयोग (Yupa yoga) will be liberal and self-possessed and will perform eminent sacrifices. He who is born in the शरयोग (Sara yoga) will be of a cruel disposition and in charge of a prison. He will be the artificer of arrows. The man who has his nativity in the शक्तियोग (Sakti yoga) will be base, slothful and bereft of ease and wealth, while the person born in the दण्डयोग (Danda yoga) will lead a life of servitude without those that he could hold dear (wife and children).

as regards the edu-

cf. सारावली

आत्मनि रक्षानिरतस्त्यागयुतो वित्तमौल्यसम्पन्नः ।
 अतनियमसत्यनिरतो यूपे जातो विशिष्टश्च ॥
 इयुक्करणदस्युबन्धनमृगयावनसेवनेतिसोन्मादाः ।
 हिंसाः कुशिल्पनिरताः शरयोगे सम्प्रसूताः स्युः ॥
 धनरहितविकलदुःखितनीचालसपेलवायुपः पुरुषाः ।
 सद्दामयुद्धनिष्ठणाः शक्त्यां जाताः स्थिराः सुमगाः ॥
 हतपुत्रदारनिःस्वाः सर्वजनैर्न्यक्कृताः स्वजनबाह्याः ।
 दुःखितनीचाः प्रेप्या दण्डप्रभवा नराः सततम् ॥

छत्रे चाद्यन्तसौख्यातुलघनबलशान्नाभवस्तोयजीवी
 चक्रे राजा यशस्वी जलधिमवनरस्तोयवृत्तिः क्षितीशः ।
 अर्धेन्दौ भोगशाली गिरिविपिनचरः क्रूरकर्मा च कूटे
 चापे जाता मनुष्या यदि गहनचराश्चोरनिष्ठा निकृष्टाः ॥ १७८ ॥

Sloka 178 The person born in the छत्रयोग (Chhattra yoga) will be happy in the beginning and the end of his life with matchless riches and strength. The man at whose birth the नौयोग (Nau yoga) occurs will live on the surface of water and get his living there. In the चक्रयोग (Chakra yoga), the person born will be a famous king. The man who has had his birth in the समुद्रयोग (Samudra yoga) will find his living in water and will be a ruler of the earth. He who is born in the अर्धचन्द्रयोग (Ardha Chandra yoga) will lead a life of pleasure. The person who has had the कूटयोग (Kuta yoga) in his nativity will frequent mountains and forests and be addicted to cruel deeds. If men be born in the धनुयोग (Dhanur yoga) they will adopt the profession of thieves haunting inaccessible places and be despised outcasts.

NOTES

The effects of these yogas are thus described in बृहज्जानक

कीर्त्या युतश्चलमुखः कृपणश्च नौजः कूटेऽनृतप्लवनबन्धनपश्च जातः ।
छत्रोद्भवः स्वर्गनसौख्यकरोन्त्यपौख्यः शूरश्च कार्मुकमयः प्रथमान्त्यसौख्यः ॥
अर्द्धेन्दुजः सुभगकान्तवपुः प्रवानस्तोयालये नरपतिप्रतिमस्तु भोगी ।
चक्रे नरेन्द्रमुकुटद्युतिरजिनाङ्घ्रिः ॥

Also तारावर्णः ।

स्वजनाश्रयो दयावान्नानानृपवल्लभः प्रकृष्टमतिः ।
प्रथमेन्त्ये वयसि नरः सुखवान् दीर्घायुरातपत्रे ख्यातः ॥
सलिलोपजीविमिव बह्वाशा ख्यातः कीर्तयो दुष्टः ।
कृपणा मलिना लुब्धा नौसजाता खला पुरुषाः ॥
प्रणताशेषनराधिपकिरीटरत्नप्रभास्फुरितपादः ।
भवति नरेन्द्रो मनुजश्चक्रे यो जायते योगे ॥
बहुरत्नधनसमृद्धा भोगयुता धनजनप्रिया समुताः ।

उदधिमुत्थाः पुरुषाः स्थिरविभवाः मातुलीलाश्च ॥
 सेनापतयः सर्वे बान्तशरीरा नृपप्रिया बलिनः ।
 मणिमृण्मयपण्युता भवन्ति योगेऽर्धचन्द्रालये ॥
 अनृतमयनवन्धनपापा निर्दिक्चनः गठा क्रूराः ।
 कूटमुत्था नित्य भवन्ति गिरिदुर्गवामिनो मनुजाः ॥
 आनृतिरगस्तपालाश्चौराः क्रिवाश्च कानने निरताः ।
 कार्मुकयोगे जाता भाग्योना वयसि मध्यमे सुमगाः ॥

वीणायां सकलक्रियासु निपुणः सङ्गीतनृत्यप्रियो
 दामिन्यामुपकारकृत्पटुमति प्रख्यातविद्याधनी ।
 पाशे शीलधनार्जनेऽतिचतुरो वाचालक पुत्रवान्
 केदारे कृषिविचवानलसधीर्धनूपकारी भवेत् ॥ १७९ ॥

Sloka 179. The person born in the वीणायोग (Veena yoga) will be skilled in every kind of work and fond of music and dancing, the man born in the दामयोग (Dama yoga) will be obliging, with a clear intellect and famed for his learning and wealth. The person whose birth takes place in the पाशयोग (Pasa yoga) will be very clever in the acquisition of virtue and wealth, will be talkative and have sons. The man who has the केदारयोग (Kedara yoga) in his nativity will pursue agriculture, acquire wealth, be slow of comprehension and kind to his relatives.

cf. फल्गुपर्वः

वीणायोगे नृत्यगीतप्रियार्थी दाम्नि त्यागी भूपतिश्चोपकारी ।
 पाशे भोगी सार्यसञ्छीलबन्धुः केदाराग्ये श्रीकृषिक्षेत्रयुक्तः ॥

cf. बृहज्जातक

वीणोद्भवश्च निपुणः प्रियगीतनृत्य ॥

दातान्यकार्यनिरतः पशुपश्च दाम्नि पाशे धनार्जनविशीलसमृत्यबन्धुः ।

केदारजः कृषिकरः सुबहूपयोज्यः ॥

Also सारावली.

मित्रान्विताः सुवचसः शास्त्रपरा गेयवाद्यनिरताश्च ।
 सुखभानो बहुभृत्या वीणायां कीर्तिता मनुजाः ॥
 दामिन्यामुपकारी पशुगणयुक्तो धनेश्वरो मूढः ।
 बहुसुतरलसमृद्धो धीरो विद्वान् प्रजातः स्यात् ॥
 पात्रे बन्धनभानः कार्योद्युक्ता प्रपञ्चकाराश्च ।
 बहुभाषिणो विशीला बहुभृत्याः सम्प्रसूताः म्युः ॥
 सुबहूनामुपयोज्याः कृषीरलाः सत्यवादिनः सुखिताः ।
 केदारे संभूताश्चलस्वभावा धनैर्युक्ताः ॥

शूले कोपरमान्वितो धनरुचि शूर. क्षतो निर्धनी

भिक्षाशी युगयोगजोऽतिचपल पापण्डको मद्यप ।

गोले निर्धनिकोऽलसोऽटनपर स्वल्पायुरज्ञानधी.

द्वात्रिंशत्कथिता वराहमिहिराचार्येण योगा इमे ॥ १८० ॥

Sloka 180. The person born in the शूलयोग (Sula yoga) is full of rage, fond of money, brave, with the marks of wounds received in fight, and without wealth. The man whose birth is in the युगयोग (Yuga yoga) eats begged food and is exceedingly fickle, heretical and addicted to the drinking of spirituous liquors. He who is born in the गोलयोग (Gola yoga) is without wealth, indolent, of vagrant habits, short-lived and ignorant. These 32 yogas have been mentioned by वराहमिहिर (Varahamihira).

अ. फलदीपिका

शूले हिंस्र. क्रोधशीलो दरिद्रः पापण्डी स्याद्ब्रह्महीनो युगाख्ये ।

नित्यः पापी भ्लेच्छयुक्त कुशिलपी गोले जातश्चलसोऽल्पायुरव ॥

cf. बृहज्जातक.

शरः क्षतो घनरुचिर्विघनश्च शूले ॥
घनविरहितः पाखण्डी वा युगे त्वय गोल्फे
विघनमलिनी ज्ञानोपेतः कुशिल्प्यल्लसोऽनः ।

Also सारावली.

तीक्ष्णालसघनरहिता हिंसाः सुनहिष्कृता महाशूराः ।
सहामलब्धशब्दाः शूले गैद्रा. प्रजायन्ते ॥
पाखण्डभागिनो वा घनरहिता वा बहिष्कृता लोके ।
सुतमानवर्मरहिता युगयोगे मानवा जाताः ॥
दारिद्र्यालस्युता विद्याज्ञानमानवर्जिता मलिनाः ।
नित्यं दुःखितदीना गोले योगे भवन्ति नराः ॥

The following additional information regarding the नाभस (Nabhasa) yogas will be found useful.—

The 3 आश्रय (Asraya) yogas produce the effects described for them only when they do not partake at the same time of the nature of other yogas. Otherwise, the other yogas become effective and bear fruits. cf. बृहज्जातक.

आश्रयोक्तास्तु विफला भवन्त्यन्यैर्विमिश्रिताः ।
मिश्रा यैस्ते फलं द्युमिश्राः स्वफलप्रदाः ॥

Also सारावली.

आश्रययोगे जाता अमिश्रिते सौख्यलाभगुणयुक्ताः ।
अन्योन्यमिश्रिताश्चेद्विगतफलाः स्युस्तदा योगाः ॥

Also गुणातर.

मिश्रा न द्युः फलमाश्रयोक्त्या यैर्मिश्रितास्ते फलदायकाः स्युः ॥

The two Dala yogas will coincide neither with the आश्रय (Asraya) yogas nor with the आकृति (Akṛiti) yogas. They might coincide with सख्या (Sankhya) yogas—वीणा (Veena), दादिनी (Dāṇinī) पारा (Pasa) or केदरा (Kedara)—in which case the yogas are to be treated as only दल (Dala) yogas and not as सख्या (Sankhya) yogas (Vide Sloka 173 and the notes thereto *supra*).

Again, it has already been stated [*Vide* slokas from बृहज्जातक (Bṛihatjataka) मागवली (Śiravali) and गुणकर (Gunakara) quoted above] that where the आश्रय (Asraya) yogas coincide with other yogas, they cease to be आश्रय (Asraya) yogas. So that the सख्या (Sankhya) and आश्रय (Asraya) yogas become null and void (eclipsed or inoperative) when they coincide with any of the आकृति (Akṛiti) yogas. But suppose the आश्रय (Asraya) and सख्या (Sankhya) yogas to coincide with each other. How are they to be then treated? According to the commentator, if the coincidence relates to the केशर (Kedara) शूल (Sula) and युग (Yuga) yogas the yogas are to be treated as आश्रय (Asraya) yogas only, but if it refers to the गोल (Gola) yoga it is to be treated as such and not as आश्रय (Asraya) one—otherwise there will be no scope for the गोल (Gola) yoga at all.

According to Yavanacharya there are 1,800 sub divisions of नाभन (Nabhasa) yogas. *यं बृहज्जातक*

यवनैस्त्रिगुणा हि पटशती सा कथिता विस्तरतोऽत्र त-समा स्युः ॥

Also सारावली

यवनाद्यैर्विस्तरत कथिता योगास्तु नाभसा नाम्ना ।

अष्टादशशतगुणिनास्तेषा द्वात्रिंशदिह वक्ष्ये ॥

It will now be explained how the Yavanas recognise 1,800 sub divisions. Taking any one of the 12 Rasis as the Lagna, there are 153 yogas of which 23 are आकृति (Akṛiti) and 127 सख्या (Sankhya) yogas. The आश्रय (Asraya) and दल (Dala) yogas are not taken by them into account. (*Vide* sloka 167)

As already explained in the notes to Sloka 168 the गदा (Gada) yoga has been treated of by the Yavanas as 4 distinct yogas. Adding these to the remaining 19 आकृति (Akṛiti) yogas we get 23

Again the 7 सख्या (Sankhya) yogas are split into 127 सख्या (Sankhya) yogas for each Lagna by the Yavanas thus —

The yoga वाणा which is caused by the 7 planets occupying any seven signs has 7 sub divisions as each of the 7 planets may occupy the Lagna. The 2nd सख्य (Sankhya) yoga is दान (Dama) according to which all planets should be in any 6 houses. The

Yavanas recognise 21 varieties of this yoga (number of yogas caused by 5 out of the 7 planets being in 5 houses and the remaining 2 occupying the Lagna). The next yoga is पशु (Pasa). This has 35 varieties (4 of the 7 planets occupying 4 houses and the remaining 3 being in the Lagna). The next yoga is केश (Keda-
ra) has also got 35 varieties for the same reason. Similarly सुल (Sula) has got 21 sub divisions and युग (Yuga) 7 sub divisions. Lastly गोल (Goia) has only one, viz the case in which all the planets are placed in the Lagna.

So that the seven मन्त्रा (Sankhya) yogas are sub divided into $7+21+35+35+21+7+1$ or 127 divisions. These added to the 23 अङ्गि (Akriti) yogas mentioned above give us 150 yogas for each lagna or 1,800 yogas for the 12 lagnas.

भूपालयोगरुचपञ्चक्रमास्कराद्याः

केमद्रुमाधमसमग्रहमालिकाश्च ।

लक्ष्मीहरीशमिधिकाहलनामसाद्या

सूर्यादिदेवकृपया परिकीर्तितास्ते ॥ १८१ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

राजयोगाध्याय सप्तम ॥

Sloka 181 Raja yogas (1-57), the 5 yogas Ruchaka and others (59-65), भास्कर (Bhaskara) and others (67-70), केमद्रुम (Kemadruma) (71-79), the yogas अधम (Adhama) सम (Sama) (112) and ग्रहमालिका (Grahmalika) (132-136), लक्ष्मीयोग (Lakshmi yoga) (152-3), हरिहरसहयोग - Harihara-
bramha yoga (162-3), काहलयोग - Kahala yoga (130), नाभस (Nabhasa) and other yogas (164-180) have been treated of by the favor of the Sun and other deities.

Thus ends the 7th Adhyaya &c.

जातकपारिजातेऽष्टमोऽध्यायः

॥ ग्रहाश्रयफलाध्यायः ॥

Adhyaya VIII.

ON CONJUNCTIONS OF TWO OR MORE PLANETS.

॥ अथ द्विग्रहयोगः ॥

Combination of 2 planets in one bhava. There are 21 such combinations.

जातः स्त्रीवशगः क्रियासु निपुणश्चन्द्रान्विते भास्करे
तेजस्वी बलसत्त्ववाननृतवाक् पापी सभौमे रवौ ।
विद्यारूपबलान्वितोऽस्थिरमतिः सौम्यान्विते पूषणि
श्रद्धाकर्मपरो नृपप्रियकरो भानौ सजीवे धनी ॥ १ ॥

Sloka 1. If, at the birth of any person, the Sun be in conjunction with the Moon, he will be submissive to his wife and clever in every work he undertakes; if the Sun be in conjunction with Mars, the person born will be illustrious, possessed of strength and energy but untruthful and wicked; If the Sun be associated with Mercury at any person's birth he will have learning, beauty and strength, but will be fickle-minded; if the Sun be in conjunction with Jupiter the person born in the yoga will be full of faith, active, pleasing the King with his works and wealthy.

cf मारावली

युवतीना वशम स्यादविनीत कृतवित्पुलवित्त ।
 आसपवित्रयकुशगे रण्युदुपत्यो क्रियानिपुण ॥
 ओजस्वी साहसिको मूर्खो बलसत्त्वसयुतोऽमृतवाक् ।
 पापमतिर्वचनिरतो रविकुजयो स्यात्प्रचण्डश्च ॥
 सेवादृढस्त्रिरचनो रविदयो प्रियवचायशौर्य स्यात् ।
 आर्य सितिपतिदयित सता च बलरूपवित्तविद्यावान् ॥
 बहुधर्मो नृपसचिव समृद्धिमान् मित्रसश्रयातार्थ ।
 सूर्ये बृहस्पतियुत भवदुषाध्यायसज्ञश्च ॥

स्त्रीमूलार्जितबन्धुमाननियतः प्राज्ञः सशुक्रैरुणे
 मन्दप्रायमतिः सपत्न्यशगो मन्देन युक्ते रवौ ।
 शूरः सत्कुलधर्मवित्तगुणवानिन्दौ धराजान्विते
 धर्मी शास्त्रपरो विचित्रगुणवान् चन्द्रे सत्पारासुते ॥ २ ॥

Sloka 2 A person will be intelligent and attentively honor the relations acquired through his wife if at his birth the Sun be in conjunction with Venus, if the Sun be associated with Saturn the person born will be somewhat dull witted and in the power of his enemies. If the Moon be in conjunction with Mars, the person born will be brave, of high birth virtuous, rich and worthy, if the Moon be associated with Mercury, the man born in the yoga will be pious devoted to sciences and will have diverse merits

cf सारावली

शस्त्रप्रहरणविद्या शक्तियुतो नमर्दुर्बलश्चरमे ।
 रङ्गज्ञो रविसितयो स्त्रीमङ्गाल्लब्धबन्धुधन ॥
 धातुज्ञो धर्ममय स्वधर्मनिरत प्रनष्टसुतदार ।
 निजवशगुणै शुद्ध शनिरेव्योरल्पशीलश्च ॥

शूरो रणप्रतापी महोत्सवेदनात्तदेहश्च ।
 मृच्चर्मधातुशिल्पी कूटज्ञश्चन्द्रकुनयोगे ॥
 काव्यरुचास्वतिनिपुणः सवनः स्त्रीसंमतः सुरुपश्च ।
 सितवदनः शशिशुभयोर्धर्मरुचिः स्वाद्विशिष्टगुणः ॥

जातः साधुजनाश्रयोतिमतिमानार्येण युक्ते विधौ
 पापात्मा क्रयविक्रयेषु कुशलः शुके सशीतद्युतौ ।
 कुस्त्रीकः पितृदूषको गतधनस्तारापतौ सार्कजे
 वाग्मी चौपधशिल्पशास्त्रकुशलः सौम्यान्विते भूसुते ॥ ३ ॥

Shloka 3. When the Moon is in conjunction with Jupiter, the person born will be very intelligent and protect good people. When Venus is associated with the Moon, the effect of the yoga on the person born will be that he will be evil-minded and clever in making bargains. If the Moon be in conjunction with Saturn, the person born will have a bad wife, abuse his parents and will be without wealth. If Mars and Mercury be together, the person born in the yoga will be eloquent and clever in medicine and fine arts.

cf. सारावली

दृढसौहृदो विनीतः स्वबन्धुसंमानवर्धनेशश्च ।
 गुर्विन्दोः शुभशीलः सुरद्विजेभ्यो रतो भवेत्पुरुषः ॥
 स्वधौताम्बरयुक्तः क्रियापिविज्ञः कुलप्रियोऽत्यजसः ।
 क्रयविक्रयेषु कुशलः शशिभार्गवयोः सदा योगे ॥
 मोर्णवधून्मनरमणो गजाश्वमंषादको विगतशीलः ।
 वश्योविधनः पुरुषः पराजितः स्वाच्छशाङ्कशनियोगे ॥
 स्त्रीदुर्मगोऽल्पवित्तः सुवर्णलोहप्रकारकः स्यपतिः ।
 दुष्टश्रीविधवानां कुनशुभयोरौषधत्रियानिपुणः ॥

कामी पूज्यगुणान्वितो गणितविद् भौमे मदेवाचिते
 धातोर्वादरतः प्रपञ्चरसिको धूर्तः सभौमे भृगो ।
 वादी गानविनोदविज्जडमतिः सौरेण युक्ते कुजे
 चाग्नी रूपगुणान्वितोऽधिकधनी वाचस्पतौ सेन्दुजे ॥ ४ ॥

Sloka 4. Loving, revered, worthy, and acquainted with the science of computation will the person be that is born when Mars is in conjunction with Jupiter. The effect of Venus and Mars being together at a birth will be that the person born will be fond of metallurgy, delight in tricks and be cunning. If Mars be in conjunction with Saturn at the birth of a person, he will be disputatious, indulging in the pursuit of music and dull-witted. When Mercury and Jupiter are in conjunction, the person born will be eloquent, handsome, amiable and exceedingly wealthy.

cf. सारावली

शिल्पश्रुतिशास्त्रज्ञो मेधावी वाग्विशारदो मतिमान् ।
 अश्वप्रियप्रधानः सुरगुरुकुनयोः समागतयोः ॥
 पूज्यो गणप्रधानो गणितज्ञः परयुवतिभी रतो धूर्तः ।
 द्यूतानृतशाठ्यरतो विदुश्च सितरुधिरसंयोगे ॥
 घात्विन्द्रजालकुशलः प्रवञ्चस्तैयर्म्मकुशलश्च ।
 कुनसौरयोर्विवर्मः शस्त्रविपन्नः कलिरुचिः स्यात् ॥
 नृत्तविधेर्विज्ञाता प्राज्ञोऽपि गेयशस्त्रविन्मनुजः ।
 बुधगुरुयोगे मतिमान् सौम्ययुतो जायतेऽवश्यम् ॥
 शास्त्री गानविनोदहास्यरसिकः शुके सचन्द्रात्मजे
 विद्याविचविशिष्टधर्मगुणवानर्कात्मजे सेन्दुजे ।
 तेजस्वी नृपतिप्रियोऽतिमतिमान् शूरः सशुके गुरौ
 शिल्पी मन्त्रिणि सार्कजे पशुपतिर्महः सिते सासिते ॥ ५ ॥

Sloka 5 If Venus be in conjunction with Mercury, the person born will be versed in the sacred books, and fond of music, play and mirth. If Saturn be associated with Mercury, the person born will be learned, wealthy and distinguished for his moral worth. The man at whose birth Jupiter and Venus occupy one sign will be energetic, in favor with the King and exceedingly intelligent. If Jupiter be in conjunction with Saturn, the effect of the yoga will be that the person born in it will be an artist. If Venus and Saturn be together at a birth the person affected by the yoga will own large herds of cattle and be an athlete.

NOTES

cf मारावण

अतिशयधनो नयनो बहुशिल्पो वेदवित्सुवाक्य खान ।
 गीतज्ञो हास्वरतिर्बुधसितयोगेन्धमात्यरश्चि ॥
 ऋणवान् डम्भप्रायः प्रपञ्चकः सत्त्वविगमनशील ।
 निष्ठुणः शोभनवाक्यो बुधशनियोगे पुमान् भवति ॥
 जीवति विद्यावादैर्विशिष्टर्मस्थितः प्रमाणयुतः ।
 जीवसितयोर्मन्त्रयोः विशिष्टदारे भवेन्मनिमान् ॥
 शूरो वित्तसमृद्धो नगराधिपतिर्यशस्वी च ।
 शनिजीवयो प्रधानः श्रेणिमभाग्राममयानाम् ॥
 दारुविगारणदक्षः क्षुरचित्राश्मादिर्धर्मशित्पी च ।
 महोद्वेगः पशुपतिः शनिसितयोगे पुमान् भवति ॥

The effects above described are only very general being applicable to the several combinations formed in any of the 12 bhavas. The effects in each of the 12 bhavas have been described in detail by यन्त्राचार्य (Yantracharya) and quoted in हारात्म्य (Haraatma).

The author of Saravali adds

उक्त फल भग्नगा यद्यन्योन्यगणस्थिता ।
अधमादि विकल्पेन कुर्वन्ति विकृतिं तथा ॥

॥ त्रिग्रहयोगः ॥

Combinations of 3 planets in one bhava. There may be 35 such combinations

सूर्येन्दुधितिनन्दनैररिकुलघ्नी धनी नीतिमान्
जातश्चन्द्रशेन्दुजैर्नृपसमो विद्यायशस्वी भवेत् ।
सोमार्कामरमन्त्रिभिर्गुणनिधिर्विद्वान् नृपालप्रियः
शुक्रार्केन्दुभिरन्यदारनिरतः क्रूरोग्रिमीतो धनी ॥ ६ ॥

Sloka 6 If the त्रिग्रहयोग (Thrigraha yoga) or the combination of 3 planets in one bhava consist of the Sun, the Moon and Mars, the person born will extirpate the whole brood of his enemies, and be wealthy and politic. If the combination contain the Moon, the Sun and Mercury, the person that has his birth in the त्रिग्रहयोग (Thrigraha yoga) will be a king's compeer famed for his learning. If the Sun, the Moon and Jupiter be the trio planets influencing a birth, the effect of the yoga on the person born will be to make him a mine of virtues, learned and much liked by his sovereign. If the Sun, the Moon and Venus be together in one bhava the person born will be addicted to other people's wives, cruel, in dread of enemies and rich.

८१ तात्पर्ये

निर्जञ्ज पापतो यन्त्रज्ञ शत्रुदारेण शूर ।
अश्वक्रियासु कुशल सहस्रितैः सूर्यशशिभोगे ॥
तेनस्त्री निवृणमति शास्त्रज्ञगोष्ठिवानरत ।
नृपकृत्यक्रोधीरो रविशशिशिभिः सहैकस्थैः ॥

क्रुद्धो मायानिपुण, सेवाकुशलो विदेशगमनरत ।
 मेधावी चपलमति, सहस्यैरैर्कशशिजीवै ॥
 परधनहरणे निपुण परदाररतश्च शास्त्रनिपुणश्च ।
 रविचन्द्रदैत्यपूज्यैरेकस्यैर्जायते मनुज ॥

मन्देन्द्रर्कसमागमे खलमतिर्मायी विदेशप्रियो
 भास्वद्भसुतबोधनैर्गतसुखः पुत्रार्थदारान्वितः ।
 जीवार्कावनिजैरतिप्रियकरो मन्त्री चम्पुोऽथवा
 भौमार्कासुरवन्दितैर्नयनरू भोगी कुलीनोऽर्थवान् ॥ ७ ॥

Sloka 7. If Saturn, the Moon and the Sun combine in one bhava, the person born will be wickedly inclined, deceitful and fond of foreign countries. If the Sun, Mars and Mercury be together, the person whose birth is influenced by them will be bereft of comforts though possessed of sons, riches, and wives. If Jupiter, the Sun and Mars be in conjunction, the person born in the yoga will be a patriotic premier or commander-in-chief. If Mars, the Sun and Venus be together in a त्रिग्रहयोग (Trigraha yoga), the person born will suffer from diseases of the eye, will be a voluptuary, of gentle birth and of great wealth

cf. सारावली

कामे विवादकुशलो मूर्ख परतन्त्रगो दरिद्रश्च ।
 सूर्यनिशाकरविजैरेकस्यैर्जायते मनुजः ॥
 भवति ख्यातो मह्य साहसिको निष्ठुरो विगतलज्ज ।
 धनसुतकलत्ररहित सहस्यैरैर्कुनसौम्यै ॥
 यच्चसि निष्ठुणो महार्य सितिपतिमन्त्री चम्पतिर्वाऽपि ।
 सत्यवचन प्रवण्ड सहस्यैर्भौमगुरुमूर्खै ॥
 नयनातुर कुलीन, सुभगो वाग्शल्यसंयुतो मनुज ।
 भृगुभौमदिवसनाथै सहस्यैर् स्याद्विभवयुक्तः ॥

मन्दाकीर्तिनिजैः स्वबन्धुरहितो मूर्खो धनी रोगभाक्
 इन्द्राचार्यरवीन्दुजैः पटुमतिर्विधायशोचितवान् ।
 भानुज्ञासुरपूजितमृदुतनुर्विधायशस्त्री सुखी
 सौरादित्यबुधैर्विबन्धुरधनो द्वेषी दुराचारवान् ॥ ८ ॥

Sloka 8. If Saturn, the Sun and Mars form the त्रिग्रहयोग (Trigraha yoga) the person affected by it will be bereft of kindred, ignorant, wealthy but suffering from diseases. If Jupiter, the Sun and Mercury be in conjunction, the person born will be sharp-witted, famed for his learning and wealthy. If the Sun, Mercury and Venus be together in one bhava, the person whose birth takes place in the yoga will be soft-skinned, renowned for his learning and happy. If Saturn, the Sun and Mercury be associated together, the effect of the planetary combination on the person born will be to make him friendless, poor, malignant and wicked.

cf. सारावली

विकलाङ्गो धनरहितो नित्यं रोगान्वितो मनुजः ।
 स्वजनरहितोऽतिमूर्खः क्षितिजार्कनभानुभिः सहितैः ॥
 नेवातुरोऽतिधनवान् मूर्खः शास्त्रादिशिल्पक्राड्यरतः ।
 वाचस्पतिबुधसूर्यैरेकगतैर्द्विषिक्करः पुरुषः ॥
 अतिस्रो वाचादो भ्रमणरुचिः प्रोषितो गुरुभिः ।
 स्त्रीहेतोः सन्तप्तः शशिमुतगविभार्गवैः सहितैः ॥
 क्लीबाचारो द्वेष्यः सर्वमिनो बन्धुभिः परित्यक्तः ।
 सौरादित्येन्दुसुतैरम्यैर्जायते पुरुषः ॥

जीवादित्यसितैः सदारतनयः प्राज्ञोऽक्षिरुग्निचवान्
 मन्देन्द्रार्चितभानुभिर्गतभयो राजप्रियः सात्विकः ।

जातो भानुसितासितैः कुचरितो गर्वाभिमानान्वितो
चन्द्रारेन्दुसुतैः सदाशनपरो दुष्कर्मकृद्दूषकः ॥ ९ ॥

Sloka 9 If Jupiter, the Sun and Venus be together in one bhava, the person will have wife and children, will be intelligent, suffering from ophthalmia, but wealthy. If Saturn, Jupiter and the Sun combine and form the त्रिग्रहयोग (Trigraha yoga), the person who has his birth in the yoga will be fearless, a royal favorite and very pure minded. If the Sun, Venus and Saturn produce the त्रिग्रहयोग (Trigraha yoga), the person born under their influence should be wicked, proud and self-opinionated. If the trio planets forming the yoga be the Moon, Mars and Mercury, the person born will be addicted to gluttony, wicked and offending.

cf मारावली

दुर्बलचक्षुः शूर प्राज्ञो नि स्वश्च भूपते सचिव ।
परकार्यरतो नित्य भार्गवगुरुभास्करै सहितै ॥
असहस्रकाय पूज्य स्वजनद्वेष्य सुदारसुतमित्र ।
नृपतीष्टो विगतभयो जीवार्कनदिनकरै सहितै ॥
शत्रुभयात्सोद्वेगो मानकलाशान्वयवर्जितो मनुज ।
कुत्सितचरित कुष्ठी सितार्निरविसृष्टैर्भगति ॥
पापरा जायन्त नीपाचारा सुहृन्म्वननहीना ।
आनीनिश्च पुरुषा शयाङ्घ्रिचुचमूमिनै महितै ॥

जीवेन्दुक्षितिजैः सरोपचनः कामातुरो रूपवान्
इन्दुक्षमाजसितैर्विशीलतनयः सञ्चारशीलो भवेत् ।
तारेशार्कजभूसुतैश्चलमतिर्दुष्टा मको मातृहा

जीवेन्दुजसमागमे बहुधनरूपातोऽयनीशप्रियः ॥ १० ॥

Sloka 10 If Jupiter, the Moon and Mars be in

conjunction at a birth, the person born will betray impatience in his speech, be love sick and handsome. If the Moon, Mars and Venus be together and form the त्रिग्रहयोग (Trigraba yoga), the person affected by it will have ill mannered sons and be of wandering habits. If the Moon Saturn and Mars combine and produce the yoga, the person born in it will be fickle minded and so wicked as to perpetrate the unnatural crime of matricide. If there be a conjunction of Jupiter, the Moon and Mercury, the person who has his birth in the yoga will be very rich and renowned and will become a king's favorite.

८/ सारावली

विनताङ्ग स्त्रीलेश्वोर शान्तश्च ममत् स्त्रीणाम् ।

भौमशशाङ्कसुरेन्यैरेऽप्यैश्वर्योपश्च ॥

दुःशीलाया पुत्र पतिश्च तस्या सदैव निर्दिष्ट ।

कुजभृशशशिभि सहितधर्मणश्च शीतभीतश्च ॥

बाल्ये मृतजननीक क्षुद्रो विषमश्च लोभविद्धिष्ट ।

जायेत नरो योगे भृशुतशशिमास्करसुतानाम् ॥

धनवान् कल्यो वारमी तेजस्यी ख्यातिमान्विपुलकीर्ति ।

बहुपुत्रभ्रातृयुतो बुधेन्दुसुरपृजितैर्युक्तैः ॥

विद्यापानपि नीचकर्मनिरतः सेव्यः सितव्हेन्दुभिः

त्यागी भूपतिपूजितश्च गुणवानिन्दुज्ञातिगमांशुजैः ।

प्राज्ञः साधुसुतः कलासु निपुणः शुकेन्दुदेवार्चितैः

शास्त्री वृद्धवधूरतो नृपसमो वाचस्पतीन्द्रर्कजैः ॥ ११ ॥

Sloka 11 If Venus Mercury and the Moon combine and form a त्रिग्रहयोग (Trigraba yoga), the person born in it will be learned but devoted to mean acts and yet honorable. If the combination be of the Moon,

Mercury and Saturn, as a result of it, the person born will be liberal, honored by the sovereign and worthy. If the three planets producing the yoga be Venus, the Moon and Jupiter, the person who has his birth in the yoga will be wise, have virtuous sons, and be proficient in the arts. If Jupiter, the Moon and Saturn be in combination, the influence of the yoga on the person born under it is that he will be versed in the sacred sciences, addicted to women past their prime, and kingly in his life.

cf. सारावली

विद्यासंस्कृतमतिरपि नीचाचारः पुमान् भवेज्जातः ।
 सौम्यो धनप्रलुब्धो बुधमार्गवचन्द्रसंयोगे ॥
 अस्वस्यो विकलाङ्गः प्राज्ञो वाग्मी सुपूजितः क्षितिपः ।
 भवति नरः संयोगे सौरेन्दुशशाङ्कपुत्राणाम् ॥
 सार्धतनयः प्राज्ञः कलास्वभिज्ञो बहुश्रुतः साधुः ।
 भार्गवगुरुशशियोगे जातः सुभगो भवेत्पुरुषः ॥
 शास्त्रार्थतत्त्वबुद्धिर्वृद्धस्त्रीसङ्गतो विगतरोगः ।
 शशिवाचस्पतिसौरैरेकस्थैर्ग्रामवृन्दपतिः ॥

वेदी राजपुरोहितोऽतिसुभगः शुकेन्दुचण्डांशुजैः

गान्धर्वश्रुतिकान्यनाटकपरो जीवन्नभून्न्दनैः ।

हीनाङ्गः खलवंशजश्चलमीतः शुक्रारचन्द्रात्मजैः

प्रेम्यः सामयलोचनोऽटनपरस्ताराजभौमासितैः ॥ १२ ॥

Sloka 12. If Venus, the Moon and Saturn be together in a bhava, the person born in the yoga will become a learned Brahmana teacher, a king's chaplain and will be much liked. If the yoga be due to the combination of Jupiter, Mercury and Mars in one bhava

the person whose birth is in it will be devoted to music, poetry and the dramas. If Venus, Mars and Mercury be in conjunction, the effect of the त्रिग्रहयोग (Trigraha yoga) is that the person affected by it will be defective in some limb, base born and fickle minded. If the three planets combining to produce a त्रिग्रहयोग (Trigraha yoga) be Mercury, Mars and Saturn the person born will be a mental servant, with diseased eyes and vigrant habits

cf मारावली

लिपिकरपुस्तकवाचस्पतुरोषसा भवति जन्म सुकृतैश्च ।

देवविदा पुराणा शशिभार्गवसौरिसयोगे ॥

सुखि क्षोणीनाथ सद्युत्तिपति परार्थ उद्युक्त ।

गान्धर्ववदकुशल स्याद्दुष्कृष्टभूसुते सहिते ॥

अकुलीनो विकलाङ्गश्चपलो दुष्टश्च जायते मनुज ।

मुखरो नित्योत्साही कुजपुष्पभृगुनन्दनै सहितै ॥

प्रेष्य श्यामलनेत्र प्रवासरीलो भवद्ददनरोगी ।

रमत प्रहसनशीलैर्दुर्वाक्किरुषिरै सहैकस्थै ॥

शुक्रारेन्द्रपुरोहितैर्नरपतेरिष्टः सुपुत्रः सुखी

जीवारार्थसुतैः कृशोऽसुखतनुर्मानी दुराचारमान् ।

सौरारामुरध्वजितैः कुतनयो नित्यं प्रनासान्वितः

शुक्रज्ञामरमन्त्रिभिर्जितरिपुः कीर्तिप्रतापान्वितः ॥ १३ ॥

Sloka 13 If Venus, Mars and Jupiter be together in one bhava, the person born in the yoga will be liked by his sovereign, will have good sons and be happy. If Jupiter, Mars and Saturn jointly produce the त्रिग्रहयोग (Trigraha yoga), the person affected by it will be lean, suffering physical pain, full of self conceit and ill mannered. If Saturn, Mars and Venus be in conjunction, the effect of the yoga on the person born is that he

will have bad sons and be obliged to live abroad If Venus, Mercury and Jupiter be associated in one bhava, the person born will be triumphant over his enemies and attain to fame and power

cf सारावली

नृपतीष्ट. सत्सुतवान्विलासिनीभ्य सदासबहुसौख्य ।

सकलजनानन्दकरो भार्गवगुरुभूमिजे सहितै ॥

नृपसमत क्षताङ्गो नीनाचारो विगर्हितो मित्रै ।

भति नरो विगतघृण सुरेज्यकुजसौरिसयोगे ॥

चारित्र्यविहीनाया पुत्रो भर्ता भवेत्सुखविहीन ।

नित्य प्रवासशील सयुक्तै सौरिकुजशुक्रै ॥

सुतनु क्षणितारिगणो नृपति सुभगस्तथा पृथुलकीर्ति ।

बुधगुरुशुक्रै सहितैर्मवति नर सत्यवचनश्च ॥

देवेज्येन्दुजभानुजैरतिसुखश्रीकः स्वदारप्रियो

मन्दज्ञासुरवन्दितैरनृतवाग्दुष्टेऽन्यजायारतः ।

जातो जीवसितासितैरमलधीर्विख्यातसौख्यान्वित-

श्चन्द्रे पापयुते सदात्पसुखवान् भानौ पितुस्तद्वदेत् ॥ १४ ॥

Sloka 14 The person that is born when Jupiter, Mercury and Saturn are in conjunction will enjoy exceeding comfort and prosperity and will be attached to his wife When Saturn, Mercury and Venus are together and produce a त्रिग्रहयोग (Trigraha yoga), the person born in it will be untruthful, vicious and addicted to other peoples wives If Jupiter, Venus and Saturn be together in a bhava, the person whose birth is in this yoga will possess a clear intellect and be famous and happy When the Moon is in conjunction with malignant planets, the person concerned always has his comfort and happiness diminished When the

Sun is associated with evil planets, the astrologer may divine that the father of the person concerned will be similarly affected.

NOTES

cf. सारावली

स्थानधनैश्वर्ययुतं प्राज्ञं बहुभोगिनं स्वदाररतम् ।
धृतिस्तौल्यरतं सुमगं जनयन्ति बुधार्कजीवाख्याः ॥
मुखरो धूर्तोऽनृतवाक् परयुवतिरतो भवेद्विषमशीलः ।
बुधशुक्रसूर्यतनयैः कल्याणमिज्ञः स्वदेशरतः ॥
न्यूने कुलेऽपि जातो भवति नरो भूपतिर्विपुलकीर्तिः ।
गुरुभार्गवदिनकरजैरेकस्थैः शीलसंपन्नः ॥
पापैर्युक्ते चन्द्रे मातुरभावः प्रकीर्तिप्रदायः ।
सूर्ये पितृस्त्वयान्यैः शुभं वदेन्मित्रैर्मित्रम् ॥

The author of सारावली adds

प्रायः शुभाः समेता घनभृतिपशोन्वितं नृपतिचेष्टम् ॥
उत्पादयन्ति मनुजं भूमण्डलमण्डनं श्रेष्ठम् ॥
पापास्त्रयोऽपि मिलिताः कुर्वन्ति नरं सुदुर्भगं लोके ।
दारिद्र्यदुःखतप्तं गर्हिरूपं विनयहीनम् ॥

For the effects of the above combinations of three planets in each of the 12 bhavas, see Horarata-

॥ चतुर्ग्रहयोगः ॥

Combinations of 4 planets in one bhava. There may be 35 such combinations.

एकैर्धर्गैरिनसुधाकरभूसुतज्ञै-

र्भायी प्रपञ्चकुशलो लिपिकश्च रोगी ।

चन्द्रारमानुगुरुभिर्धनवान् यशस्वी

धीमान् नृपप्रियकरो गतशोकरोगः ॥ १५ ॥

Sloka 15. If the Sun, the Moon, Mars and Mercury be all in one bhava the person born will be a conjurer skilled in the production of illusions, a scribe and sickly. If the Sun, the Moon, Mars and Jupiter be together in one bhava, the person affected by the yoga will be rich, famous, talented, loyal to his sovereign and free from sorrow and sickness.

cf. सारावली

लिपिकरतस्करमुखरो रोगी मायाप्रपञ्चकुशलश्च ।
 बुधरविभौमशशाङ्कैरेकर्षणैः पुमान् भवति ॥
 धनवान्वनितानिन्द्यस्तेजस्वी नीतिमान्विपतशोरुः ।
 कर्षसमर्थो निपुणः शशिकुजगुह्यभास्करीः सहितैः ॥

आराकचन्द्रभृगुजैः सुतदारसम्पद्
 विद्वान् मिताशनसुखी निपुणः कृपालुः ।
 सूर्येन्दुमानुसुतभूमिसुतैरशान्त-
 नेत्रोऽनश्च कुलदापतिरर्थहीनः ॥ १६ ॥

Sloka 16. If the Sun, the Moon, Mars and Venus be in conjunction, the person born in the yoga will be blessed with a wife and sons, learned, temperate, comfortable, shrewd and tender-hearted. If the Sun, the Moon, Mars and Saturn be associated in one bhava, the person affected by the yoga will have wild (restless) eyes, and be a wanderer, a cuckold and a pauper.

cf. सारावली

आर्योचितवाग्वृत्तिः सुखभाङ् निपुणोऽर्थसद्ब्रह्मणशीलः ।
 विद्यासुन्दारयुतः शशिकुजभृगुभास्करीः सहितैः ॥
 विपमशरीरो ह्रस्वो धनरहितो याचिताशनो मूर्खः ।
 गम्यः सर्वस्य तथा रविशशिकुजसौरिसंयोगे ॥

तारासुतेन्दुरविमन्त्रिभिर्गिष्टपुत्र-

दारार्थवान् गुणयशोनलानुदारः ।

शुक्रेन्दुमानुशशिजैर्विकलश्च वाग्मी

मन्देन्दुविदिनकरैरधनः कृतघ्नः ॥ १७ ॥

Sloka 17. If the Sun, the Moon, Mercury and Jupiter combine in one bhava, and produce a चतुर्ग्रहयोग (Chaturgraha yoga), the person born therein will be fond of his wife and children, wealthy, virtuous, famous, strong and generous. If the Sun, the Moon, Mercury and Venus be together in a bhava, the person affected by the yoga will be defective in some limb but eloquent. If the Sun, the Moon, Mercury and Saturn be associated in one bhava, the effect of the yoga on the person born will be that he will be destitute of wealth and ungrateful.

cf मारावली

सौवर्णिकः सुताक्ष शिल्पकरो वा महावनो धीर ।

जात स्यान्निरुतनु शशिङ्गगुरुभास्कैर सहितै ॥

विकल सुभगो वाग्मी ह्रस्वो नृपसमतो मनुज ।

जात स्यादेकस्यै रविशशिवुधभार्गवे सहितै ॥

मातृपितृविप्रयुक्तो धनसौख्यविवर्जितो भ्रमणशील ।

मिक्षाशनोऽप्यनृतवाक् रवीन्दुसौम्यार्किभिर्नियतम् ॥

तोयादवीक्षितिचरोऽवनिपालपूज्यो

भोगी दिनेशतुहिनद्युतिजीनशुकैः ।

जातो विशालनयनो बहुचित्तपुत्रो

वाराङ्गनापतिरिनेन्दुसुरेज्यमन्दैः ॥ १८ ॥

Sloka 18. If the Sun, the Moon, Jupiter and Venus combine to produce a चतुर्ग्रहयोग (Chaturgraha

7 yoga), the person born will be moving about in water or in some forest region, be held in great esteem by his sovereign and have many enjoyments. If the planets forming the yoga be the Sun, the Moon, Jupiter and Saturn, the person whose birth is influenced by the yoga will be broad-eyed, with much wealth and many sons and will have for his wife a courtesan.

cf. सारावली

सलिलमृगारण्यानां स्वामी स्यात्सौख्यभाक् भवति पूज्यः ।

शुक्रार्कगुरुशक्रैरेकर्षणैः पुमान्निपुणः ॥

तामसनेत्रस्तीक्ष्णो बहुसुतवित्तो वगङ्गनासुभगः ।

सुर्येन्यचन्द्रसौरैरेकस्यैर्जायते पुरुषः ॥

मन्देन्दुभानुभृगुजैर्विचलोऽतिभीरुः

कन्याजनाश्रयधनाशनतत्परश्च ।

आरारुणज्ञगुरुभिः सबलो विपन्नो

दारार्थवान् नयनरोगयुतोऽटनः स्यात् ॥ १९ ॥

Sloka 19. If the Sun, the Moon, Venus and Saturn be associated in one bhava, the person born in the yoga will be weak, exceedingly cowardly, with his wealth depending on his unmarried daughters and given to gluttonous habits. If the quadruple planetary yoga be produced by the Sun, Mars, Mercury and Jupiter, the person whose birth is affected by the yoga in question will be strong but afflicted with misfortunes, possessed of wives and riches, suffering from ophthalmia and of vagrant habits.

cf. सारावली

वनितासदृशाचारः पुरः सरोऽत्यन्तदुर्बलशरीरः ।

भीरुः सर्वत्र भवेदकेंदुसितासितैः सहितैः ॥

शुक्रोऽथ सूतमारश्चमधरो वा विपन्नदारधन ।

दुःखार्णवोऽनशर सुसङ्गतैरर्कजीवभुवभौमै ॥

रविकुजबुधशुक्रैरन्यदारातुरक्तो

प्रियमनयनपेश्वोरधीर्नीतसत्तः ।

दिनकरकुजतारासूनुमन्दैश्चमूपो

नरपतिसचिनो वा नीचकृद्भोगशीलः ॥ २० ॥

Sloka 20 If the Sun Mars, Mercury and Venus combine in one bhava, the person that has his birth in the चतुग्रहयोग (Chaturgraha yoga) will be addicted to other men's wives, of odd looks and dress, thievishly inclined and devoid of all goodness. If the Sun, Mars, Mercury and Saturn be in conjunction, the person born will be a commander of an army or a king's minister, stooping to base acts and inclined to pleasure.

cf सारावली

परदारतश्चोरो विषमाङ्गो दुर्जनो विगतमन्त्र ।

भवति प्रसव पुरषो रविसिन्धो मेन्दुजै सहितै ॥

योद्धा प्राज्ञस्तीक्ष्णो नीचाचार कविप्रधानश्च ।

मन्त्री चमूपतिर्वा बुधार्ककुजवैरिमयोगे ॥

सूर्यारार्यसितैर्महीपतिसमः ख्यातोऽतिपूज्यो धनी

जीसारार्किदिवाकरैर्गतधनो भ्रान्तः सुहृद्गन्धुमान् ।

भूपुत्रार्कसितासितैः परिभ्रमप्राप्तो विक्रमाग्रणीः

शुक्रार्कैन्दुजघ्नरिभिर्धनयशोमुख्यप्रधानो भवेत् ॥ २१ ॥

Sloka 21 If the Sun, Mars, Jupiter and Venus be together in a bhava the person born will have a status equal to that of a sovereign, be renowned, highly esteemed and wealthy. If the Sun, Mars, Jupiter and Saturn combine to produce a चतुग्रहयोग (Chaturgraha

- * yoga), the person born will be moving about in water or in some forest region, be held in great esteem by his sovereign and have many enjoyments. If the planets forming the yoga be the Sun, the Moon, Jupiter and Saturn, the person whose birth is influenced by the yoga will be broad-eyed, with much wealth and many sons and will have for his wife a courtesan.

७. शरावली

सलिलमृगारण्यानां स्वामी स्यात्सौख्यभाक् भवति पुन्यः ।

शुक्रार्कगुह्याशक्लैर्कर्क्षगैः पुमान्विपुणः ॥

तामसनेत्रस्तीक्ष्णो बहुसुतवित्तो वराज्जनासुभगः ।

सूर्येन्यचन्द्रसौरैरेकस्मैर्जागतं पुरुषः ॥

मन्देन्दुभानुभृगुजैर्विचलोऽतिभीरुः

कन्याजनाश्रयघनाशनत्परश्च ।

आरारुणज्जगुरुभिः सचलो विषमो

दारार्थवान् नयनरोगयुतोऽटना स्यात् ॥ १९ ॥

Sloka 19. If the Sun, the Moon, Venus and Saturn be associated in one bhava, the person born in the yoga will be weak, exceedingly cowardly, with his wealth depending on his unmarried daughters and given to gluttonous habits. If the quadruple planetary yoga be produced by the Sun, Mars, Mercury and Jupiter, the person whose birth is affected by the yoga in question will be strong but afflicted with misfortunes, possessed of wives and riches, suffering from ophthalmia and of vagrant habits.

७. शरावली

बनिशारशान्ताः पुनः सगेऽयन्तदुर्बेदशरीरः ।

भीरुः सार्धं भवेद्विन्दुमिनामिनाः सहितः ॥

Chaturgraha yoga be the Sun, Jupiter, Venus and Saturn, the person born in it will be proficient in the arts, in command of the vulgar people and daring. If the Moon, Mars, Mercury and Jupiter be in conjunction, the person who has his birth in the yoga will be devoted to the good of his sovereign, become a wise minister and finally a ruler of the earth.

cf. माराबली

ह्रीन्वाचारो मानी कलहरुचि. सहजवान् निरुसाहः ।

अर्काकिंबुधसुरेन्द्रेणैर्जायते पुण्यः ॥

मुखरः सुभगः प्राज्ञो मृदुसौख्यः सत्त्वशौचसंपन्नः ।

धीरो मित्रसहायो रविबुधसितसौरिसंयोगे ॥

लुब्धः कविः प्रधानः कारुणायोऽधिपश्च नीचानाम् ।

आदित्यार्किसितार्यै गतां जातो भवेद्विष्टः ॥

शास्त्रकुशलो नरेन्द्रः सुमहामन्त्रोऽयवा महाबुद्धिः ।

शशिकुनसोमनीवैरेकस्थैर्यः पुमाज्जातः ॥

चन्द्रारण्यसितैः सुदारतनयः प्राज्ञो विरूपः सुखी

मन्दारेन्दुबुधैर्द्विमातृपितृकः शूरो बहुस्त्रीसुतः ।

चन्द्रारण्यसितैरधर्मकुशलो निद्रालुरर्थातुरो

जीवारार्कनिशाकरैः स्थिरमतिः शूरः सुखी पण्डितः ॥२३॥

Sloka 23. If the Moon, Mars, Mercury and Venus be together, the person born in the yoga will have good wives and sons, will be wise, deformed and happy. If the Moon, Mars, Mercury and Saturn be the four planets forming the चतुर्ग्रहयोग (Chaturgraha yoga) the person affected by it will have two mothers and fathers, will be brave, with many wives and sons. If the Moon, Mars, Jupiter and Venus combine to produce the yoga, the person whose birth is influenced by it

will be clever in iniquity, sleepy and itching for wealth. The person who has his birth in the yoga formed by the combination of the Moon, Mars, Jupiter and Saturn will be firm-minded, brave, comfortable and learned.

NOTES.

cf. सारावली

कलहरुचिर्निद्रालुर्नीवः स्याद्वर्धकीपतिः सुभगः ।
 बन्धुद्वेष्टा न सुखी शशिकुजबुधमार्गवैः सहितैः ॥
 शूरो द्विमातृपितृको दुष्कुलजो बहुकलत्रमित्तसुतः ।
 भवति सुकर्माभिरतः शशिकुजबुधसौरिसंयोगे ॥
 विकलाङ्गः सुकलत्रः सकलसहोऽतीव मानमंयुक्तः ।
 मानो बहुमित्रसुखः शशिकुजगुरुमार्गवैः सहितैः ॥
 बधिरो धनवान्शूरः सोन्मादो वाक्पटुः स्थिरप्रकृतिः ।
 मतिमानुदारचित्तो भौमेन्दुशनैश्चासुरेज्यैः ॥

The combination of the Moon, Mars, Venus and Saturn has been left out in the text. Its effect is thus described in सारावली (Saravali).

कुलटापतिः प्रगल्भः सर्पाक्षो नित्यमेव सोद्वेगः ।
 जातः पुरुषोऽवश्यं कुजेन्दुयममार्गवैर्भवति ॥

Also मानसागरीपद्धतिः

चन्द्रारशुकमन्दानां मलिनः कुलकीपतिः ।
 सोद्वेगः सर्पतुल्याक्षः प्रगल्भो जातको भवेत् ॥

शुकजेन्दुसुरार्चितैः सबधिरो विद्वान् यशस्वी धनी
 चन्द्रार्किजसुरार्चितैरतिधनी बन्धुप्रियो धार्मिकः ।
 शीतांशुजसितासितैर्बहुजनद्रेषी परस्त्रीपति-
 जविन्द्वर्कजमार्गवैर्गतसुखः श्रद्धादयावर्जितः ॥ २४ ॥

Sloka 24. The person born in a yoga formed by the combination in one bhava, of the Moon, Mercury, Jupiter and Venus will be deaf, but learned, famous and

wealthy. If the Moon, Mercury, Jupiter and Saturn be together and produce a चतुर्ग्रहयोग (Chaturgraha yoga), the person influenced by it will be exceedingly wealthy, kind to his relatives and charitable. The person whose birth is in the yoga formed by the conjunction of the Moon, Mercury, Venus and Saturn, will become hostile to a large number of persons and have intrigues with the wives of other people. If the Moon, Jupiter, Venus and Saturn combine in a bhava, the person who has his nativity in the yoga will be devoid of ease, sceptical and unfeeling.

cf. सारावली

विद्वान्विमातृपितृक सद्रूपो धनयुतोऽतिमुमगध ।
 भवति नरो विगतास्त्रिधगुरुशशिभार्गवै सहितै ॥
 कृतधर्मकीर्तिरग्न्यस्तेजस्यी चन्द्रमसि मतिमान् ।
 नृपसचिव प्रवरकवि शशिबुधनीवाकिमि सहितै ॥
 परदारगमनशीलो विशीलभार्यो विपन्नबन्धुश्च ।
 प्राज्ञो लोकद्विष्ट स्याद्विन्दुबुधार्किभृगुपुत्रै ॥
 मात्रारहित सुभगस्तृणदोषी दुःखिनो भ्रमणशील ।
 बहुभाषी सत्यरत शशिगुरुभृगुसौरिमि सहितै ॥

कुजबुधगुरुशुक्रैर्यथाभिन्दितः स्यात्
 बुधगुरुशनिभौमैः सामयो रिच्छहीनः ।
 गुरुसितशनिसौम्यैरेकगेहोपयातै-

रतिशयधनविद्याशीलमेति प्रजातः ॥ २५ ॥

Sloka 25 The person born when Mars Mercury, Jupiter and Venus are in conjunction will be rich and reviled. If Mars, Mercury, Jupiter and Saturn be the planets forming the yoga, the person whose birth is in it will be sickly and destitute of wealth. If Mercury,

Jupiter, Venus and Saturn be together in one bhava, the person born in the yoga will have exceeding wealth, learning and amiability.

NOTES.

cf. सारावली

स्त्रीकलहरुचिर्धनभावपूज्यो लोके च शीलसंपन्नः ।
भवति पुमानिरुजतनुर्बुधवारगुरुभार्गवैः सहितैः ॥
शूरो विद्वान्वाग्मी धनरहितः सत्यशौचसंपन्नः ।
वादी द्वन्द्वसहिष्णुर्मतिमान्सहितैर्बुधवारगुरुभौरैः ॥
मेधावी शास्त्ररतो रामासक्तो विधेयभृत्यश्च ।
बुधजीवशुक्रभौरैरेकस्थैस्त्रीव्रतयोगे ॥

The following two combinations do not find a place in the Text: *Viz.* (1) Mars, Mercury, Venus and Saturn and (2) Mars, Jupiter, Venus and Saturn. For their effects, *vide* the following slokas from सारावली.

स्यान्मल्लः परपुष्टः कठिनाङ्गो युद्धदुर्मदः ख्यातः ।
रमते च सारमेयैर्बुधारयमभार्गवैः सहितैः ॥
तेजस्वी वित्तयुतः स्त्रीलोलः साहमप्रियश्चपलः ।
भौमगुरुशुक्रभौरैरेकस्थैर्जायते कितवः ॥

Also भागमागरीपद्धतिः

मौल्येन पुष्टिर्योद्धा च बुधारयमभार्गवैः ।
ख्यातो लोके दृढाङ्गश्च सारमेये रुचिर्भवेत् ॥
भौमेन्यशनिशुक्राणां योगे स्याद्वासनातुरः ।
परदाररतो मानी क्रिन्वो जायते नरः ॥

For the effects of the above combinations in each of the 12 bhavas, *vide* Horaratna.

॥ पञ्चग्रहयोगः ॥

Combinations of 5 planets in one bhava, there are 21 such combinations.

एकक्षरैरिनशशिक्षितिजज्ञजीवै-

जातस्तु पुद्गकुशलः पिशुनः समर्थः ।

शुक्रारमानुषशीतकरैर्विधर्म-

श्रद्धालुरन्यजनकार्यपरो विबन्धुः ॥ २६ ॥

Sloka 26 If the Sun, the Moon, Mars, Mercury and Jupiter be in one bhava, the person born in the yoga will be a good combatant and a clever informer. If the Sun, the Moon, Mars, Mercury and Venus combine and produce a पंचमहयोग (Panchagraha yoga), the person whose birth is affected by it may be faithful to his various functions, attentive to other people's concerns and friendless.

cf सारावली

दुःखी बहुप्रपञ्चो जायाविरहेण तापितशरीर ।

भवति पुमानेकस्यै रवीन्दुकुजजीवचन्द्रसुतै ॥

परकर्मस्तो नित्य बन्धुमुह्यद्भि वृतो विगतसत्त्व ।

ह्रीर्वैर्याति च सख्य रवीन्दुकुजशुभसौम्यैश्च ॥

भूनन्दनेन्दुरविमन्दपुरन्दरैर्ज्यै-

राशालुरिष्टरमणीविरहाभिभूतः ।

चन्द्रारमानुषशिशुसुदिनेशपुत्रै-

रल्पायुर्जनपरो विकलप्रपुत्रः ॥ २७ ॥

Sloka 27 If the Sun, the Moon, Mars, Jupiter and Saturn form the पंचमहयोग (Panchagraha yoga), the person born will be hopeful and have to suffer separation from the woman he loves. If the Sun, the Moon, Mars, Mercury and Saturn be the five planets in conjunction, the person whose birth is affected by their influence will be short lived, bent on earning money, but without wife and sons.

cf. सारावली

अल्पायुर्वन्धनभाग्दीनो भवतीह सर्वसुखहीनः ।
 अंकलत्रोऽसुतवित्तः सौरदिवाकरबुधेन्दुकुजैः ॥
 युद्धकुशलः समर्थः परवित्तहरः परोपतापी च ।
 पिशुनश्चलश्च पुरुषः शनिशशिकुजजीवदिवसेरौ ॥
 जीवेन्दुभौमसितभानुभिरातवापी
 त्यक्तः स्वमातृपितृबन्धुजनैरनेत्रः ।
 मन्देन्दुशुक्ररविभूमिसुतैर्विनाम-
 वित्तप्रभावकुशलो मलिनोऽन्यदारः ॥ २८ ॥

Sloka 28. If the Sun, the Moon, Mars, Jupiter and Venus be together in one bhava, the effect of the yoga on the person born is that he will be an assassin, cast out by his father, mother and other relations and will become sightless. If the Sun, the Moon, Mars, Venus and Saturn form a पंचग्रहयोग (Panchagraha yoga), the person, who has his birth therein will cleverly turn to account the humility, the wealth and power at his command and will be depraved and have intrigues with other people's wives.

cf. सारावली

जात्यन्धो बहुदुःखी मातृपितृभ्यां सदैव सन्त्यक्तः ।
 भवति नरो गेयरुचिः कुजेन्दुगुरुभार्गवार्केश्च ॥
 मानार्थविषवहीनो मलिनाचारः पराङ्मनानिरतः ।
 पञ्चभिरेकस्यैः स्याद्दिनेशशशिशुक्रशनिभौमैः ॥
 तारेणभानुगुरुबोधनदानवेज्यै-
 र्मेन्त्री धनी निजयशोबलदण्डनाथः ।
 भास्वद्रुधेन्दुगुरुभानुसुतैः परान्न-

Sloka 29 If the Sun, the Moon, Mercury, Jupiter and Venus combine and produce a पञ्चग्रहयोग (Panchagraha yoga), the person whose birth is influenced thereby will be a wealthy minister, with a fine, power and authority to punish offenders, quite his own. If the five planets jointly forming the yoga be the Sun, the Moon, Mercury, Jupiter and Saturn, the person born in the yoga will be indebted to another for his food, very cowardly, very wickedly inclined and practising cruelty.

cf मारावली

यन्त्रज्ञो बहुविभवो नृपसचिवो दण्डनायको वा स्यात् ।

ख्यात शुभकीर्तियुतो बुधेन्दुरविजीवशुभैश्च ॥

भीरु प्रियमन्यक्त सोन्मादो वधनासु निष्ठुणश्च ।

उग्र पराक्रमोनी बुधेन्दुगुरुसूर्यरविपुत्रै ॥

सौम्यासितेन्दुसितमानुभिरर्थहीनो

दीर्घाकृतिर्गतसुतो चहुरोगमात्रः ।

जीवेन्दुशुक्ररभिमानुसुतैः सदारो

वाग्मीन्द्रजालचतुरो विभयः सशत्रुः ॥ ३० ॥

Sloka 30 If the Sun, the Moon, Mercury, Venus and Saturn be together in a bhava, the person born will be without wealth, tall in stature, bereft of children and his body will be afflicted with many diseases. If the Sun, the Moon, Jupiter, Venus and Saturn be the 5 planets jointly producing a पञ्चग्रहयोग (Panchagraha yoga), the person who has his birth therein will have a wedded wife, be eloquent, clever in juggling, fearless, but have enemies to contend with.

cf मारावली

दीर्घो रोमशगात्रो मरणोत्साही मुखार्थमुतहीनः ।

ख्यात्पञ्चभिरेकस्थै रविचन्द्रपुष्यैर्भृगुपुत्रै ॥

वाग्मीन्द्रजालनिरतश्चलचित्तः स्त्रीषु बल्लभो मतिमान् ।
बहुशत्रुर्विगतभयो रवीन्दुगुरुशुक्रभानुमुतैः ॥

शुक्रारभानुगुरुचन्द्रसुतैर्विशोकः

सेनातुरङ्गपतिरन्यवधूविलोलः ।

भूधनुजीवरविबोधनभानुपुत्रै-

र्भिक्षाशनो मलिनजीर्णतराम्बरः स्यात् ॥ ३१ ॥

Sloka 31. If the Sun, Mars, Mercury, Jupiter and Venus be in conjunction, the person who has his birth in the yoga will be free from every care or sorrow, will command an army and horses, and be restlessly moving about after women not his own. If the planets associated in the पंचग्रहयोग (Panchagraha yoga) be the Sun, Mars, Mercury, Jupiter and Saturn, the effect of the yoga on the person born is that he will have to eat begged food and wear dirty and tattered clothes.

cf. सारावली

कामी बहुतुरगनरः स्वीकृतसेनापतिर्विगतशोकः ।

राजप्रियोत्तिष्ठभगो बुधारविजीवशुक्रैः स्यात् ॥

नित्योद्विग्नो रोगी भिक्षां भुङ्क्ते गृहाद्गृहं गत्वा ।

जीर्णमलीमसत्रासा रविकुजबुधनीवरविपुत्रैः ॥

पूज्यः कलासु निपुणो वधवन्धनाढ्यो

रोगी सितासितगुरुजघराकुमारैः ।

श्रेष्ठोऽतिदुःखभयरोगयुतः क्षुधार्तः

शन्यारबोधनविकर्तनदानवेज्यैः ॥ ३२ ॥

Sloka 32. The person whose birth is in the yoga formed by Mars, Mercury, Jupiter, Venus and Saturn being in one bhava will be honorable, proficient in the arts, have to do greatly with the infliction of punish-

Sloka 29 If the Sun, the Moon, Mercury, Jupiter and Venus combine and produce a पंचग्रहयोग (Panchagraha yoga), the person whose birth is influenced thereby will be a wealthy minister, with a fame, power and authority to punish offenders, quite his own. If the five planets jointly forming the yoga be the Sun, the Moon, Mercury, Jupiter and Saturn, the person born in the yoga will be indebted to another for his food, very cowardly, very wickedly inclined and practising cruelty.

of. सारावली

यन्मन्त्रो बहुविभवो नृपसत्त्वो दण्डनायको वा स्यात् ।

स्यात् शुभकीर्तियुतो बुधेन्दुरविजीवशुक्रैश्च ॥

भीरु प्रियसन्त्यक्त सोन्मादो वञ्चनासु निष्ठुणश्च ।

उग्र परान्नभोजी बुधेन्दुगुरुसूर्यरविपुत्रै ॥

सौम्यासितेन्दुसितभानुभिर्यहीनो

दीर्घाकृतिर्गतसुतो बहुरोगगात्रः ।

जीवेन्दुशुक्ररविभानुसुतैः सदासौ

वाग्मीन्द्रजालचतुरो विभयः सशत्रुः ॥ ३० ॥

Sloka 30 If the Sun, the Moon, Mercury, Venus and Saturn be together in a bhava, the person born will be without wealth, tall in stature, bereft of children and his body will be afflicted with many diseases. If the Sun, the Moon, Jupiter, Venus and Saturn be the 5 planets jointly producing a पंचग्रहयोग (Panchagraha yoga), the person who has his birth therein will have a wedded wife, be eloquent, clever in juggling, fearless, but have enemies to contend with.

of. सारावली

दीर्घो रोमशगात्रो मरणोत्साही सुस्वार्थसुतहीनः ।

स्यात्पञ्चभिरेकस्थै रविचन्द्रशुक्राविभृगुपुत्रै ॥

वाग्मीन्द्रजालनिरतश्चलचित्तः स्त्रीषु बहुभो मतिमान् ।
बहुशत्रुर्विगतभयो रवीन्दुगुरुशुक्रभानुमुतैः ॥

शुक्रारभानुगुरुचन्द्रसुतैर्विशोकः

सेनातुरङ्गपतिरन्यवधूविलोलः ।

भूस्त्रुजिवरविबोधनभानुपुत्रै-

र्भिक्षाशनो मलिनजीर्णतराम्बरः स्यात् ॥ ३१ ॥

Sloka 31. If the Sun, Mars, Mercury, Jupiter and Venus be in conjunction, the person who has his birth in the yoga will be free from every care or sorrow, will command an army and horses, and be restlessly moving about after women not his own. If the planets associated in the पंचमहयोग (Panchagraha yoga) be the Sun, Mars, Mercury, Jupiter and Saturn, the effect of the yoga on the person born is that he will have to eat begged food and wear dirty and tattered clothes.

cf. सारावली

कामी बहुतुरगनरः स्वीकृतसेनापतिर्विगतशोकः ।

रानप्रियोतिसुभगो बुधारविभीषणैः स्यात् ॥

नित्योद्विग्नो रोगी भिक्षां भुङ्क्ते गृहाद्गृहं गत्वा ।

जीर्णमलीमसवासा रविकुन्नुधजीवरविपुत्रैः ॥

पूज्यः कलासु निपुणो वधवन्धनाढ्यो

रोगी मितसितगुरुजधराकुमारैः ।

श्रेष्ठोऽतिदुःखभयरोगयुतः क्षुधार्तः

शन्यारबोधनविकर्तनदानवेर्ज्यैः ॥ ३२ ॥

Sloka 32. The person whose birth is in the yoga formed by Mars, Mercury, Jupiter, Venus and Saturn being in one bhava will be honorable, proficient in the arts, have to do greatly with the infliction of punish-

Sloka 29 If the Sun, the Moon, Mercury, Jupiter and Venus combine and produce a पञ्चग्रहयोग (Panchagraha yoga), the person whose birth is influenced thereby will be a wealthy minister, with a fame, power and authority to punish offenders, quite his own. If the five planets jointly forming the yoga be the Sun, the Moon, Mercury, Jupiter and Saturn, the person born in the yoga will be indebted to another for his food, very cowardly, very wickedly inclined and practising cruelty.

of सारावली

यन्त्रज्ञो बहुविभवो नृपसचिवो दण्डनायको वा ख्यात् ।

ख्यात शुभकीर्तियुतो बुधेन्दुरविनीवशुभैश्च ॥

भीरु प्रियसन्त्यक्त सोन्मादो वञ्चनासु निष्ठुरश्च ।

उग्र पात्रमोनी बुधेन्दुगुरुसूर्यरविष्ठुरै ॥

सौम्यासितेन्दुसितभानुभिरर्थहीनो

दीर्घाकृतिर्गतसुतो बहुरोगगात्रः ।

जीवेन्दुशुक्ररविभानुसुतैः सदारो

वाग्मीन्द्रजालचतुरो विभयः सशत्रुः ॥ ३० ॥

Sloka 30 If the Sun, the Moon, Mercury, Venus and Saturn be together in a bhava, the person born will be without wealth, tall in stature, bereft of children and his body will be afflicted with many diseases. If the Sun, the Moon, Jupiter, Venus and Saturn be the 5 planets jointly producing a पञ्चग्रहयोग (Panchagraha yoga), the person who has his birth therein will have a wedded wife, be eloquent, clever in juggling, fearless, but have enemies to contend with.

of सारावली

दीर्घो रोमशगात्रो मरणोत्साही सुखार्थसुतहीन ।

खात्पञ्चभिरेव स्यै रविचन्द्रबुधार्किभृगुपुत्रै ॥

वाग्मीन्द्रजालनिरतश्चलचित्तः स्त्रीषु बल्लभो मतिमान् ।

बहुशत्रुर्विगतभयो रवीन्दुगुरुशुक्रभानुसुतैः ॥

शुक्रारभानुगुरुचन्द्रसुतैर्विशोकः

सेनातुरङ्गपतिरन्यवधूविलोलः ।

भूस्त्रुजिवरविबोधनभानुपुत्रै-

र्भिक्षाशनो मलिनजीर्णतराम्बरः स्यात् ॥ ३१ ॥

Sloka 31. If the Sun, Mars, Mercury, Jupiter and Venus be in conjunction, the person who has his birth in the yoga will be free from every care or sorrow, will command an army and horses, and be restlessly moving about after women not his own. If the planets associated in the पंचग्रहयोग (Panchagraha yoga) be the Sun, Mars, Mercury, Jupiter and Saturn, the effect of the yoga on the person born is that he will have to eat begged food and wear dirty and tattered clothes.

cf. मारावली

कामी बहुतुरगनरः स्त्रीकृतसेनापतिर्विगतशोकः ।

राजप्रियोत्तिसुभगो बुधारविजीवशुक्रैः स्यात् ॥

नित्योद्विग्नो रोगी भिक्षां मुद्गे गृहाद्गृहं गत्वा ।

जीर्णमलीमसवासा रविकुजबुधजीवरविपुत्रैः ॥

पूज्यः कलासु निपुणो वधवन्धनाढ्यो

रोगी सितासितगुरुजधराकुमारैः ।

श्रेष्ठोऽतिदुःखभयरोगयुतः क्षुधार्तः

शन्यारबोधनविकर्तनदानवेज्यैः ॥ ३२ ॥

Sloka 32. The person whose birth is in the yoga formed by Mars, Mercury, Jupiter, Venus and Saturn being in one bhava will be honorable, proficient in the arts, have to do greatly with the infliction of punish-

ment in the form of death and captivity and will be sickly. If the Sun, Mars, Mercury, Venus and Saturn be associated in a पञ्चग्रहयोग (Panchagraha yoga), the effect upon the person born is that he will be of the highest rank, but have much misery, danger and disease to endure and be famished.

cf मारावली

वधवन्धनरोगातीं विद्राह्योके मुपृजितो भवति ।
 निम्यो विकृतशरीर कुन्नुधगुग्गुनमन्दं स्यात् ॥
 व्याधिभिरिभिर्ग्रस्तं स्थानभ्रष्टोऽतिदुःसमन्ततः ।
 भ्रमति क्षुभितः पुरुषः कुजार्किरविशुभशशिनयै ॥
 प्रेप्योऽधनो मलिनप्रेषयुतोऽतिमूर्ख-
 श्वोरः कुजेन्दुगुरुशुक्रदिनेऽपुत्रैः ।
 यन्त्रक्रियासुरतघातुपलप्रसिद्ध-
 कर्मा गुरुशनिभानुसुन्धराजैः ॥ ३३ ॥

Sloka 33. If the five planets, the Moon, Mars, Jupiter, Venus and Saturn combine and produce a yoga, the person born in it will be a menial servant, without wealth, shabbily dressed, very ignorant and thievish. The person at whose birth, the Sun, Mars, Mercury, Jupiter and Saturn are in conjunction, will be famed for his feats of physical energy in the enjoyment of pleasure in toyings in the form of a lock यन्त्र (Yanthra).

cf सारावली

प्रेप्यो मूर्खः क्लीबो मलिनाचारोऽतिदुर्भगो विकलः ।
 भवति नरो धनरहितः शशिकुन्नुधगुरुशुक्रवित्तनयै ॥
 जलयन्त्रघातुपारदरसायनेष्वतिपटुः पुमान् भवति ।
 एभिः प्रसिद्धकर्माः स्थितिसुतरविजीवसितसौरैः ॥

In the latter half of this sloka, the planets forming the combination should be the Sun, Mars, Jupiter, Venus and Saturn instead of the Sun, Mars, Mercury, Jupiter and Saturn which has already been dealt with in sloka 31 *supra*. Further, the effect given for this combination more or less tallies with that given in the 2nd of the two slokas from सारावली (Saravali) quoted above.

ज्ञानी सदेवगुरुपद्ममधर्मशीलः

शास्त्री दिनेशगुरुशुक्रशनीन्दुपुत्रैः ।

साधुः सुखी बहुधनः प्रबलश्च विद्वान्

इन्दुजदेवगुरुदानपूजितारैः ॥ ३४ ॥

Sloka 34 The person who has his birth in the yoga formed by the five planets the Sun, Mercury, Jupiter, Venus and Saturn, will be wise, versed in sacred books and of a virtuous character and conduct such as gods and reverend seniors always approve of. If the Moon, Mars, Mercury, Jupiter and Venus be together in a bhava, the person born under such influence will be virtuous, happy, very wealthy, powerful and learned.

cf. सारावली

बहुशास्त्रज्ञानपटुर्मित्तहित समतो गुरुणां च ।

धर्मपरः कारुणिकः सूर्यास्तितशुक्रशुभनीचैः ॥

साधु कल्याणरीरो विद्याधनमत्यमौल्यमपन्न ।

बन्धुहितो बहुमित्रो बुधेन्दुशुक्रशनीपुत्रैः ॥

पञ्चग्रहैरेकगृहोपयातैश्चन्द्रशनीपुत्रैश्चन्द्रमन्दैः ।

सर्वत्र पूज्यो निरुलेक्षणश्च महीपतुल्यः सच्चिदोऽथवा स्यात् ॥ ३५ ॥

Sloka 35. If the five planets, the Moon, Mercury, Jupiter, Venus and Saturn be together in one bhava, the person born under their influence will be honoured every where. He will have defective vision and have

Mercury, Venus and Saturn will be insignificant, engaged in works not his own, afflicted with consumption and dryness of the nose and despicable. If the Sun, the Moon, Mars, Jupiter, Venus and Saturn be the six planets jointly producing the yoga, the person whose birth is influenced by it will be a king's councillor, bereft of the joys which wife, children and wealth give, but calm and contented

॥ मेषादिराशिस्थितग्रहफलम् ॥

जातः स्वल्पधनस्तु गानरसिको विद्याधनव्देशधी-

रत्नः सर्वकलारसज्ञचतुरो हरण्यकः साहसी ।

सम्पूज्यः कुराणिकु क्रियासु कुशलः पुत्रादिभाग्यच्युतः

श्रीमान् तोयकृषिक्रियादिभिरिने मेषादिराशिस्थिते ॥ ३९ ॥

Sloka 39 When the Sun is in the several signs beginning with Mesha, the effect on the person born is in order (1) that he will have small wealth, (2) he will delight in music, (3) his mind will be full of care regarding the acquisition of learning and wealth; (4) he will be ignorant, (5) he will be versed in the several arts and be clever, (6) he will be devoted to the acquisition of money, (7) he will be daring, (8) he will be esteemed, (9) he will be a petty trader, (10) he will be clever in every kind of exercise, (11) he will be lacking in such joys as children and children's children give, and (12) he will prosper by such industries as agricultural operations carried on by irrigation

NOTES

cf. पृष्ठजालक XVIII—slokas 1—4

स्वर्क्षे भूपकृषिक्रियादनधनः शुक्रक्षेगे कामधीः

सौम्यक्षे परिदीनवारु कटकमे राजप्रियो वित्तवान् ।

सिंहे भूमिसुते तु निर्भयधनो जैवे जितारिः सुखी

कुम्भे दुर्जनसेवितो मृगगते भूयोऽथवा तत्समः ॥ ४० ॥

Sloka 40 If Mars occupy his own sign at a person's birth, the latter will get wealth from a king, from agriculture and from his wandering about in pursuit of other such occupation. If Mars be in a Rasi owned by Venus, the person born will set his mind on sensual enjoyment, the effect of Mars' presence in a sign belonging to Mercury is that the person under such influence will speak in a dejected tone, if the planet be in Kataka the person born will become a king's favourite and have much wealth. If Mars' position be in Simha, at a person's birth, the latter will be in possession of secure wealth. In a Rasi belonging to Jupiter, Mars makes the person born triumphant over his foes and possessed of comfort and happiness. In Kumbha, the presence of Mars has the effect of making the person concerned served by bad people. And lastly when Mars is in Makara, the person born is either a king or his equal.

NOTES

cf दृष्टव्यतम XVIII—slokas 5—7

कौजे चन्द्रसुतेऽधनः मितगृहे निद्वान्मृगमे सुखी

कर्कस्थे निजपितृहा हरिगते जाते वधूनिर्जितः ।

कन्यास्थे सगुणाकरो गतभयश्चापे नृपालप्रियो

मीनस्थे जितसेवकः शनिगृहे शिल्पी परश्रेष्ठिकः ॥ ४१ ॥

Sloka 41 A person will be poor if at his birth Mercury be in a house of Mars, learned if in a house of Venus, happy if Mercury be in Mithuna, will dissipate his wealth if the planet be in Kataka, will be

henpecked if Mercury be in Simha, will have virtues in abundance and be exempt from dangers if Mercury occupy Kanya, a king's favourite if in Dhanus, a subdued servant if in Meena, an artisan and a menial servant of another if in a house of Saturn

NOTES

If दुग्ध be the reading instead of वित्तहा the translation will be 'will get rid of all his troubles

cf बृहज्जातक XVIII—slokas 8—11

सेनावित्तसुताधिकः सुगुणान् दाता कुजर्षे गुरौ

तेजस्वी सितमे परिच्छदसुहृत्तारामुत्तर्क्षं गते ।

प्राज्ञः पुत्रधनश्च कर्किणि घटे भोगी यशस्वी हरौ

राजा राजसमोऽथवा निजगृहे नीचेऽटनः क्लेशधीः ॥ ४२ ॥

Sloka 42 If Jupiter be in a sign of Mars at the birth of a person, the latter will be superior to others in his army, wealth and sons, highly virtuous and bountiful, if in a sign of Venus, the person concerned will be energetic, if in a sign of Mercury, he will have a large following of friends, if Jupiter be in Kataka, the person born will be wise and rich in sons, if in Kumbha, the person concerned will enjoy pleasures, if the planet be in Simha, the person affected will become famous, if Jupiter occupy a स्वक्षेत्र (Swakshetra), the person born will be a king or on a par with a king. If in the depression sign Makara the person concerned will be a wanderer and have a careworn mind

NOTES

cf बृहज्जातक XVIII—slokas 12—13

जारः श्रीमतिमित्रबन्धुरिमयो विद्याधनज्ञानान्

भीरुर्मन्दसुतोऽतिनीचिहिताचारो नृपालप्रिय ।

दुष्टस्त्रीगणसेवितो जनपतिर्भोगी कुमारीन्तः

श्रीविद्यागुणशीलगान् भृगुसुते मेषादिराशिस्थिते ॥ ४३ ॥

Sloka 43 According to the position of Venus in the several signs from Mesha onwards, the person born will be respectively (1) a gallant, (2) wielding large influence due to the possession of fortune, genius, friends and kindred, (3) learned, wealthy and wise, (4) cowardly, (5) will have dull sons, (6) will follow courses of conduct prescribed for people lowest in the social scale, (7) will be a king's favourite, (8) will be served by a set of bad women, (9) will become a lord of men, (10) will have enjoyments, (11) will become addicted to unmarried girls (12) will be possessed of fortune, learning, worth and amiable manners

NOTES

cf बृहज्जातक XVIII—slokas 14—16

मूर्खो नातिधनो गतस्वसुतधीरम्बासुखप्रच्युतो

नार्यः स्वल्पधनात्मजो गणपुरग्रामाग्रणीरुग्रधीः ।

जातः पुत्रकलत्रवित्तविभवो राजप्रियो पित्तमान्

तेजोराजगुणाधिको रमिषुते मेषादिराशिस्थिते ॥ ४४ ॥

Sloka 44 If Saturn occupy Mesha or any of the other signs taken in order, the person born will respectively be (1) stupid (2) will not have much wealth (3) will be bereft of money, sons and intelligence (4) will be banished from the joys derivable from the kind care of a mother (5) will be disreputable (6) will have very little wealth and very few children (7) will be the leader of a community, town or village (8) will have a cruel heart (9) will enjoy the dignity attaching to the possession of children, wife and riches (10) will

be liked by his sovereign (¹¹) will have wealth (¹²) will surpass in energy and other kingly virtues.

NOTES

cf बृहत्संहिता XVIII—slohas 17—19

यदुक्तमुदुनाथस्य फलं मेधादिराशिषु ।

तदंशकफलञ्चात्र परिचिन्त्य वदेद्बुधः ॥ ४५ ॥

Sloka 45. An intelligent astrologer should weigh well in his mind the effect of the Moon's presence in the several zodiacal signs beginning with Mesha as well as in the Amsas (अंश) belonging thereto and then declare the result of his deliberations

पापेक्षिते गगनगामिनि दृष्टरोमी

जातः स्वधर्मगुणवित्तयशोविहीनः ।

पापान्विते तु परवित्तवधूलिलोलः

पारुष्यवारु कपटबुद्धियुतोऽलसः स्यात् ॥ ४६ ॥

Sloka 46 When a planet is aspected by a malign one, the person born under its influence suffers from bad ailments and is without the virtues, worth, wealth and fame which a person of his birth and social status ought to have. If a planet be associated with a malign one, the effect is that the person born under such influence has a hankering after other people's wealth and women, is harsh of speech, fraudulently minded and slothful

यदि शुभकरदृष्टे स्वेचरे जातमर्च्यः

सुतघनघृतमोगी सुन्दरो राजपूज्यः ।

परिभवरहितः स्यात् सौम्यस्वेतोपयाते

जितरिपुरिह धर्माचारवानिह्निहः ॥ ४७ ॥

Sloka 47. A person born under the influence of a planet aspected by a propitious one will have children, riches and enjoyments, will be handsome, honored by his sovereign and exempt from humiliation or disgrace. If the planet influencing a birth be associated with a benignant one, the person born will be triumphant over his foes in this world, conform to the duties and practices appertaining to his birth and social position, and be shrewd enough to understand (ascertain) the unexpressed wishes of others by their outward indications

चन्द्रे मेषगते कुजादिखचरैरालोकिते भूपतिः

विद्वान् राजसमः समस्तगुणयान् चोरो दरिद्रो (१) भवेत् ।

निस्त्रस्थेयनृमान्यभूषधनिकप्रेष्यो वृषस्थे तथा

युग्मस्थे विकलो नृपः सुमतिमान् धीरः खलो निर्धनः ४८

Sloka 48 When the Moon occupying Mesha is aspected by the several planets beginning with Mars and ending with the Sun, the person born under such influence will respectively be a king a man of learning, a person equal in status to a king, one endowed with every amiable quality, a thief, and a beggar. If the Moon be in Vrishabha, and Mars aspect it, the person born will be one bereft of property, if Mercury be the aspecting planet, the person born will be a judge, if Jupiter, an honorable person, if Venus, a king, if Saturn, a monied person, if the Sun, one of a servant-class. If the Moon be in Mithuna and the several aspecting planets be taken in the same order as before, the person born in the several cases will respectively be, one defective in some limb, a king an intelligent and sagacious person, a brave person, a villainous wretch, and a poor man

NOTES.

नि'ख. स्तेननृमान्य seems to be the correct reading in the 3rd pada of the sloka. cf. Brihatjataka XIX—1. The translation will then be "If the Moon be in Vrishabha, and Mercury be the aspecting planet, the person born will be a thief &c."

cf. मारवली

अत्युग्रकरो नृपतिः प्रणतानां मार्दवं भजति जातः ।

धीर' सद्गामरुची रविणा दृष्टे शशिनि मेपे ॥

From this, it would seem that "नेरेन्द्र" in place of "दरिद्र" was the original reading.

दन्तासिरोमत्तः शिखिनातादिस्तशरीरः ।

माण्डलिकः स्यान्मेपे कुजदृष्टे शशिनि भूतार्तः ॥

नानाविद्याचार्यः सद्वाक्यः स्यान्मनोभीष्टः ।

बुधदृष्टे मेपस्थे निशाकरे सत्कविर्विपुलकीर्तिः ॥

बहुभृत्यवनसमृद्धो नृपतेः सचिवश्चमूपतिर्भावि ।

मेपगृहे हिमरश्मौ दृष्टे गुरुणा पुमाज्जातः ॥

क्रयविक्रयवित्प्राज्ञो गुणवान् नृपसत्कृतो महाविभवः ।

रजनीकरोऽनमंस्थे शुक्रेण निरीक्षिते भवति ॥

तत्स्करमुख्यो मूर्खः पराक्रमो गी निशालवित्तश्च ।

मेपस्थे हिमरश्मौ शनिना दृष्टे भवेज्जातः ॥

॥ १ ॥

कर्पकृतिकर्मवरं द्विपदचतुष्पदैः समृद्धं च ।

प्रायोगिकं प्रकुरुते वृषभे रविवीक्षितश्चन्द्रः ॥

अतिक्रामं कुजदृष्टो युवतिकृते नष्टसारमित्रजनम् ।

हृदयहरं नारीणां मातुर्न शुभं शशी वृषे कुरुते ॥

प्राज्ञं वाक्यविधिज्ञं प्रमुदितमिष्टं समस्तभूतानाम् ।

जनयति बुधेन दृष्टः शशी वृषेऽनुपमगुणैर्युक्तम् ॥

स्थिरपुत्रदारसुहृदं मातापितृभक्तिमन्तमतिनिष्ठम् ।

धार्मिकमतिविख्यातं गवि गुरुदृष्टः शशी कुरुते ॥

भूषणयानगृहाणां शयनासनगन्धवस्त्रमालयानाम् ।
 भागिनमुपभोक्तारं मितैक्षितो यदि शशी कुरुते ॥
 धनहीनमनिष्टकरं वृषभे द्वेष्यं सदा च युवतीनाम् ।
 सुतमित्रबन्धुरहितं रविसुतदृष्टः शशी कुरुते ॥ २ ॥
 प्रज्ञाधनं प्रकाशं मिथुने रूपान्वितं सुधर्मिष्ठम् ।
 अतिदुःखितमल्पार्थं करोति सूर्येक्षितश्चन्द्रः ॥
 अतिशूरमतिप्राज्ञं सुखवाहनविभवरूपसम्पन्नम् ।
 कुरुते मिथुने चन्द्रो वक्रेण निरीक्षितोऽवश्यम् ॥
 अर्थासादनकुशलं कुरुते ह्यपराजितं च वीरं च ।
 पार्थिवमखण्डवाहं मिथुने बुधवीक्षितश्चन्द्रः ॥
 विद्याशास्त्राचार्यं विख्यातं सत्यवाचमतिरूपम् ।
 मान्यं वाग्मिनमिन्दुः करोति गुरुवीक्षितो मिथुने ॥
 वरयुवतिमालयवस्त्रैर्ववाहनयानभूषणैर्मणिभिः ।
 क्रीडां कुरुते पुरुषो भृगुदृष्टे शशिनि मिथुनस्थे ॥
 कुरुते बान्धवरहितं युवतिमुखविभूतिवर्जितं चापि ।
 अधनं लोकद्वेष्यं जितुमे शनिनेक्षितश्चन्द्रः ॥ ३ ॥

कर्कस्थे शशिनि क्षमासुतमुखैरालोकिते शौर्यवान्

आर्यश्रेष्ठकविर्महीपतिरयोजीवी सनेत्रामयः ।

भूषः पण्डितवाक् धनी नरपतिः पापी विभुः सिंहगे

कन्यायां धनिको विभुः प्रभुसमो विद्वान्विशीलः सुखी ४९

Sloka 49. If the Moon in Kataka be aspected severally by the six planets from Mars taken in order, the persons born in the six cases will respectively be valiant, honorable, endowed with the highest poetical talent, of royal rank, working in iron, and suffering from ophthalmia. If the Moon be in Simha under the same aspects, the person born will respectively be a

king, one speaking learnedly, a wealthy man, a king, a wicked person and one that is mighty If the Moon be in Kanya and be aspected by the several planets taken in the same order, the person born in the several cases will be respectively wealthy, mighty, lordly, learned, badly behaved and in easy comfortable circumstances

cf मारावली

नरपतिपुरुषं धन्य धनरहित लेखहारक वापि ।
 कुम्भे स्वगृहे चन्द्रो रविदृष्टो दुर्मपाह वा ॥
 शूर विकल्शरीर मातुरनर्थावह प्रिय दक्षम् ।
 क्षितितनयमीक्षिततनुर्जनयति चन्द्रो नर स्वगृहे ॥
 अविश्लमर्ति नयन्न जनयति बुधवीक्षित शशी स्वगृहे ।
 घनदारपुत्रवन्त नृपसचिव सौख्यवन्त च ॥
 नृपतिं नृपगुणयुक्त जनयति चन्द्र सुरेज्यसन्दृष्ट ।
 स्वगृहे सुखितसुमार्य नयविश्वपराक्रमाक्रान्तम् ॥
 घनवनकनखयोपिद्रुनाना भानन शशी कुरुते ।
 कर्कटके सन्दृष्टो वेश्याजननायक कान्तम् ॥
 अटनमसुख दरिद्र मातुरनिष्ट प्रियान्वित पापम् ।
 शनिना दृष्ट स्वगृहे करोति चन्द्रो नर नीचम् ॥ १ ॥
 नृपतिमपुत्र कुरुते प्रोत्कृष्टगुण महास्पद वीरम् ।
 रविणा दृष्ट सिंहे पापस्त विश्रुत चन्द्र ॥
 सेनापतिं प्रचण्ड परयुगतिमुनार्यराहनोपेतम् ।
 जनयेत्पुत्रपुत्र कुजेक्षितश्चन्द्रमा सिंहे ॥
 शास्त्रामक्त लिप्त स्त्रीदयं युवतिसेनः सिंहे ।
 कुरुते बुधेन दृष्टो घनमुखभोगान्वित चन्द्र ॥
 अभिजात कुलपुत्र बहुश्रुत गुणसम्पन्न च ।
 कुरुते नरेन्द्रतुल्य गुरुरष्टश्चन्द्रमा सिंह ॥

प्रमदाविभवैर्युक्तं रोगिणमपि युवतिसेवकं कुरुते ।
 सुरतविधिज्ञं प्राज्ञं शशी हरौ शुक्रमन्दपः ॥
 कर्पकमधनं कुरुतेऽनृतवाचं दुर्गपालकं सिंहे ।
 रविजेन तथा दृष्टो युवतिसुखैर्हीनमल्पकं च शशी ॥ १ ॥
 नृपकोशकरं ख्यातं गृहीतवाक्यं विशिष्टरूपिणम् ।
 कन्यायां रविदृष्टो भार्याहीनं शशी कुरुते ॥
 शिल्पाचार्यं ख्यातं धनवन्तं शिक्षितं सुधीरं च ।
 कन्यायां कुजदृष्टो मातुरनिष्टं शशी कुरुते ॥
 ज्योतिषकान्यविधिज्ञं विवादकलहेषु विजयिनं सुतराम् ।
 सातिशयं कन्यायां जनयति निपुणं बुधेक्षितश्चन्द्रः ॥
 बन्धुजनाढ्यं सुखिनं नृपकृत्यकरं गृहीतवाक्यं च ।
 कन्यायां गुरुदृष्टो जनयति विभवान्वितं चन्द्रः ॥
 कन्यायां बहुदारं विविधालंकारभोगिनमयाढ्यम् ।
 सततमिहोर्जितमुदितं कुरुते भृगुणा निरीक्षितश्चन्द्रः ॥
 नष्टस्मृतिं दरिद्रं सुखरहितममातृकं युवतिवश्यम् ।
 कन्यायां यमदृष्टः स्त्रीभोग्यधनं शशी कुरुते ॥ ६ ॥

तौलिस्ये हिमगौ बुधादिशुभदैरालोकितैस्तन्क्रमात्
 भूपः स्वर्णकरो वणिक्कुजरविच्छायासुतैः पण्डकः ।
 कीटस्ये शशिनि द्विमातृपितृको राजप्रियो नीचकृत्
 रोगी निर्धनिको नृपालसचिवो दृष्टे बुधादिग्रहैः ॥ ५० ॥

Sloka 50. When the Moon in Thula is aspected severally by the benefic planets, Mercury, Jupiter and Venus, the persons born in the several cases will be respectively a king, a mint-master and a merchant. If the Moon in Thula be aspected severally by Mars, the Sun and Saturn, the person born in each case will be impotent. If the Moon occupy the sign Scorpio and be

severally aspected by the planets taken in order from Mercury, the person born in the several cases will be (¹) a man with two fathers and two mothers (²) a favorite of the king, (³) a mean-wretch, (⁴) a sickly person, (⁵) a poor man, (⁶) and a minister of a king.

NOTES

वञ्चक (Vanchakaha) is another reading for पण्डक (Pandakaha) in the 2nd pada of the sloka

cf. सारावली

अधनं व्याधितमदन परिमूनं भोगविप्रयुक्तं च ।
 असुतमदारं तुलके जनयति ग्विवीक्षितश्चन्द्रः ॥
 तीक्ष्णं चोरं क्षुद्रं परयोपिद्वन्धमालयसंयुक्तम् ।
 मतिमन्नयनातुरगं जनयति वक्रेक्षितश्चन्द्रः ॥
 दृष्टो बुधेन चन्द्रः कलाविदग्धं प्रभूतवनवान्यम् ।
 शुभवाक्यं विद्वांसं देशख्यातं तुलाधरे कुरुते ॥
 जीवेक्षितस्तुलाया जनयति सवत्र पूजितं हिमगुः ।
 क्रयविक्रयेषु कुशलं रत्नादिषु भाजनं कुरुते ॥
 ललितमरोगं सुभगं सुखवनितासाधनान्वितं प्राज्ञम् ।
 विविधोपायविधिज्ञं कुरुते भृगुवीक्षितः शशी तुलके ॥
 कुरुते शशी धनाढ्यं प्रियवाक्यं बाहनेर्धुतं जूके ।
 विषयरतिं सुखरहितं भाम्करिदृष्टो हितं मानुः ॥ ७ ॥
 कुरुते लोकद्वेष्यं बुधमदनं चैव वित्तवन्तं च ।
 दिनरहदृष्टोऽल्लितश्चन्द्रः सुखवर्जितं पुरुषम् ॥
 अनुपमधैर्यं कुरुते नृपतिसमं वृश्चिके विभूतियुतम् ।
 शूरमजेयं समरे प्रभक्षणं भूमिजेन संदृष्टः ॥
 अचतुरमष्टवाक्यं यमलापत्यं च शुक्तिमन्तं च ।
 जनयति बुधेन दृष्टः कूटकरं वृश्चिके च गीतज्ञम् ॥

कर्मासक्तं कुरुते लोकद्वेष्यं च वित्तवन्तं च ।
 गुरुणा दृष्टोऽल्लिगतो निशाकरो रूपवन्तं च ॥
 अतिमदमतीवसुभगं धनवाहनभोगललितमिह कीटे ।
 युवतिविनाशितसारं जनयति भृगुवीक्षितचन्द्रः ॥
 नीचापस्य कृपणं व्याधितमटनं च सत्यहीनं च ।
 जनयत्यन्तकहृष्टो नरमघनं चन्द्रमाः कीटे ॥ ॥ ८ ॥

चन्द्रे धनुष्ये शुभदृष्टियुक्ते विद्याधनज्ञानयशोबलाढ्यः ।
 दृष्टे कुजादित्यदिनेशपुत्रैः सभाशठः पण्यवधूरतः स्यात् ॥ ५१ ॥

Sloka 51. When the Moon occupies Dhanus and has the aspect of benefic planets upon it, the person born will have plenty of learning, wealth, wisdom, fame and strength. When the Moon in Dhanus is aspected by Mars, the Sun or Saturn, the person born under such influence will be an arbitrator in a court and addicted to courtezans.

cf. सारावली

नृपतिमयाढ्यं कुरुते शूरं विख्यातपौरुषं चापे ।
 भास्करदृष्टश्चन्द्रस्त्वनुपमसुखवाहनोपेतम् ॥
 सेनापतिं समृद्धं सुभगं प्रख्यातपौरुषं पुरुषम् ।
 जनयत्यनुपमभृत्यं क्षितिमुतदृष्टः शशी चतुपि ॥
 बहुभृत्यं वाक्सारं ज्योतिषशिल्पक्रियादिनिपुणं च ।
 बुधदृष्टो हिमरश्मिर्नग्राचार्यं हये कुरुते ॥
 अनुपमदेहं कुरुते पृथ्वीपालस्य मन्त्रिणं चापे ।
 त्रिदशगुरुदृष्टमूर्तिर्धनधर्मसुखान्वितं चन्द्रः ॥
 सुखिनमतीव हि ललितं सुभगं पुत्रार्थकामवन्तं च ।
 चापे सुमित्रभार्यं भार्यादृष्टः करोतीन्दुः ॥

प्रियवादिन सुवाक्य बहुश्रुत सत्यवादिन सौम्यम् ।

अभिजात नृपपुरुष जनयति सौरेक्षित शशी घट्टपि ॥ ॥ ९ ॥

राजा महीपतिर्विद्वान् धनी निर्धनिको विभुः ।

बुधादिग्रहसन्दृष्टे मकरस्थे निशाकरे ॥ ५२ ॥

Sloka 52 When the Moon in Makara is severally aspected by the planets taken in order from Mercury, the persons born in the several cases will be respectively (1) a king (2) a ruler of the earth (3) a learned man (4) a rich person (5) a beggar and (6) a lord

cf सारावली

अधन दुःखितमदन परकर्मरत मलीमस कुरुते ।

मकरे कुक्कल्यानाथ शिल्पमर्ति वीक्षितो रविणा ॥

अतिविभवमर्ति मुखर सुमग धनसयुत मृगे पुरुषम् ।

वाहनयुत प्रचण्ड करोति ध्वजेक्षितश्चन्द्र ॥

मूर्ख प्रवासशील मृगे शशी तीक्ष्णमलिन च ।

जनयति बुधेन दृष्ट सुखराहित निर्द्धन पुरुषम् ॥

भूषतिमनुमवीर्यं नृपतिगुणैः सयुत मृगे जातम् ।

बहुदारपुत्रमित्र जनयति गुरुवीक्षितश्चन्द्र ॥

परयुवतिधनविभूषणराहनमालान्वित नर मकरे ।

सोपक्रोशमपुत्र जनयति भृगुवीक्षितश्चन्द्र ॥

अलस मलिन दान्त विमुक्तधन पारदारिकमसम्भ्यम् ।

द्विसप्तशतपुत्रदृष्ट करोति चन्द्रो नर मकरे ॥

॥ १० ॥

कुम्भस्थिते निशानाथे शुभदृष्टे यशोधनः ।

जातः परवधूलोलः पापखेटनिरीक्षितः ॥ ५३ ॥

Sloka 53 The effect on the person born of the Moon in Kumbha being aspected by benefic planets is that he will be rich in fame The Moon in Kumbha,

aspected by malefic planets makes the person that has his birth under the influence a libertine.

cf. सारावली

अतिमलिनमति च शूरं नृपरूपं धार्मिकं कृपिकरं च ।
 कुलते दिनकरदृष्टो घटधरसंतपः क्षपानाथः ॥
 कुंभेऽतिसत्यवाक्यं मातृगुरुधनैर्विद्युतमलसम् ।
 विषमं परकार्यकरं करोति भौमेक्षितश्चन्द्रः ॥
 अशानोपचारकुशलं गीतविधिज्ञं प्रियं च युवतीनाम् ।
 तनुविषममुखं पुरुषं करोति बुधवीक्षितः शशी कुंभे ॥
 ग्रामक्षेत्रतरुणां भवनं प्रवरांगनानां च ।
 कुलते भोगिनमाढ्यं साधुं गुरुवीक्षितः शशी कुंभे ॥
 नीचमपुत्रमभिधं कातरमाचार्यनिन्दितं पापम् ।
 कुलते शशी कुयुवतिं सितेक्षितो घटधरेऽल्पमुखम् ॥
 नखरोमधरं मलिनं परदाररतं शठं विधर्माणम् ।
 स्यादवभागिनमाढ्यं शशी घटे सौरमंहयः ॥ ११ ॥

मीनस्थे शुभवीक्षिते हिमकरे हास्यप्रियो भूपतिः
 विद्वान् पापनिरीक्षिते परुषवाक् पापात्मको जायते ।
 पापांशे खलवीक्षिते शठमतिर्जातोऽन्यजायारतः
 सौम्यांशे शुभवीक्षिते हिमकरे जातो यशस्वी भवेत् ॥ ५४ ॥

Sloka 54. When the Moon in Meen is aspected by benefic planets, the person born will be a learned king, fond of mirth. If the Moon in the same Rasi be aspected by malefic planets, the effect of this on the person born is that he will be foul-mouthed and evil-minded. When the Moon occupying a malefic Amsa is aspected by malefic planets, the person born will be wicked and licentious. If the Amsa occupied by the

have already stated in sloka 3 *supra* that Moon conjunction Saturn is bad.

(6) The Sun aspecting the Moon in	
Aries will make the person born	a beggar
Taurus	one of a servant class
Gemini	a poor man
Cancer	suffering from ophthalmia
Leo	mighty
Virgo	one in comfortable circumstances
Libra	impotent
Scorpio	a poor man
Sagittarius	an arbitrator in court and addicted to courtezans
Capricorn	a beggar
Aquarius	a libertine
Pisces	foul mouthed and evil minded

All opposition of the Sun to the Moon is bad except when the Moon is in Leo. The Sun will then be in Aquarius and aspecting his own house

What is true of the Moon is also true of the Lagna. So says Varahamihira in his *Brihatjatala* (XVIII—20)

All squares or oppositions between the Moon and any malefic is bad. Similarly, all squares and oppositions between the Lagna and any malefic is bad. So also conjunctions of malefics with the Moon or the Lagna is bad except Sun conjunction Moon

All conjunctions between malefics are bad (*cf* slokas 1, 2, 4, 8 *supra* as also Western astrologers)

राशिदृष्टिफलं यत्तदंशकेषु च योजयेत् ।

भवन्ति शुभदाः सर्वे शुभदृग्योगसंयुताः ॥ ५५ ॥

Sloka 55 The effect of an aspect upon a Rasi must be held to apply likewise to its Amsa. The Rasas as well as their Amsas when aspected by or associated with benefic planets become benefic or auspicious.

cf सारवली

राशिपतौ बग्युक्ते राशौ च बगन्विते तथा चन्द्रे ।

राशिफट् स्वात्सल्य नीचोच्चविधिना च सचिन्त्यम् ॥

॥ लग्नादिभावगतग्रहफलम् ॥

मार्तण्डो यदि लग्नगोऽल्पतनयो जातः सुखी निर्घृणः

खल्पाशी विकलेक्षणो रणतलश्लाघी सुशीलो नटः ।

ज्ञानाचाररतः सुलोचनयशःम्यातन्त्यकस्तूत्रगे

मीने स्त्रीजनसेवितो हरिगते रात्र्यन्धको वीर्यवान् ॥ ५६ ॥

Sloka 56 If the Sun be in the Lagnabhava, the person born will have few sons, lead a life of ease, be cruel, eat sparingly, with defective vision, be given to boasting in the battle-field, well bred and acquainted with the histrionic art But if the Sun be in the exaltation sign also the effect of it on the person born is that he will delight in the acquisition of knowledge and virtue, be possessed of good vision, fame and independence If the Sun occupying the Lagna be in Meena the person born will be waited upon and served by females, but if the Lagna in which the Sun is be identical with Simha, the effect of it on the person born is that he will be night blind but possessing good strength

NOTES

cf बुद्धजालक

शूरस्तब्धो विकल्पनयनो निर्घृणोऽर्के तनुस्थ

मेघे सम्यस्तिमिरनयन सिंहस्थ निशान्ध ।

नीचेऽन्धोऽस्य शशिगृहगते बुद्धुदाक्ष पनङ्ग ॥

Also फलपीठा

लग्नेऽर्केऽल्परूप क्रियालसतम क्रोधी प्रचण्डोन्नतो

मानी लोचनरुक्षक कृशतनु शूरोन्मो निर्घृण ।

स्फोटाक्ष शशिमे क्रिये सतिमिर सिंहे निशान्ध पुमान्
दारिद्र्योपहतो विनष्टनयो जातस्तुलाया भवेत् ॥

The Sun in Leo causes blindness at night In Cancer, the Sun causes cataract in the eyes The Sun in Libra causes blindness The Sun in the Lagna causes some defect in eyes

क्षीणे शशिन्युदयगे वधिरोज्झहीनः

प्रेम्यश्च पापसहिते तु गतायुरेव ।

स्वोच्छ्वके धनयशोनहुरूपशाली

पूर्णे तनौ यदि चिरायुरपैति विद्वान् ॥ ५७ ॥

Sloka 57. When the waning Moon occupies the Lagna the person born will be deaf, defective in some limb and a mental servant If the Moon in the above position be also in conjunction with a malefic planet, there will be no vitality in the person born and he will soon be dead If the Moon in the Lagna be in its exaltation or own house, the effect of it is that the person born will have abundance of wealth, fame and much beauty. If the Moon in the Lagna be full, the person born will attain long life and become learned

cf बृहन्नाटक

मूकोन्मत्तमडान्धहीनवधिर प्रेम्य गशाङ्कोदये

स्वर्तनोचगते धनी ॥

Also पञ्चदीपिका

मित्रे चन्द्रे लग्ने हृदयनरदभ्रायुरभयो

बलिष्ठे लक्ष्मीवान् भवति विपरीत क्षयगते ॥

क्रूरः साहसिकोऽनोऽतिचपलो रोगी कुजे लग्ने

नियान्तितापः स्वधर्मनिरतो लग्नस्थिते बोधने ।

जीवे लग्नगते चिरायुरमलज्ञानी धनी रूपमान्

कामी कान्तमपुः सद्वारतनयो निद्रान्विलग्न भृगौ ॥ ५८ ॥

Sloka 58 The person born with Mars in the first bhava will be cruel, daring, given to wandering, very fickle and sickly, if the planet in the first bhava be Mercury, the effect on the person born will be that he will be devoted to the acquisition of learning, wealth, virtue and religion, if Jupiter occupy the Lagna the person born will be long lived, and have knowledge untainted, wealth and beauty if Venus should be in the first bhava, the influence on the person born will be that he will be libidinous lovely in mien, blessed with a wife and children, and learned

cf बृहज्जातक

लग्ने कुजे क्षततनु ॥ बुधे विद्वान् ॥ जीव विद्वान् ॥

सरनिपुण सुखितश्च विलम्बे भृगुपुत्रे ॥

Also फलश्रुति

क्षततनुरतिकूरोऽल्पायुस्त्वनौ घनसाहसौ कुजे ॥

दीर्घायुर्नन्मनि क्षे मधुरचतुरवार सर्वशास्त्रार्थबोध ॥

शोभावान् सुकृती विगयुः प्रियो लग्ने गुरो सात्मज ॥

तनौ सुतनुदृक्प्रिय सुखिनमेव दीर्घायुः करोति कवि ॥

दुर्नासिको बृद्धकलत्ररोगी मन्दे विलम्बोपगतेऽङ्गहीनः ।

महीपतुल्यः सुगुणाभिरामो जातः स्वतुङ्गोपगते चिरायुः ॥ ५९ ॥

Sloka 59. The effect of Saturn occupying the first bhava at a person's birth is that he will have stinking nostrils, suffer from fistula of an advanced type and have a defective limb, but if the first bhava occupied by Saturn be the planet's exaltation sign, the person born will be a king's peer amiable for his special virtues, and endowed with long life

cf बृहज्जातक

अदृष्टार्थो रोगी मदनवशमोऽप्यन्तमलिन

॥ द्वितीयम् ॥

त्यागी धातुद्रव्यवानिष्टशत्रुवर्गमी वित्तस्थानगे चित्रभानौ ।

कामी कान्तधारुणागिद्वित्तज्ञो विद्याशीलो वित्तवान् वित्तगेन्दौ ६२

Sloka 62. When the Sun is in the 2nd bhava, the person born will be liberal, possessed of property in minerals, cherish even ill-wishers and will be eloquent. If the Moon be in the 2nd bhava, the effect is that the person born will be fond of women, beloved, of agreeable speech, shrewd at guessing the covert purposes of others, fond of study and possessed of riches.

धातोर्वादिभूषिक्रियाटनपरः कोपी कुजे वित्तगे

बुद्ध्योपार्जितवित्तशीलगुणवान् साधुः कुटुम्बे बुधे ।

वागी भोजनसौख्यवित्तविपुलस्त्वागी धनस्थे गुरौ

विद्याकामकलाविलासधनवान्वित्तस्थिते भार्गवे ॥ ६३ ॥

Sloka 63. If Mars be in the 2nd bhava, the person born will engage in much wandering in the pursuit of metallurgy and agriculture, and will be hot tempered; if Mercury be in that bhava, the person born will be virtuous and have much wealth and moral worth discerningly acquired, if the planet in the 2nd bhava be Jupiter, the person born under such influence will be eloquent, command comfortable meals, have vast wealth and bestow liberal gifts. If Venus occupy the same bhava, the person born will have learning, gallantry, personal graces and much wealth

अस्त्यवादी चपलोऽनोऽधनः शनौ कुटुम्बोपगते तु वञ्चकः ।

विरोधवान्वित्तगते विधुन्तुदे जनापराधी शिखिनि द्वितीयगे ॥ ६४ ॥

Sloka 64. But if Saturn be in the 2nd bhava, the

person born will be untruthful, thoughtless, vagrant, indigent and deceitful, if Rahu be in that bhava, the person born will be quarrelsome; if the occupant of the 2nd bhava be Ketu, the person born will be a public enemy.

NOTES

According to Varahamihira, the Sun or Saturn in the 2nd house will make the person immensely rich, but will cause some defect or other in the face or teeth, while the Moon in the same position will give him a large family. Mars in that bhava will make him eat bad food, Mercury in the 2nd bhava will make the native rich while Venus or Jupiter will make him eloquent or sweet-tongued.

फलदीपिका

विगतविद्याविनयवित्तं स्वलिङ्गवाचं घनगतः (सूर्यः) ॥

घनाढ्योऽन्तर्वाणिर्विषयसुखान्त्वानि (चन्द्रे) विकल्मः ॥

वचसि विमुखो निर्विद्यायं कुजे कुननाश्रितः ॥

कविरमलवचा वाचि (ज्ञे) मिष्टान्नभोक्ता ॥

वाग्मी भोजनसारवांश्च सुमुखो वित्ते (गुरौ) घनी कोविदः ॥

करोति कविरर्थगः कविमनेऋवित्तान्वितम् ॥

विमुखमधनमर्थं (शनौ) ऽन्यायवन्तं च पश्चा-

दितरजनपदस्थं यानभोगार्थयुक्तम् ॥

छन्नोक्तिर्मुखरुचृगी नृपघनी वित्ते (अहौ) सरोपः सुखी ॥

विद्यार्थहीनमवमोक्तियुतं कुहृष्टि पातः परान्ननिग्तं कुरुते घनस्थः ॥

॥ तृतीयम् ॥

शूरो दुर्जनसेवितोऽतिधनवांस्त्यागी तृतीये रवौ

चन्द्रे सोदरराशिगेऽल्पधनिको बन्धुप्रियः सात्विकः ।

ख्यातोऽपारपराक्रमोऽश्रममतिर्दुश्चिक्कयाते कुजे

मायाकर्मपरोऽदनोऽतिचपलो दीनोऽनुजस्ये बुधे ॥ ६५ ॥

Sloka 65. When the Sun is in the 3rd bhava, the person born will be brave, served by bad men, very wealthy and liberal; when the Moon occupies the bhava representing younger brothers, the person born will have insignificant wealth, be kind to relatives and virtuous. With Mars in the 3rd bhava, the person born becomes famous, of immense prowess, and of upright (uncrooked) views, but when Mercury occupies the 3rd bhava, the person born is bent on the practice of deception, of vagrant habits, excessively vacillating and miserable.

भ्रातृस्थानगते गुरौ गतधनः स्त्रीनिर्जितः पापकृत्

शुके सोदरगे सरोपनचनः पापो वधूनिर्जितः ।

अल्पाशी धनशूलिवंशगुणान् भ्रातृस्थिते भानुजे

राहौ विक्रमगेऽतिवीर्यधनिकः केतौ गुणी वित्तवान् ॥ ६६ ॥

Sloka 66 The person born with Jupiter in the 3rd bhava becomes indigent, henpecked and addicted to evil, if Venus be in the 3rd bhava, the person born speaks fretfully, is vicious and controlled by his wife. The person taking birth when Saturn occupies the भ्रातृभाव (Bhratrubhava) eats sparingly and possesses wealth, moral worth and excellent family traits, when Rahu is in the place of valour (3rd bhava), the person born becomes very valiant and rich, and if Ketu be in that position, the person concerned becomes virtuous and wealthy.

सौदररातिगः शुक्रः शोक्ररोगभयप्रदः ।

तत्रैव शुभकारी स्यात् पुरतो यदि भास्करात् ॥ ६७ ॥

Sloka 67. Venus in the 3rd and the 6th bhavas causes sorrow, diseases and danger. The same planet

in the same position may become benefic when in advance of the Sun (when appearing as an Evening Star).

NOTES.

The effects stated in Brihat Jataka for the Sun, Mars and Saturn in the 3rd bhava are good as they make the native intelligent and strong. The Moon in the 3rd house will make one cruel, while Mercury in that position will turn him a consummate rogue. Jupiter and Venus when in that bhava make him stingy.

फलदीपिका

सचलशौर्यश्रियगुणारं स्वजनशत्रुं सहजगः (सूर्यः) ॥

सहोत्थे सभ्रातृप्रमदबलशौर्योऽतिकृपणः (चन्द्रे) ॥

सुगुणधनवाञ्छूरोऽध्वन्यः सुखी व्यनुनोऽनुजे (कुजे) ॥

शौर्ये शूरः समायुः सुसहजसहितः सश्रमोऽदैन्ययुक्तः (बुधे) ॥

सारज्ञः कृपणः प्रतीतसहजः शौर्येऽवकृदुद्वीः (गुरौ) ॥

विदारसुखसंपदं कृपणमप्रियं विक्रमे (शुके) ॥

विपुलमतिमुदारं दारसौख्यं च शौर्यं जनयति रत्निपुत्रश्चालसं विह्वलं च ॥

मानी भ्रातृविरोधको दृढमति शौर्ये चिरायुर्वनी (अहौ) ॥

आयुर्वलं धनयशः प्रमदान्नसौख्यं केतौ तृतीयभवने सहजप्रणाशम् ॥

॥ चतुर्थम् ॥

हृद्रोगी धनधान्यबुद्धिरहितः क्रूरः सुखस्ये रवौ

विद्याशीलसुखान्वितः परमधूलोलश्चतुर्थे विधौ ।

भौमे बन्धुगते तु बन्धुरहितः स्त्रीनिर्जितः शौर्यवान्

बन्धुस्ये शशिजे विबन्धुरमलज्ञानी धनी पण्डितः ॥ ६८ ॥

Sloka 68. When the Sun is in the सुख (Sukha 4th) bhava, the person born will suffer from heart disease, will lack money, corn and common sense and will be hard-hearted. If the Moon be in that bhava, the effect thereof is that the person born will possess learning,

good nature and prosperity, but will hanker after other people's wives. The person born with Mars in the बन्धु (Bandhu 4th) bhava will be bereft of relations, and hen pecked, though valiant. If Mercury be in that bhava, the person born will be a forlorn creature without friends or relatives, while growing up to be a pandit distinguished for sterling knowledge and affluence.

वाग्मी धनी सुखयशोबलरूपशाली

जातः शठप्रकृतिरिन्द्रगुरौ सुखस्ये ।

स्त्रीनिर्जितः सुखयशोधनबुद्धिविद्या

वाचालको भृगुसुते यदि बन्धुयाते ॥ ६९ ॥

Sloka 69 When Jupiter occupies the 4th bhava, the person born will be eloquent, wealthy and possessed of comfort, fame, strength and personal beauty, but of a crafty disposition. When Venus is in that bhava the person born will be over-ruled by his wife though making much (boasting) of his comforts, fame, wealth, intelligence and learning.

आचारहीनः कपटी च मातृक्लेशान्वितो भानुसुते सुखस्ये ।

राहौ कलत्रादिजनावरोधी केतौ सुखस्ये च परापरादी ॥ ७० ॥

Sloka 70 When Saturn is in the 4th bhava, the person born will be lacking in the observances prescribed for his caste, will be crafty and causing trouble to his mother. When Rahu is in that position the person born will keep in the seclusion of a seraglio his wives and such others as stand in a similar relation to him, and when Ketu is in the सुख (Sukha 4th) bhava, the person born will be a reviler of other people (scandal-monger).

NOTES

Brihat Jataka

If the Sun Mars or Saturn occupy the 4th house the person born will have no happiness and will be troubled in mind. If the Moon Jupiter or Venus should be posited in that house the person will be happy. Mercury in that position will make the native learned.

फलदीपिका

जनयतीम सुहृदि सूर्यो विसुखबन्धुक्षितिमुद्वद्
 भवनमुक्त नृपतिसेवा जनसपक्षचयकरम् ॥
 सुखी भोगी त्यागी सुहृदि (चन्द्रे) मसुहृद्वाहनयता ॥
 सुहृदि (कुजे) विमुहन्मातृसोणीमुसालयवाहन ॥
 सख्यावान् चाटुवाक्य सुहृदि (बुधे) सुखसुहृद्क्षेत्रधान्यार्थभोगी ॥
 बन्धौ (गुरौ) मातृपुहन्परिच्छिन्नमुत्तुष्टौख्यधान्यान्वित ॥
 सुवाहनसुमन्दिराभरणयत्नगन्ध सुखे (कनौ) ॥
 दुःखीत्यादृग्ग्रहयानमातृप्रियुतो वाल्ये सरग्धन्बुधे (शनौ) ॥
 मूर्खो वेश्मनि (अहौ) दुःखकृत्समुहलपायु कदाचित्सुखी ॥
 गोक्षेत्रयानमननीसुखज मभूमिनाश सुखे (केतो) परगृहस्थितिमेवदत्ते ॥

॥ पञ्चमम् ॥

राजप्रियश्चञ्चलयुद्धियुक्तः प्रयासशीलः सुतगे दिनेशे ।
 मन्त्रक्रियासक्तमना दयालुर्दनी मनस्वी तनये सतीन्दौ ॥ ७१ ॥

Sloka 71 A person born with the Sun in the 5th bhava will be a courtier with an unsteady mind and will sojourn abroad. When the Moon occupies the पुत्रभाव (Puthra bhava, 5th), the person born will be high minded, rich, compassionate and diligently bent on doing what has been determined upon after deep deliberation.

क्रोऽटनश्चपलसाहसिको विधर्मा

भोगी धनी च यदि पञ्चमगे धराजे ।

मन्त्राभिचारकुशलः सुतदारमित्र-

विधायशोचलश्रुतः सुतगे सति ज्ञे ॥ ७२ ॥

Sloka 72. If at a person's birth, Mars occupy the 5th bhava, the person born will be cruel, of wandering habits, restless, daring unrighteous, voluptuous and wealthy, if Mercury be in the ३ (Putra, 5th) bhava, the person born will be proficient in sacred texts and in the art of overcoming foes by magic spells and will be blessed with a family of wife and children, wealth, learning, fame and strength

मन्त्री गुणी विभवसारसमन्वितः स्यात्

अल्पात्मजः सुरगुरौ सुतराशियाते ।

सत्पुत्रमित्रधनधानतिरूपशाली

सेनातुरङ्गपतिरात्मजगे च शुके ॥ ७३ ॥

Sloka 73 Clever in counsel, virtuous, possessed of choice riches but with a paucity of sons, will the person be at whose birth Jupiter occupies the 5th house, if Venus be in that bhava, the person born will have good sons, friends, wealth, much beauty and (be the master of) command an army and horses.

मत्तधिरायुरसुखी चपलश्च धर्मा

जातो जितारिनिचयः सुतगेऽर्कपुत्रे ।

भीरुर्दयालुरधनः सुतगे फणीशे

केतौ शठः सलिलभीरुस्तीव्र रोगी ॥ ७४ ॥

Sloka 74 The person born with Saturn in the 5th bhava will be insane, long-lived, unhappy and fickle,

but virtuous and victorious over his enemies, when // Rahu is in the 5th house, the person born will be cowardly, compassionate and poor, when Ketu is in that bhava, the effect on the person born is that he will be crafty, dreading water and ailing very much

NOTES

Brihat Jataka

If any one of the malefics (*viz* the Sun Mars or Saturn) should occupy the 5th house the person concerned will be childless and without wealth. If the Moon be in the 5th house he will have children. Mercury in that position will make him a minister. Jupiter and Venus in the 5th house will make the native intelligent and happy respectively.

फलपीपिका

सुखधनायुस्तनयहीन सुमतिमात्मन्यग्निम् (रवौ) ॥

सुपुत्रो मेघावी मृदुगतिरमात्य सुतगते (चन्द्रे) ॥

विमुखतनयोऽनर्थप्राय सुते (कुजे) पिशुनोऽल्पधी ॥

विद्यासौख्यप्रताप प्रचुरमुतयुतो मान्त्रिक पञ्चमस्थे (शे) ॥

पुत्रैः क्लेशयुतो महीशसचिवो धीमान् सुतस्थे गुरौ ॥

अखण्डितधन नृप सुमतिमात्मजे सान्मज (शुके) ॥

भ्रान्तो ज्ञानमुतार्थहर्षगहितो धीरथे (गनौ) शठो दुर्मति ॥

नासोद्यद्वचनोऽमुत कठिनहृद्राहो मुने कुशिल् ॥

पुत्रक्षय जठररोगपिशाचपीडा दुर्गुद्विमात्मने (केनौ) खन्धप्रकृतिं च पाप ॥

॥ षष्ठम् ॥

कामी शूरो राजपूज्योऽभिमानो ख्यातः श्रीमान् शत्रुयाते दिनेशे ।

अल्पायुः स्यात् क्षीणचन्द्रेऽरिसंस्थे पूर्णे जातोऽतीव भोगी चिरायुः ॥

Sloka 75 If at the birth of a person the Sun occupy the 6th bhava, the person born will be lustful, brave, honored by kings, full of self esteem, renowned

and opulent, if the waning Moon be in the 6th bhava, the person born will be short lived, if it be full Moon, the person born will be very voluptuous and long lived

स्वामी रिपुक्षयकरः प्रबलोदराग्निः

श्रीमान्यशोचलघुतोऽवनिजे रिपुस्थे ।

विद्याविनोदकलहप्रियकृद्विशीलो

बन्धूपकाररहितः शशिजेऽरियाते ॥ ७६ ॥

Sloka 76 When Mars is in the 6th bhava, the person born will own property, exterminate foes, have a powerful appetite, be opulent and enjoy fame and strength, when Mercury occupies that bhava, the person born will be instructive, amusing, quarrelsome, but friendly, void of morality and abstaining from all beneficence to his relatives

कामी जितारिखलोऽरिगतेऽमरेज्ये

शोकापवादसहितो भृगुजे रिपुस्थे ।

बह्वाशनी रिपमशीलसपत्नभीतः

कामी धनी रविमुते सति शत्रुयाते ॥ ७७ ॥

Sloka 77 The person born with Jupiter in the 6th bhava will be lustful, victorious over foes but weak, when Venus is in that bhava, the person born will suffer from sorrow and calumny, when Saturn occupies the 6th bhava, the person born will be gluttonous, afraid of troublesome opponents, lecherous and wealthy.

राहौ रिपुस्थानगते जितारिधिरापुरत्यन्तसुखी कुलीनः ।

बन्धुप्रियोदारगुणप्रमिद्विद्यायशस्वी रिपुते च केतौ ॥ ७८ ॥

Sloka 78 If Rahu be in the 6th bhava, the person born will be of good birth, subdue his foes, enjoy long

life, and be very happy; If Ketu occupy that bhava, the person born will be kind to his relatives and renowned for his generous virtues and illustrious erudition.

NOTES.

Brīhat Jataka.

If the Sun, Mars or Saturn occupy the 6th bhava, the person concerned will be powerful, but will be overpowered by his enemies. If the Moon be in that house, he will have many enemies, will be of a delicate constitution and will have a dyspeptic appetite. His sexual passion will be weak; and he will be harsh in temperament and indolent in his work. If Mercury, Jupiter or Venus be in the 6th bhava, the native will be without enemies.

फलदीपिका

प्रथितसुर्वीपतिमस्मिन् (सूर्यः) सुगुणपद्विजयगम् ॥

क्षतेऽल्पायुश्चन्द्रेऽपतिरुद्ररोगीपरिमयी ॥

प्रबलमदनः श्रीमान् ख्यातो रिपौ (कुजे) विजयी नृपः ॥

जानक्रोधो विरादैर्द्विषि (बुधे) रिपुबलहन्तालमोनिष्ठोक्तिः ॥

(गुरौ) पठेस्यादलतोऽरिह। परिमनी मन्त्राभिचारे पटुः ॥

विशत्रुमघनं क्षते (शुके) युवतिदूषितं विरुक्त्वम् ॥

बह्वाशी द्रभिगान्तितो रिपुहतो धृष्टश्च मानी रिपौ (गविजे) ॥

द्विष्टकूरग्रहपीडितः सगुदश्वस्त्रीमां रायुः क्षते (गहौ) ॥

औदार्यमुत्तमगुणं ददतां प्रमिद्धि (केतौ) पठे प्रभुत्वगरिवर्द्धनमिष्टसिद्धिम् ॥

॥ सप्तमभावम् ॥

स्त्रीद्वेषी मदन्स्थिते दिक्क्रेऽस्त्रीय प्रकोपी खलुः

चन्द्रे कामगते दयालुरदनः स्त्रीवश्यको भोगधान् ।

स्त्रीमूलप्रविलापको रणरुचिः कामस्थिते भूमिजे

व्यङ्गः शिल्पकलाधिनोदचतुरस्तारासुतेऽस्तंगते ॥ ७९ ॥

Sloka 79. When the Sun occupies the 7th bhava

at a person's birth, he will hate womankind and be exceedingly wiathful and wicked, when the Moon is in that bhava, the effect on the person born is that he will be compassionate, of wandering habits, yielding to women and voluptuous, the person at whose birth Mars occupies the 7th bhava will be querulous about women and fond of war, if the planet occupying this bhava be Mercury, the person born will be maimed but capable of amusing with his skill in the arts

धीरश्वारुलव्रनान् पितृगुरुद्वेपी मदस्ये गुरौ

वेश्यास्त्रीजनबल्लभश्च सुमगो व्यङ्गः सिते कामगे ।

भाराच्चश्रमतप्तधीरघनिको मन्दे मदस्थानगे

गर्वी जारशिखामणिः फणिपतौ कामस्थिते रोगवान् ॥८०॥

Sloka 80 If Jupiter occupy the 7th bhava, the person born will be resolute and have a lovely wife but will view with antipathy his parents and spiritual preceptors, if Venus be in that bhava, the effect on the person born is that he will be a favourite with the courtesan class, charmingly lovely but lame, if Saturn occupy the 7th bhava at a person's birth, he will be indigent and distressed in mind from the toil he has to undergo bearing a heavy burden over a long distance, the person born with Rahu in the 7th bhava will be proud, foremost among gallants and suffering from disease.

अनङ्गभारोपगते तु केतौ कुदारको वा रिक्कलवभोगः ।

निद्री विशीलः परिदीनवाक्यः सदाटनो मूर्खजनाग्रगण्यः ८१

Sloka 81 When Ketu is in the 7th bhava, the person born will either have a bad wife or derive no pleasure from a wife, will be sleepy, indecorous, dejected in speech, constantly roving and a veritable blockhead

NOTES.

Brihat Jataka.

The Sun, Mars or Saturn occupying the 7th house, will make the person suffer humiliation at the hands of women. The Moon in that position will make him envious and exceedingly over head and ears in love. If Mercury be in the 7th house, the person concerned will possess a knowledge of the laws and rules of the country. Jupiter in the 7th bhava will make the native excel his father in his qualities. If Venus be posited in the 7th house, the person born will promote quarrels and will be fond of sexual union //

फलदीपिका

नृपविरुद्धं कुतनुमस्ते (रवौ) ऽश्वगमदारं ह्यवमतम् ॥
 सरे (चन्द्रे) दृष्टेः सौम्यो वयुवतिक्रान्तोऽतिमुभगः ॥
 अनुचितक्रो रोगार्तोऽन्ते (कुजे) ऽश्वगो मृतदारवान् ॥
 प्राज्ञोऽन्ते (ज्ञे) चारुणः सप्तममहिमायादि भार्यो सवित्ताम् ॥
 सन्पत्नी सुतवान्मदे (गुरौ) ऽतिमुभगस्तातादुदारोऽधिकः ॥
 सुभार्यमसतीरतं मृतम्लत्रमाढ्यं मदे (शुके) ॥
 कामस्थे रविने कुदारनिरतो नि.स्वोऽश्वगो विह्वलः ॥
 स्त्रीसङ्गादवनो मदे (राहौ) ऽयविधुरोऽवीर्यः स्वतन्त्रोऽल्पधीः ॥
 धुने (केतौ) ऽमानमसतीरतिमान्त्ररोगं पापः स्वदारवियुतिं मदधातुहानिम् ॥

॥ अष्टमम् ॥

मनोभिरामः कलहप्रवीणः परामवस्थे च रवौ न तृप्तः ।

रणोत्सुकस्त्यागचिनोदविद्याशीलः शशाङ्के सति रन्ध्रयति ॥८२॥

Sloka 82. The person born with the Sun in the 8th bhava will be heart winning, skilled in disputes and discontented ; if the Moon be in the अष्टमभाव (Ashtama bhava), the influence on the person born is that he will be eager for war, liberal, fond of amusement and learning.

विनीतवेपो धनवान् गणेशो महीसुते रन्ध्रगते तु जातः ।

विनीतिवाहुल्यगुणप्रसिद्धो धनी सुधारश्मिसुतेऽष्टमस्थे ॥ ८३ ॥

Sloka 83. The person at whose birth Mars occupies the 8th bhava will be plain in attire, rich and possessed of authority over a multitude, if the planet in the अष्टमभाव (Ashtama bhava) at a person's birth be Mercury, the person born will be renowned for his many good qualities, the most notable of them being good breeding and will have much wealth.

मेधाग्री नीचकर्मा यदि दिविजगुरौ रन्ध्रयाते चिरायुः

दीर्घायुः सर्वसौख्यातुल्यलब्धनिश्चो भार्गवे चाष्टम्ये ।

शूरो रौप्यग्रगण्यो निगन्तवलयनो भानुजे रन्ध्रयाते

राहौ क्लेशापनादी परिमनगृहमे दीर्घसूत्रश्च रोगी ॥ ८४ ॥

Sloka 84 If Jupiter occupy the 8th bhava at a person's birth, he will be long-lived and sagacious but of ignoble deeds, if Venus be in that bhava the person born will be blessed with long life, have every comfort, be endowed with matchless strength and possess great wealth, if Saturn be in the अष्टमभाव (Ashtama bhava), the person born will be a hero, the foremost of fiery men but will become bereft both of strength and riches; if Rahu occupy the 8th bhava, the person born will have to endure trouble and public censure, be dilatory in action and will suffer from many ailments.

केतौ यदा रन्ध्रगृहोपयाते जातः परद्रव्यमपूरतेच्छुः ।

रोगी दुराचारस्तोऽतिलुब्धः सौम्येक्षितेऽजीव धनी चिरायुः ८५

Sloka 85 When Ketu occupies the 8th bhava, the person born will desire to possess the wealth of others and to enjoy their women, he will suffer from diseases, being given up to profligacy, he will be exceedingly avaricious. When Ketu in the 8th bhava is aspected by a benefic planet, the influence of this on the person born is that he will become very wealthy and long-lived.

NOTES.

Brihat Jataka.

If the Sun, Mars or Saturn should occupy the 8th house, the person will have a limited number of issues and will have a defective eyesight. If the Moon be in that position, the native will have a fickle mind and will suffer from diseases. Mercury in the 8th house will cause the native to be widely known for his good qualities. Jupiter or Venus in the 8th bhava will make him base.

फलदीपिका

हृतधनायुःसुहृदमर्को विगतदृष्टिं निधनगः ॥

मृतौ (चन्द्रे) रोग्यल्पायुः ॥

कुतस्तुरधनोऽल्पायुरितद्रे कुजे जननिन्दितः ॥

विख्याताख्यश्चिरायुः कुलभृद्भिपतिर्द्वेऽष्टमे दण्डनेता ॥

दीनो जीवति सेवया कलुषभाग्दीर्घायुरिज्येऽष्टमे ॥

चिरायुषमिलाधिपं धनिनमष्टमे संस्थितः (कविः) ॥

शनैश्चरे मृतिस्थिते मलीमसोऽर्सासोऽजमुः करालधीर्बुभुक्षित सुहृज्जनावमानितः

रन्ध्रेऽल्पायुरशुद्धिकृच्च विरुलो वातामयोऽल्पात्मजः (राहौ)

स्वल्पायुरिष्टविरहं कल्हं च रन्ध्रे (केतौ) शस्त्रक्षतं सकलकार्यविरुद्धमेव ॥

॥ नवमफलम् ॥

आदित्ये नवमस्थिते पितृगुरुद्वेषी विधर्माश्रितः

चन्द्रे पैतृकदेवकार्यनिरतस्त्यागी गुरुस्थे तदा ।

ब्रह्मनौ यदि पित्रनिष्ठसहितः ख्यातः शुभस्थानगे

सौम्ये धर्मगते तु धर्मधनिकः शास्त्री शुभाचारवान् ८६

Sloka 86. When the Sun is in the 9th bhava, the person born betrays antipathy to his parents and spiritual preceptors and betakes himself to a religion different from theirs, when the Moon occupies that bhava, the person born will be devoted to his duties towards the

Manes and the Gods and bestow liberal gifts, the person at whose birth Mars is in the 9th bhava, will be associated with something wrong and untoward towards his parents while enjoying renown in other respects, when Mercury occupies the धर्मस्थान (Dharma sthana, the 9th bhava), the person born will be in possession of wealth righteously acquired and will be learned and virtuous.

ज्ञानी धर्मपरो नृपालसचिवो जीवे तपःस्थानगे
 विद्यावित्तकलत्रपुत्रविभवः शुके शुभस्थे सति ।
 मन्दे भाग्यगृहस्थिते रणतलख्यातो विदारो धनी
 भाग्यस्थे भुजगे तु धर्मजनकद्रोषी यशोवित्तवान् ॥८७॥

Sloka 87 If Jupiter be in the 9th bhava, the person born will be wise, devoted to his duties and will serve as a king's minister, if Venus be in that bhava, the person born will be conspicuous as a possessor of learning wealth and a family of wife and children, if Saturn be in the Bhagya (9th), the person born will become celebrated in the battle field and will be rich but without a helpmate in life, if Rahu occupy the 9th bhava, the person born will hate his lawful father while possessing fame and wealth

केतौ गुरुस्थानगते तु कोपी वाग्मी विधर्मा परनिन्दकः स्यात् ।
 शूरः पितृद्वेषकरोऽतिदम्भाचारो निरुत्साहरतोऽभिमानी ॥ ८८ ॥

Sloka 88 When Ketu occupies the Guru (9th) bhava, the person born will be short tempered, eloquent, void of virtue and reviling others, he will be brave, hostile to his parents, ostentatious in his behaviour, delighting in the society of the indolent and full of arrogance.

NOTES

Bṛhat Jataka.

Varahamihira unlike some Astrôlogers gives good effects for the Sun being posited in the 9th house. The person will be endowed with children, wealth and happiness. The effect of Mercury in that bhava is similar to that of the Sun. The Moon is very good in the 9th as the native will possess sons, friends, relations and wealth. Mars in the 9th house will cause the person to commit sinful actions. Jupiter or Venus in that position will make him devout and philosophical.

फलदीपिका

विजनकोऽर्के समुत्पन्धुस्तपसि देनद्विजपनाः ॥

तपसि (शशिनि) शुभधर्मात्मसुनवान् जयी सिद्धारंभः ॥

नृपसुहृदभिद्वेष्योऽनातः शुभे जनयातकः (कुजे) ॥

विद्यार्थाचारधर्मेः सह तपसि बुधे स्यात्प्रणीणोऽतिवाग्मी ॥

ख्यातः सत्सचिवः शुभे (गुरौ) ऽर्कसुतवान् स्वाद्धर्मकार्योत्सुकः ॥

सदारसुहृदात्मजं क्षितिपलञ्चभाग्यं शुभे (शुके) ॥

भाग्यार्थान्मजतातधर्मरहितो मन्दे शुभे दुर्जनः ।

धर्मस्थे (राहौ) प्रतिकूलभागणपुरग्रामाधिपोऽपुग्यवान् ॥

पापवृत्तिमशुभं पितृभाग्यहीनं दारिद्र्यमार्थजनदूषणमाह धर्मे (केतौ) ॥

॥ दशमम् ॥

मानस्थिते दिनकरे पितृवित्तशील-

विधायशोचलयुतोऽवनिपालतुल्यः ।

चन्द्रे यदा दशमगे धनधान्यवस्त्र-

भूपावधूजनविलासकलाविलोलः ॥ ८९ ॥

Sloka 89. When the Sun is in the 10th bhava, the person born will have hereditary wealth, virtue, learning, fame and strength and will be a king's peer ; when the Moon is in that bhava, the person born will

Manes and the Gods and bestow liberal gifts, the person at whose birth Mars is in the 9th bhava, will be associated with something wrong and untoward towards his parents while enjoying renown in other respects, when Mercury occupies the धर्मस्थान (Dharma sthana, the 9th bhava), the person born will be in possession of wealth righteously acquired and will be learned and virtuous.

ज्ञानी धर्मपरो नृपालसचिवो जीवे तपःस्थानगे
 विद्यावित्तकलत्रपुत्रविभवः शुके शुभस्थे सति ।
 मन्दे भाग्यगृहस्थिते रणतलख्यातो निदारो धनी
 भाग्यस्थे भुजगे तु धर्मजनकद्वेषी यशोवित्तवान् ॥८७॥

Sloka 87. If Jupiter be in the 9th bhava, the person born will be wise, devoted to his duties and will serve as a king's minister, if Venus be in that bhava, the person born will be conspicuous as a possessor of learning, wealth and a family of wife and children, if Saturn be in the Bhagya (9th), the person born will become celebrated in the battle field and will be rich but without a helpmate in life, if Rahu occupy the 9th bhava, the person born will hate his lawful father while possessing fame and wealth

केतौ गुरुस्थानगते तु कोपी चाग्नी विधर्मा परनिन्दकः स्यात् ।
 शूरः पितृद्वेषकरोऽतिदम्माचारो निरुत्साहस्तोऽभिमानी ॥ ८८ ॥

Sloka 88. When Ketu occupies the Guru (9th) bhava, the person born will be short tempered, eloquent, void of virtue and reviling others, he will be brave, hostile to his parents, ostentatious in his behaviour, delighting in the society of the indolent and full of arrogance.

NOTES

Brihat Jataka.

Varahamihira unlike some Astrôlogers gives good effects for the Sun being posited in the 9th house. The person will be endowed with children, wealth and happiness. The effect of Mercury in that bhava is similar to that of the Sun. The Moon is very good in the 9th as the native will possess sons, friends, relations and wealth. Mars in the 9th house will cause the person to commit sinful actions. Jupiter or Venus in that position will make him devout and philosophical.

फलदीपिका

विजनकोर्द्धे ससुतवन्धुस्तपसि देवद्विजमनाः ॥

तपसि (शशिनि) शुभधर्मात्मसुतवान् जयी सिद्धारंभः ॥

नृपसुहृदभिद्वेप्योऽनातः शुभे जनयातकः (कुजे) ॥

विद्यार्थाचारधर्मैः सह तपमि बुधे स्यात्प्रवीणोऽतिवाग्मी ॥

ख्यातः सत्सचिवः शुभे (गुरौ) र्धसुतवान् स्वाद्धर्मकार्योत्सुकः ॥

सदारसुहृदात्मजं क्षितिपलब्धभाग्यं शुभे (शुके) ॥

भाग्यार्थान्मजतातधर्मरहितो मन्दे शुभे दुर्जनः ।

धर्मस्थे (राहौ) प्रतिकूलभागगणपुरग्रामाधिपोऽपुण्यवान् ॥

पापवृत्तिमशुभं पितृभाग्यहीनं दारिद्र्यमार्यजनदूषणमाह धर्मे (केतौ) ॥

॥ दशमम् ॥

मानस्थिते दिनकरे पितृवित्तशील-

विधायशोचलयुतोऽवनिपालतुल्यः ।

चन्द्रे यदा दशमगे धनधान्यवस्त्र-

भूपावधूजनविलासकलाविलोलः ॥ ८९ ॥

Sluka 89. When the Sun is in the 10th bhava, the person born will have hereditary wealth, virtue, learning, fame and strength and will be a king's peer; when the Moon is in that bhava, the person born will

eagerly seek and obtain wealth, corn, apparel, ornaments, dalliance with women and skill in the arts

मैषूरणस्थैश्वनिजे तु जाताः प्रतापचित्तप्रबलप्रसिद्धाः ।

व्यापारगे चन्द्रसुते समस्तविद्यायशोचित्तविनोदशीलः ॥ ९० ॥

Sloka 90 Those at whose birth Mars occupies the 10th bhava, will be predominant in valour and wealth and will become famous, when Mercury is in that bhava, the person born will engage in pursuits promoting the advancement of all kinds of knowledge, fame and wealth

सिद्धारम्भः साधुवृत्तः स्वधर्मी विद्वानाढ्यो मानगे चामरेज्ये ।

शुके कर्मस्थानगे कर्षकाच्च स्त्रीमूलाद्वा लब्धवित्तो विभुः स्यात् ९१

Sloka 91 When Jupiter occupies the 10th bhava at a person's birth, he will succeed in his undertakings, be of virtuous conduct and steadfastly adhering to his own religion and also possessed of wisdom and wealth, when Venus is in that bhava, he will get wealth through a tenant of his land, or through some women and will be powerful

मन्दे यदा दशमगे यदि दण्डकर्ता

मानी धनी निजकुलप्रभवश्च शूरः ।

चोरक्रियानिपुणबुद्धिरतो विशीलः

मानं गते फणितौ तु रणोत्सुकः स्यात् ॥ ९२ ॥

Sloka 92 The person at whose birth Saturn occupies the 10th bhava will chastise offenders in the capacity of a magistrate will be proud, wealthy, prominent in his own family and of a heroic temperament When Rahu is in the Dasama (10th) bhava, the person born will have a genius for theft and will accordingly be void of virtue and eager for combat

सुधीर्बली शिल्पविदात्मबोधी जनानुरागी च विरोधवृत्तिः ।

कफात्मकः शूरजनाग्रगण्यः सदाटनः कर्मगते च केतौ ॥ ९३ ॥

Sloka 93 When Ketu is in the 10th bhava, the person born will be wise, strong, skilled in the arts, self-knowing, loving the people but acting in a contrary wise, phlegmatic, foremost among brave men and continually wandering.

NOTES.

Bṛihat Jataka.

If the Sun occupies the 10th house, the person born will be happy and powerful. If Mars, Mercury or Saturn be in the same position, the effect is similar. The Sun in the 10th house gives *maximum* labor and *minimum* income. It is bad for finance, because the Sun there is square to the Lagna. If the Moon should occupy the 10th house, the person concerned will complete to perfection anything he undertakes and will be endowed with virtue, wealth, intellect and valour. Jupiter or Venus in the 10th house makes the man wealthy.

फलदायिका सप्ततयानस्तुतिमतिश्रीबलयशः खे (स्वौ) क्षितिपतिः ॥

नभसि (चन्द्रे) शुभकृत् सत्प्रियकरः ॥

नभसि (कुजे) नृपतिः क्रूरो दाता प्रधानजनस्तुतः ॥

सिद्धारम्भः सुविद्याबलमतिमुखसत्कर्मसत्यान्वितः खे (क्षे) ॥

स्वाचारः सुयशा नभस्यतिवनी जीवे महीशप्रियः ॥

नभस्यतियशः सुहृत्सुखितृत्तिशुक्तं प्रभुम् ॥

मन्त्री वा नृपतिर्धनी कृषिपरः शूरः प्रसिद्धोऽम्बरे (शनौ) ॥

ख्यातः खे (राहौ) ऽल्पमुतोऽन्यकार्यनिरतः सत्कर्महीनोऽपयः ॥

सत्कर्मविघ्नमशुचित्वमवयकृत्य तेजस्विनं नभसि (केतौ) शौर्यमतिप्रसिद्धम् ॥

॥ लाभभावम् ॥

भानौ लाभगते तु विचष्टिलस्त्रीपुत्रदासान्वितः

सन्तुष्टश्च विपादशीलधनिको लाभस्थिते शीतगौ ।

आयस्थे धरणीमुते चतुरवाक्यामी धनी शौर्यवान्

सौम्ये लाभगृहं गते निपुणधीर्विद्यायशस्वी धनी ॥ ९४ ॥

Sloka 94. The person at whose birth the Sun is in the 11th bhava, will have extensive wealth, wife, children and slaves and will be happy, when the Moon is in that bhava, the person born will be of a pensive disposition and wealthy, when Mars occupies the आय (Aya, 11th) bhava at a person's birth, he will be clever in speech, lustful, wealthy and valiant, when the occupant of the 11th bhava is Mercury, the person born will possess an acute intellect, be famed for his learning and in possession of wealth

आयस्थेऽभरमन्त्रिणि अनलधीर्विख्यातनामा धनी

लाभस्थे भृगुजे सुखी परवधूलोलोष्टनो पित्तवान् ।

भोगी भूपतिलब्धपित्तपिपुलः प्राप्तिं गते भानुजे

राहौ श्रोत्रविनाशको रणतलश्लाघी धनी पण्डितः ॥ ९५ ॥

Sloka 95 The person at whose birth Jupiter occupies the 11th bhava will have a strong intellect, his name will be celebrated and he will be wealthy. When Venus is in the 11th (11th) bhava, the person born will live in comfort, longing for women other than his own, with wandering propensities and possessed of wealth. When Saturn occupies that bhava, the person born will be voluptuous with large wealth got in a king's service. With Rahu in the 11th bhava, the person born will lose his sense of hearing, win fame in the battle field and become wealthy and distinguished for learning.

उपान्त्ययाते शिखिनि प्रतापी परप्रियश्चान्यजनामिन्द्यः ।

सन्तुष्टचित्तः प्रभुरल्पभोगी शुभक्रियाचाररतः प्रजातः ॥ ९६ ॥

Sloka 96 When Ketu is in the penultimate bhava the person born will be valiant, kind to other people and honored by them, he will be of a contented frame of mind, possessed of power, with limited enjoyments, delighting in works of beneficence and the practice of virtue.

NOTES.

Brihat Jataka

The Sun, Mars, Mercury or Saturn in the 11th house will make the person born wealthy. If the Moon be in the 11th, the person will become famous and will acquire wealth and the like Jupiter or Venus in the 11th will make him prosperous.

फलदीपिका

भवगतेऽर्के बहुधनायुर्विगतशोको जनपतिः ॥

मनस्वी बह्वायुर्धनतनयभृत्यैः सह भवे (शशिनि) ॥

धनसुखयुतोऽशोकः शूरो भवे सुकल कुजे ॥

बह्वायुः सत्यसन्धो विपुलधनसुखी लाभगे (ज्ञे) भृत्ययुक्तः ॥

आयस्थे (जीवे) धनिकोऽभयोऽल्पतनयो जैत्रातृको यानगः ॥

धनाढ्यमितराङ्गनारतमनेकसौख्यं भवे भृगुर्जनयति ॥

बह्वायुः स्थिरसंपदायसहितः (शनिः) शूरो विरोगो धनी ॥

श्रीमात्रातिसुतश्चिरायुरसुरे लाभे सङ्गर्णमयः ॥

लाभे (केतौ) र्धसंचयमनेकगुणं सुभोगं सद्रव्यसोपकरणं सङ्गलार्थमिद्विम् ॥

॥ अथव्ययम् ॥

व्ययस्थिते पूषणि पुत्रशाली व्यङ्गः सुधीरः पतितोऽदनः स्यात् ।

चन्द्रेऽन्त्ययाते तु विदेशवासी भौमे विरोधी धनदारहीनः ॥ ९७ ॥

Sloka 97. When the Sun is in the 12th bhava, the person born will possess sons, will be maimed, but very energetic, and will become an apostate and a vagrant. When the Moon occupies the last bhava, the

person born will live in a foreign country When Mars is in that bhava, the effect on the person born is that he will become odious and be without wealth and without a wife

बन्धुद्वेषकरोऽधनी निगतधीस्तारासुते रिःफगे

चार्वाकी चपलोऽनः खलमतिर्जनि यदान्त्यं गते ।

शुके बन्धुविनाशकोऽन्त्यगृहगे जारोपचारोऽधनी

मन्दे रिःफगृहं गते विरुलधीर्मूर्खोऽधनी वञ्चकः ॥ ९८ ॥

Sloka 98 The person at whose birth Mercury occupies the 12th bhava will be odious to relatives, poor and senseless, if Jupiter be in the last bhava, the person born will be sceptical in regard to religion, irresolute, of wandering habits and evil minded When Venus occupies the last bhava the effect on the person born is that he will lose his relations become a professed rake and grow penurious if the planet occupying the १२व (Vyaya, 12th) bhava be Saturn, the person born will be deficient in intellect and turn out a dolt, a pauper and a cheat

विधुन्तुदे रिःफगते विशीलः सम्पत्तिशाली निकलश्च साधुः ।

पुराणचित्स्थितिनाशकः स्यात् चलो विशीलः शिखिनि व्ययस्थे ॥

Sloka 99 When Rahu is in the 12th bhava, the person born will be immoral, but prosperous, defective in limb and disposed to help others The person at whose birth Ketu is in the १२व (Vyaya, 12th) bhava will be fickle and immoral and will lose what ancient wealth and status he may be possessed of

Brihat Jataka

NOTES

The effect of any one of the planets the Sun Mars Mercury or Saturn being posited in the 12th house is that the person born

will suffer degradation The Moon in the 12th is also bad The native will be wickedly disposed and defective in some limb Jupiter in the 12th makes the person a villain while Venus in that position makes him rich

फलपिका

पितुरमित्र विरुद्धनेत्रो विधनपुत्रो व्ययगते (ऽर्के) ॥

व्यये द्वेष्ट्यो दुःखी शशिनि परिभूतोऽलसतम ॥

कुजे नयनविकृत कूरोऽगारो व्यये पिशुनोऽधम ॥

दीनो विद्याविहीन परिभवसहितोऽन्त्ये (बुधे) नृशतोऽलसश्च ॥

द्वेष्ट्यो घिःकृतवाग्व्यये वितनय साधोऽलस सेवक ॥

भृगुर्जनयति व्यये सरतिसौख्यवित्तद्युतिम् ॥

निर्लज्जार्यमुतो व्यये (शनौ) ऽङ्गविकृतो मूर्खा रिपूत्सारित ॥

प्रच्छन्नाघरतो बहुव्ययकरो रिफेऽन्धुर्लक्ष्मीडित ॥ (राहौ)

प्रच्छन्नपापमघमव्ययमर्थनाश रिफ विरुद्धगतिमक्षिरुज च पात ॥

स्वोच्चफलम्

उच्चस्थे दिननायके यदि धनी सेनापतिः शीतगौ

मिष्टान्नाम्बरभूषणः कुतनयो भूतन्दने शौर्यवान् ।

सौम्ये वंशविधर्धनो जनपतिर्धामाञ्जितारिः सुखी

जीवे वंशकरः सुशीलचतुरो मिद्वान् नृपालप्रियः ॥ १०० ॥

Sloka 100 When the Sun is in exaltation, the person born will possess wealth and command an army, if the Moon be in the position of exaltation the person born will have rich food clothing and ornaments in abundance but will be worried with bad sons When Mars occupies the exaltation sign at the birth of a person, the latter will be valiant If Mercury occupy the position of exaltation, the person born will raise the status of (advance) his family will rule over men will be talented, victorious over his foes and live in happiness

If the planet in exaltation be Jupiter, the person born will be the founder of a long enduring family, will possess moral worth, will be clever, learned and in royal favor.

शुके स्त्रोच्चगते विलासवनितासङ्गीतनृत्यप्रियो

मन्दे ग्रामपुराटवीक्षितिपतिर्जातः कुमारीरतः ।

राहौ चोरजनाधिपः कुलवरः शूरः कुकर्मा धनी

केतौ चोररतस्तु हीनधरणीपालप्रियो जायते ॥ १०१ ॥

Sloka 101. If the planet in exaltation be Venus, the person born will be fond of the company of gay women, music and dancing; if Saturn, the person born will have jurisdiction over a village, town or some forest region and will be addicted to unmarried girls; if Rahu, the person born will be a robber chief, the chosen man of his tribe, heroic, addicted to evil deeds and possessed of wealth; if Ketu, the person born will associate with thieves and enjoy the favor of some petty king.

cf. कालप्रवाहिका

सूर्ये स्त्रोच्चगते जातः सेनापत्यमवाप्नुयात् ।

मेमे स्त्रोच्चगते जातो धनधन्याधिपो भवेत् ॥

भौमे स्त्रोच्चगते जातो वने राजा भविष्यति ।

सौम्ये स्त्रोच्चगते जातो राज्यधियमवाप्नुयात् ॥

गुरौ स्त्रोच्चगते जातो धनी राज्याधिपो भवेत् ।

शुके स्त्रोच्चगते जातो राजधियमवाप्नुयात् ॥

राहौ स्त्रोच्चगते जातो राज्याधिपसमो भवेत् ॥

पञ्चशिक्षिका

ग्रहे सति निजोच्चगे भवति रत्नगर्भाधिपो

महीपतिकृतस्तुतिं महितसंपदामालयः ।

उदारगुणसंयुतो जयति विक्रमार्को यथा
नये यशसि विक्रमे वितरणे धृतौ वौशले ॥

Also मानसागरीपद्धतिः

धीरः प्रचण्डकुशलो गौरः शूरः कलानिधिश्चतुरः ।
दण्डपतिर्धनयुक्त उच्चस्थो भास्करः कुरुते ॥
विज्ञानघनसमेतो पात्रपवित्रं च कामिनीविरही ।
बहुजनता जनवल्लभ उच्चस्थो हिमकरः कुरुते ॥
उग्रदहप्रहारं क्रूरं शस्त्रं वचनबहुविदितम् ।
नृपकुलवल्लभशूरो उच्चस्थो भूसुतः कुरुते ॥
विद्यो बुद्धिबलिष्ठो मंत्रारक्षः क्रियालसो सौरः ।
अतिमतिविभवो बालो पापविमुक्तश्च उच्चगः शशिजः ॥
स्वाचारः शुभयुक्तः सुन्दरवदनश्च मण्डले मुदितः ।
बहुभृत्यो भूभुजानां च सुरमन्त्री उच्चगो यस्य ॥
देवज्ञाने कुशलो यन्त्री तन्त्री च गायकः कवीशः ।
कमलाविलामलापी दैत्यगुरुच्छगः कुरुते ॥
सुखकार्मुकवृत्तिर्विख्यातसकलवाहने शूरः ।
मैत्री साहमधैर्यो मायावी उच्चगः सौरी ॥
क्रूरो दुष्टबलिष्ठः साहसनिरतस्थमन्त्रिणां सुसुरः ।
रान्यकलामणिमण्डितस्वर्भातुरुच्छगः कुरुते ॥
स्थविरः स्थविलो नीचाचारो मिथ्या भवेद्धमणशीलः ।
परकर्मलिप्तरुमलो व्यासानुमत्तमः शिखिर् ॥

एकः स्वतुङ्गः खेटो मित्रग्रहनिरीक्षितः ।

जनयत्यवनीशं तं पूज्यं शस्यं सुहृद्युतम् ॥ १०२ ॥

Sloka 102. Even one planet occupying its exaltation and aspected by friendly planets can make the person born under its influence a lord of the earth, eminent and honorable, and secure to him allies.

NOTES.

cf. VII—56 *supra*.

तुङ्गस्थैकवियच्चरे बलयुते जातः सधान्यो धनी
 सामन्तः खचरद्वये त्रिषु यदा जातोऽश्वनीशो भवेत् ।
 उच्चस्थेषु चतुर्ग्रहेषु बलवान् केन्द्रेषु भूपालराट्
 पञ्चव्योमचरेषु तुङ्गभवनप्राप्तेषु लोकेश्वरः ॥ १०३ ॥

Sloka 103. When a single planet occupies its exaltation in strength, the person born will possess plenty of corn and wealth. When two planets are in their exaltation and possess strength, the person born will be a feudatory or tributary prince. When there are three such planets, the person born will be a king; when four such planets occupy Kendra positions, the person born will become a powerful king of kings. When five planets occupy their exaltation signs in power, the person born will become the lord of the whole world.

cf. वाग्भटादिभिः

एकग्रहोचे जातस्य सर्वारिष्टं विनश्यति ।
 द्विग्रहोचे तु सामन्तस्त्रिग्रहोचे महीपति ॥
 चतुर्ग्रहोचे सम्राट् स्यात् पञ्चोचे लोकेश्वरः ॥

॥ मूलत्रिकोणगतफलम् ॥

मार्तण्डे यदि मूलकोणगृहगे जातो धनी वन्दितः
 चन्द्रे विचसुसान्वितश्च रुधिरं कोपी दयावर्जितः ।
 ताराजे धनिको जर्षी मुरगुरी भोगी नृपालप्रियः
 शुक्रे ग्रामपुराधिपस्तराजिने शूरस्तु राक्षो धनी ॥ १०४ ॥

104. If the planet in the मूलत्रिकोण (Moola
 the Sun, the person born will be wealthy
 a people; if it be the Moon, the person

born will be rich and happy; if Mars, wrathful and ruthless; if Mercury, rich and devoted to religious prayers; if Jupiter, voluptuous and liked by kings; if Venus, ruling villages and towns; if Saturn, brave; if Rahu, the person born will be possessed of wealth.

cf. मारावली

मानुल्लिकोणसंस्थो जनयेद्धनवन्तमतिनिपुणम् ।
 भोक्तारं धनवन्तं विदधाति शशी त्रिकोणमः पुरुषम् ॥
 वक्रोऽपि तत्स्वरपतिं शूरं खलु निर्दयं वापि ।
 सौम्यो विनोदशीलं जयिनं मूलत्रिकोणमः कुस्ते ॥
 जीवः पुनर्हितकरं महत्तरं नयविदं सुखोपेतम् ।
 दानवगुरुरपि जनयेत् ग्रामपुत्रेष्ठराजमतिभुवणम् ॥
 आत्मत्रिकोण आर्किः धनयन्तं कुलयुतं शूरम् ॥

Also मानमागरीपद्धतिः

धनी सुखी कार्यविज्ञत्रिकोणस्थे दिवाकरे ।
 चन्द्रे धनी च भोक्ता च भौमे शूरोदयः खलः ॥
 बुधे त्रिकोणगे विज्ञो विनोदी विजयी नरः ।
 शुरौ ग्रामपुरादीनां मठस्याधिपतिः सुधीः ॥
 शुके त्रिकोणगे मुद्गः सुखयुक्तो महीपतिः ।
 मन्दे नरो धनैः पूर्णो महाशूरः कुलंवरः ॥

॥ स्वक्षेत्रफलम् ॥

स्वर्धे भास्वति चारुमन्दिरदुराचारोग्रकामी विर्धो
 तेजोरूपधनी कुजे कृपिचलरूपातो बुधे पण्डितः ।
 जीवे काव्यकलामश्रुतिपरः शुके मनस्वी धनी
 मन्दे चण्डपराक्रमौ गतमुखो राहौ यशोवित्तवान् ॥ १०५ ॥

Sloka 105. If the Sun be in स्वक्षेत्र (Swakshetra), the person born will own a fine mansion, lead a de-

praved life and will suffer from fierce lust, if it be the Moon that is in स्वक्षेत्र (Swakshetra), the person born will have power, beauty and wealth, if Mars, he will be famed for his agricultural strength, if Mercury, he will be learned, if Jupiter be the planet occupying स्वक्षेत्र (Swakshetra), the person born will be devoted to poetry, the arts, traditional doctrines and the sacred scriptures, if Venus, he will be intellectual and wealthy, if Saturn, the person born will be distinguished by fierce prowess but bereft of happiness, if Rahu be the planet in स्वक्षेत्र (Swakshetra), the person born will possess fame and wealth

cf मानसागरीपद्धति

स्वगृहस्थे रवौ लोके महोग्रश्च सदोद्यमी ।
 चन्द्रे वर्धरत साधुर्मनस्वी रूपवानपि ॥
 स्वगृहस्थे कुजे चपलो धनवानपि ।
 बुधे नायक्याभिज्ञ पीडितो धनवानपि ॥
 धनी बान्धु श्रुतज्ञश्च सदेष्ट स्वगृहे गुरौ ।
 स्फीत वृषीवल शुके शनौ मान्य सुलोचन ॥

स्वजातिकल्पाधिरूपूज्यवित्तो घनाधिकः क्षमापतितुल्यभूयः ।
 एकादिभिः स्वर्धगतैर्ग्रेहेन्द्रैर्जालक्रमेणैव भवेन्मनुष्यः ॥ १०६ ॥

Sloka 106 It is exactly as a net grows with the growth of its meshes that a man attains a position of equality with his tribesmen, a position of superiority, an honored place on account of comparatively higher wealth, pre-eminence for vast riches, a status equal to a king's or a kingship itself according as the number of planets occupying स्वक्षेत्र (Swakshetra), at his birth happens to be one, two, three, four, five or six respectively.

NOTES.

cf. बृहज्जातक

कुलसमकुलमुख्यबन्धुपूज्या धनिसुखिभोगिनृपः स्वमैकवृद्ध्या ॥

	Seven planets occupying their own houses		Moon
Sat.			Sun
Jupiter	Mars	Venus	Merc.

॥ मित्रक्षेत्रफलम् ॥

मित्रक्षेत्रगते रवौ दृढसुहृदाता यशस्वी भवेत्
तारेशे बहुमानसौख्यधनिको जातो धरानन्दने ।

विचागारसुहृत्प्रियः शशिसुते चातुर्यहास्याग्रणी-

र्जवि शिष्टरतः सिते सुतसुखी मन्दे परान्नोऽधनी ॥ १०७ ॥

Sloka 107. When the Sun is in the house of a friendly planet, the person born will have firm friends and will be liberal and famous; when the Moon is in such a position, the person born will be esteemed, live in comfort and have wealth; when Mars is in a friendly house the person born will enjoy the favor of rich friends; when Mercury is in that position, the person born will be most witty and jovial; when Jupiter occupies the house of a friendly planet, the person born will delight in the society of the learned and the virtuous; when Venus occupies such a position the effect is that the person will be happy in the society of his

children. If Saturn be in a friendly house at a person's birth, the latter will be fed by another as he will have no wealth.

cf. मानसागरीपद्धति

सूर्ये मित्रगृहे ख्यातः शास्त्रज्ञः स्वस्थसौहृदः ।
चन्द्रे नरो भाग्ययुक्तश्चतुरो धनवानपि ॥
भौमे शास्त्रोपजीवी च बुधे रूपधनान्वितः ।
गुरुर्मित्रगृहे पूज्यः सतां सत्कर्मसंयुतः ॥
शुके मित्रगृहे लोके धनी बन्धुजनप्रियः ।
शनौ रुनाकुलो देहे कुकर्मनिरतो भवेत् ॥

Also सारावली

मित्रगृहेऽर्कः ख्यातं स्थिरसौहृदमर्थदातारम् ।
मितर्क्षगः शशाङ्को यतस्तनो लब्धसौख्यवहुमानम् ॥
अङ्गारकोऽपि कुरुते सुहृद्भनारक्षणासक्तम् ।
शशिजः सुहृद्भगवतः करोति चातुर्यहास्य धनवन्तम् ॥
वचमामधिपः पूज्यं सतां च सुविशिष्टकर्माणम् ।
मित्रगृहे भृगुतनयः सुहृत्प्रियं दयितवित्तमतिशूरम् ॥
भास्करसुतुः कुरुते परान्नभोजिनमधर्मकर्मरतम् ॥

ख्यातः सुखी सुहृत्प्रीतः चातुर्यगुणवान् सुधीः ।

भोगी परान्नभोक्ता च मित्रराशिफलं क्रमात् ॥ १०८ ॥

Sloka 108. A person is famous, happy, pleased with his friend, witty and jovial, wise, voluptuous or fed by the bounty of another according as the planet in a friendly house at his birth is the Sun, the Moon, Mars, Mercury, Jupiter, Venus or Saturn respectively.

परद्रव्योपभोक्ता स्यादेको मित्रर्क्षगो ग्रहः ।

द्वौ सुहृद्विचभोगी स्यात् त्रयः स्वार्जितवित्तभुक् ॥ १०९ ॥

सुहृच्चतुष्टये दाता गणपः पञ्च खेचराः ।

चमूपः षड् ग्रहाः सप्त ग्रहाः स्याद्भरणपतिः ॥ ११० ॥

Slokas 109 and 110. If at a person's birth, the number of planets occupying मित्रक्षेत्र (Mitrakshetra) be one, the person born will live on another's substance; if two, he will be enjoying the wealth of friends; if three, he will live upon self-acquired property; if four, he will bestow liberal gifts; if five, he will rule over a community or tribe; if the number of planets occupying friendly houses be six, the person born will be in command of an army; when such planets number seven, the person born is a king.

NOTES.

cf. बृहज्जातक

परविभवसुहृत्स्वन्नुपेक्ष्या गणपत्रलेशनृपाश्च मित्रभेषु ॥

If seven planets are in friendly houses [तत्कालिक (Tatkalika) and निसर्ग (Nisarga) combined], the native will become a King.

The following chart seems to be the only possibility.

Saturn	Seven planets posited in their friendly houses		
Jupiter			Moon
Mars	Venus	Merc.	Sun

cf. सारावली

मित्राश्रयं सुवृत्तं द्वौ मित्रगृहसमाश्रितौ कुलः ॥

बान्धवसुहृद्वृत्कर्ता त्रिभिर्विशिष्टो भवेद्गणैः ख्यातः ।

ब्राह्मणदेवाराधनपरश्चतुर्भिर्भुर्नृवरः ख्यातः ॥

राजोपसेवकः स्यात्पञ्चभिराढ्यो नोश्चरः कर्ता ।

विस्तीर्णभोगवाहनवमुमान् पङ्क्तिर्नरेन्द्रतुल्यः स्यात् ॥

सर्वमित्रदर्शितैर्वहुवाहनभृत्य साधनो राजा ।

त्रिभिरुच्चद्वतैर्भूपक्षिभिर्मन्त्री स्वराशिगैः ।

त्रिभिरस्तङ्गतैर्दासस्त्रिभिर्नीचं गर्तैर्जडः ॥ १११ ॥

Sloka 111. If there be three planets in their exaltation signs at a birth, the person born will be a king. If three planets occupy स्वक्षेत्र (Swakshetra), it is a minister that is born then. If three be eclipsed at a person's birth, he will be a slave. If three be in depression signs, the person born is an idiot.

cf. सारावली

द्वाशुचगौ जनयतो धनिनं कीर्त्यान्वितं सदा पुरुषम् ।

नगरारक्षकमाढ्यं चमूपतिं च त्रयः प्रथितम् ॥

द्वौ स्वगृहस्थौ कुलः कुलाधिकं बन्धुपूजितं धन्यम् ।

वंशकरमर्यासहिने स्यान्मयशोभिस्त्रयो विहगाः ॥

॥ शत्रुक्षेत्रगतफलम् ॥

शत्रुक्षेत्रगते रवौ पितृसुखत्यागी च सेवापरः

शीतांशौ यदि मातृदुःखनिरतो हृद्रोगशाली भवेत् ।

भूधनौ विकलोऽकृतज्ञमलिनः सौम्ये सुखी पापधीः

जीवे भाव्यरतः सिते तु भृतको मन्देऽप्यशोकाकुलः ११२

Sloka 112. When the Sun is in an inimical house, the person born will sacrifice the convenience of his father and engage in the service of others ; when the Moon is in such a position, the person born will studiously cause affliction to his mother and will suffer from heart disease ; if Mars be in a house owned by an enemy,

the person born will be defective in some limb, ungrateful and unclean ; if it be Mercury that occupies a hostile house, the person born will be miserable and inclined to evil ; if it be Jupiter, the person born will be speculating about the future ; if Venus, he will be a hired laborer ; if Saturn be in a house owned by an enemy at a person's birth, the latter will have to be way-faring and suffer sorrows therein.

cf. मानसागरोपदृति

सूर्ये रिपुगृहे नीचो विषयैः पीडितो नरः ।
चन्द्रे हृदयरोगी च भौमे तेजा जडो धनः ॥
बुधे रिपुगृहे मूर्खो वाङ्मनोदुःखपीडितः ।
जीवे च जायते क्लीबो नाशवृत्तिर्बुभुक्षितः ॥
शुके शत्रुगृहे भृत्यः कुबुद्धिर्दुःखितो नरः ।
शनौ व्याघ्रार्थशोकेन संतप्तो मलिनो भवेत् ॥

Also सारापत्ते

कुरुते शत्रुगृहेऽर्को निःस्वं विषयप्रपीडितं चापि ।
तुहिनमयूखः कुरुते हृद्रोगिणमरिगृहे नरं मदनम् ॥
बन्धारिमङ्गभाजं दीनं विकलं च दुर्भगं भौमः ।
अज्ञानमतिविहीनं बुधोऽरिभे नैरुदुःखमतिमीनम् ॥
क्लीबं गुरुर्विधत्ते नयहीनं धनविहीनं च ।
शुक्रोऽरिगृहे भृत्यं कुन्त्रमतिदुःखितं जनयेत् ॥
भास्करमुतोऽपि कुरुते मलिनं व्याघ्रादिशोऽसन्तप्तम् ।

मिश्रदा रिपुणाः पञ्च पद्ग्रहा हीनसौख्यदाः ।

सर्वदुःखकराः सप्त मूढा कुर्वन्त्यशोभनम् ॥ ११३ ॥

Sloka 113 If there be five planets occupying hostile houses, they will be productive of mixed effects (good and evil). If there be six such, comfort will diminish and misery will preponderate. If there be seven of

them in inimical houses their effect will be misery and that wholly. If the planets in these positions be eclipsed also, they work evil.

NORGs

cf VII—56 (latter half) *supra*

Also सारावली

द्वावरिमवनसमेतौ द्वेशका नित्यविग्रहकृचीनाम् ।

अतिपरिभूतानामपि नृणां जन्मप्रदौ कथितौ ॥

विविधव्ययदुःखमुक्ता येन श्रमोत्पन्ननष्टवित्तानाम् ।

चत्वार इष्टयोपिष्टृत्रार्थविनारानाधितप्तानाम् ॥

पञ्चारिगृहे विहगा इष्टव्यमनाभितातनप्तानाम् ।

पट्टोगाङ्कितवपुषा दुःखता चैव जन्मकरा ॥

सप्तारिमे ग्रहेन्द्रा श्रीमत्सकुले प्रसूतानाम् ।

शय्याच्छादनभोजनवञ्चितकाना भवन्ति सदा ॥

॥ नीचराशिफलम् ॥

नीचस्थे दिननायके तु पतितोऽबन्धुः प्रवासे रतः

शीर्तागौ सरोजोऽल्पपुण्यधनवान् मौमे कृतमो धनी ।

क्षुद्रो बन्धुपिरोधकच्छशिसुते जीवेऽपवादी खलः

शुके दुःखरतः शनौ गतधनस्त्रीको विपन्नः खलः ॥११४॥

Sloka 114 If the depressed planet be the Sun at a person's birth, the latter will be an abandoned person without friends or relations and bent on going into exile, if it be the Moon, the person born will be ailing, with little religious merit or wealth to help him, if Mars, the person born will be ungrateful and indigent, if Mercury be the depressed planet, the person born will be base and hostile to his relatives, if Jupiter, he will be under censure and disgrace and turn out to be wicked, if Venus, the person born will be intent on

what leads him to sorrow; if Saturn be the depressed planet, the person born under its influence will be without wealth, without wife, unfortunate and mischievous.

cf. गारावली

नीचे सविता कुरुते प्रेष्यं बान्धवजनावधूतं च ॥
 हिमरश्मिरल्पपृष्ठं रोगिणमपि दुर्भगं लोके ।
 नीचस्थः क्षितितनोऽनर्थव्यसनोपतप्तमतिनीचम् ॥
 कुरुते हिमकरपुत्रः क्षुद्रं स्वजातिबन्धुवैरं च ।
 नीचे गुरुः प्रकुरुते मलिनं प्राप्तावमानमतिदीनम् ॥
 असुरदयितोऽस्वनन्त्रं प्रणष्टदारं विषमशीलम् ।
 कोणो विपन्नशीलं निगहिताचारमर्थगहितं च ॥

स्वेषूच्चभावेषु फलं समग्रं त्रिकोणवत्स्यात्फलमंशकेषु ।

स्वराशितुल्यं सुहृदंशकेषु नीचे विमूढेष्वरिराशितुल्यम् ॥ ११५ ॥

Sloka 115. Full effect is produced by planets when in their exaltation states; their effect in their own Navamsas (नवांश) is the same as when they are in their Moolatrikonas (मूलत्रिकोण). Their effects in friendly Navamsas (सुहृदंश-Suhridamsa) is the same as when they are in स्वधेत्र (Swakshetra), their effects in depressed or eclipsed states is the same as when they are in inimical houses.

NOTES.

This sloka appears in गारावली with a slightly different reading, viz.,

स्वेषूच्चभावेषु फलं समग्रं स्वधेत्रतुल्यं भवनांशकेषु ।
 नीचारिभावेषु जयन्यमेव मध्यं फलं मित्रगृहांशकेषु ॥

स्वोच्चत्रिकोणस्वसुहृदत्रुनीचगृहांशकेः ।

शुभं सम्पूर्णपादोनदलपादाल्पनिष्फलम् ॥ ११६ ॥

Sloka 116. The good influence of planets is at its maximum, three quarters, half, a quarter, at its minimum

or nil according as the planets are in the exaltation sign, Moolatrikona (मूलत्रिकोण), Swakshetra (स्वक्षेत्र), Mitrakshetra (मित्रक्षेत्र = friendly sign), Satrukshetra (शत्रुक्षेत्र = inimical sign), depression sign, or (combustion) conjunction with the Sun

NOTES

This sloka is the same as VII—58 *supra*

केन्द्रत्रिकोणगाः सर्वे शुभदा बलिनः शुभाः ।

त्रिषडायगताः पापा बलिनो यदि शोभनाः ॥ ११७ ॥

Sloka 117. Benefic planets yield good results when they occupy in strength the Kendra or Trikona bhavas. Malefic planets produce good results when they are in strength in the 3rd, the 6th, or in the 11th bhava.

पदपञ्चकत्रिचतुरक्षिविचरेन्द्रसम्पर्कजघचरभावभवानि यानि ।

तुङ्गादिकग्रहफलानि च कीर्तितानि प्रद्योतनप्रमुखलब्धवरप्रसादात् ॥

Sloka 118 The several effects due to the coming together of six, five, four, three or two planets and to their being in their exaltation, मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mitrakshetra), शत्रुक्षेत्र (Satrukshetra) or नीच (Neecha) have been treated of in this chapter, under the benign influence of the blessings obtained from the Sun and other deities presiding over the nine planets.

इति श्रीनवग्रहकृपया वैधानाथविरचिते जातक-
पारिजाते ग्रहाश्रयफलाध्यायोऽष्टमः ॥

Thus ends the eighth chapter bearing on the effects due to planets occupying various positions under various formations in the work Jataka Parijata compiled by Vaidyanatha Dikshita under the auspices of the nine planets

जातकपारिजाते नवमोऽध्यायः

॥ मान्द्यब्दादिफलानि ॥

Adhyaya IX.

THE EFFECT OF GULIKA, YEAR, ETC.

मान्द्यब्दादिफलानि वच्मि गुलिके लग्नस्थिते मन्दधीः . .

रोगी पापयुते तु वञ्चनपरः क्रोधी दुराचारवान् ।

वित्तस्थे विषयातुरोऽटनपरः क्रोधी दुरालापवान्

पापव्योमचरान्विते गतधनो विद्याविहीनोऽथवा ॥ १ ॥ .

Sloka 1. I am to describe the influences of the time of गुलिक (Gulika), of the year, the month, the day, the hour of birth, upon the person born. If गुलिक (Gulika), be in the 1st bhava, the person born will be dull and sickly; if गुलिक (Gulika) in the Lagna be associated with malefic planets, the person born will be deceitful, lustful and depraved; if गुलिक (Gulika) be in the 2nd bhava, the person born will have a craving for sensual enjoyment, be of wandering habits and indulge in scurrilous language; if गुलिक (Gulika) be associated with malefic planets in the 2nd bhava, the effect on the person born is that he will have no wealth and at all events will be destitute of knowledge.

NOTES.

The method for finding the position of गुलिक (Gulika) and other Upagrahas has already been described in detail (*vide* notes to II-6 and V-57 *supra*).

impaired eyes and will have a slight body. When Gulika is in the 9th bhava, the person born will engage in vile deeds to such an extent as ultimately to become the murderer of his parents and preceptors. When Gulika is in the 10th bhava, the person born will abandon all religious duties and observances prescribed for his caste and being associated with hundreds of shameful deeds, will become dead to all sense of honor or self respect

फलदीपिका

विखलनयनधर्मो ह्रस्वदेहोऽष्टमस्थे गुस्सुतवियुतोऽभृद्धर्मसंस्थेऽर्कपुत्रे
नशुभफलदर्शमो कर्मसंस्थे विद्वान् ॥

अतिसुखधनतेजोरूपवान् लाभयाते

दिनकरसुतपुत्रे चाग्रजं हन्ति जातः ।

विषयरहितवेपो दीनवाक्यप्रवीणो

निखिलधनहरः स्यान्मन्दजे रिःफयाते ॥ ६ ॥

Sloka 6 When Gulika is in the 11th bhava, the person born will have much happiness, wealth, power and beauty, but will occasion the demise of an elder born person. When Gulika is in the 12th bhava, the person will have the appearance of an ascetic and by cleverly employing the language of the distressed will get money from every quarter

फलदीपिका

सुखमुतमत्तितेज वान्तिर्षो ह्यभसंस्थे ॥

विषयविरहितो दीनो बहुव्यय स्याद्रचये गुलिकसंस्थे ॥

मान्दत्रिकोणोपगतं विलयं तद्द्वादशांशे यदि वा नवांशे ।

मान्द्यन्वितो मान्दियुतर्क्षनाथः सर्वे सदाऽनिष्टकरा भवन्ति ॥७॥

Sloka 7 The Lagna occupying a Trikona posi-

tion in respect to Gulika, and also in the same Navamsa or Dwadasamsa as that occupied by Mandi, and the planet associated with Gulika and the lord of the sign occupied by Gulika, all tend to become always malefic.

फलदीपिका

गुलिकत्रिकोणभे वा जन्मवृत्त्यात्राशे वा ॥

संयुक्ते यदि भास्करेण गुलिके जातः पितृद्वेषको

मातृक्लेशकरस्तु शीतरुचिना भौमेन वीतानुजः ।

सोन्मादः शशिजेन देवगुरुणा पापण्डको दूषकः

शुक्रेण प्रमदाकृतामयहतो नीचाङ्गनामलुभः ॥ ८ ॥

Sloka 8 If Gulika be associated with the Sun, the person born will hate his father, if with the Moon, the person born will cause distress to his mother, if with Mars, he will have no younger brother, if with Mercury, he will be insane, if with Jupiter, he will be a blasphemous heretic, if with Venus, the person born will be afflicted with venereal diseases and will be the favourite of base women

पञ्चशतिका

रवियुक्तो पितृहन्ता मातृद्वेशी निगापसयुक्ते ।

भ्रातृवियोग मकुजे पुत्रयुक्ते मन्दजे च सोन्मादी ॥

गुरुयुक्ते पापण्डी शुक्रयुक्ते नीचामिनीमद् ॥

जातः सौख्यरतस्तु मन्दतनये मन्देन युक्ते यदा

सर्वेणैव रिपुप्रदस्तु शिखिना बन्धिप्रदो जायते ।

मिक्षुः स्याद्विपनाद्वियुक्तगृहगे भूपालकोऽपि ध्रुवं

जातस्योपखगान्विता गगनगाः कुर्वन्त्यनिष्टं फलम् ॥ ९ ॥

Sloka 9 When Gulika is associated with Saturn, the person born will be devoted to pleasure and enjoy-

ment ; when Gulika is associated with Rahu, the person born will become a poisoner ; when Gulika is associated with Ketu, the person born will become an incendiary. When Gulika is in a house affected by Vishanadi, the person born, even if he be a ruler of the earth will undoubtedly become a beggar. In fact, the major planets united with minor ones (Upagrahas) produce a malefic effect.

NOTES.

पञ्चदीपिका

शनिपुक्ते शनिपुत्रे कुष्ठभ्याध्यर्दिनश्च सोल्पायुः ॥

विपरोगी राहुपुत्रे शितियुक्ते बन्धिषीडितो मान्दौ ।

गुलिकस्त्याज्ययुतश्चेत्तस्मिज्जातो नृपोऽपि भिक्षाशी ॥

गुलिकस्य तु संयोगे दोषान् सर्वत्र निर्दिशेत् ।

यमकण्टकमंथोगे सर्वत्र कथयेच्छुभम् ॥

दोषप्रदाने गुलिको बलीयान् शुभप्रदाने यमकण्टकः स्यात् ।

अन्ये च सर्वे व्यसनप्रदाने मान्द्युक्तवीर्यार्द्धबलान्विताः स्युः ॥

For विपनादि (Vishanadi) see Adhyaya 5, Sloka 112 *supra*.

॥ अव्दफलम् ॥

The names of the 60 years can easily be remembered by committing to memory the following slokas.

प्रभवो विभवः शुरुः प्रमोदोऽथ प्रनापतिः ।

अंगिराः धीमृस्तो भावो युवा घाता तथैव च ॥

ईश्वरो बहुधान्यश्च प्रमाणी विक्रमो वृषः ।

विप्रभानु सुभानुश्च तारणः पार्थिवो व्ययः ॥

सर्वमित्र सर्वचारी च विरोधी विरुनिः स्वरः ।

मन्दनो विजयश्चैव जयो मन्मथदुर्मुखौ ॥

हेमलेकी विजयी च विहारी शार्वरी ह्यः ।

शुभकृत् शोभकृत् क्रोधी विश्वावसुपराभवौ ॥
 सुवद्ग मीलक सौम्य साधारणविगेवकृत् ।
 परिधावी प्रमादीन आनन्दो राभसोऽनल ॥
 पिङ्गल कालयुक्तश्च सिद्धार्थी रौद्रदुर्मती ।
 दुन्दुभी रुविरोद्गारी रक्ताक्षी क्रोवन क्षय ॥
 प्रभवशरदि जातः साहसी सत्यनादी
 सकलगुणसमेतः कालनिद्धर्मशाली ।
 विभशरदि कामी निर्मलो नित्यतुष्टः
 प्रबलधनसमेतो बन्धुनिधायशस्त्री ॥ १० ॥

Sloka 10 The person born in the year Prabhava will be daring, truthful, possessed of every virtue, proficient in astrology and pious. The person born in the year Vibhava will be lustful, pure, constantly cheerful and will have prodigious wealth, relatives, learning and fame.

of यवनगातक

प्रसूति सर्वभूतूना पुत्रसपत्तिरेव च ।
 दीर्घायुर्भोगसपन्न प्रभवे जायते नर ॥
 उत्पन्नभुक्तभोगी स्यात् कृष्णश्चारुगलोचन ।
 पण्डितो राज्यपूज्यश्च विभवाब्दे नरो भवन् ॥

शुक्लाब्दे परदारगो गतमलस्त्यागी मनस्वी भवेत्
 मन्त्री कार्यपरोऽतिभाषणपटुर्जातः प्रमोदूतके ।
 धर्मी दानपरायणः सुतधनः शान्तः प्रजोत्पत्तिजो
 नीतिज्ञो निपुणः कृपालुरनिशं चाङ्गीरसाब्दे धनी ॥ ११ ॥

Sloka 11 The person born in the year Sukla will be an adulterer, effete, but liberal and intelligent, the person born in the year Pramoduta will be clever in

counsel, business like, and voluble in speech, the person whose birth is in the year Prajotputti will be virtuous, bounteous, rich in sons and of a tranquil disposition; the person whose year of birth is Angirasa will be rich, sagacious, experienced and ever compassionate.

cf. यवनशास्त्र

सुभग शान्तिमान भोगी पुत्रदारसमन्वितः ।
 विद्वान् सर्वगुणोपेत शुद्धमवसरे भवेत् ॥
 सदानन्दयिता मत्स्यवादी वै पश्चिमो नरः ।
 स्पर्शवान्ति सुखी मानी प्रमोदे जायते शिशुः ॥
 प्रजानां पात्रो धर्मो वृषामस्यसमन्वितः ।
 देवप्राप्त्यगस्तु प्रजापतिममुद्भव ॥
 कामी सुखी च मानी च भोगवान् प्रियवहस्यः ।
 दीर्घायुर्बहुपुत्रश्च तद्विगेहो न भवेत् ॥

जातः श्रीमुखवत्सरे परवधूलोलः शुचिर्वित्तवान्
 योगी राजकरो महाधनवलायातो भवाच्चे भवः ।
 तुण्डध्वजलथीः कृशामयतनुः क्रोधी युवाच्चे मिषक्
 जातो धातुमयोऽन्यदासनिवतः कार्यार्थवादी शूलः ॥ १२ ॥

Sloka 12. The person born in the year Sreemukha longs for women not his own is honest and wealthy, the person whose birth is in the year Bhava will be an ascetic, a king maker, and renowned for his vast wealth and strength, the person born in the year Yuva will be covetous, fickle minded, ill tempered, possessing a constitution, little liable to illness and acquainted with the healing art, the person whose year of birth is Dhatri will be addicted to other people's wives and a crafty lawyer

cf. यवनजातक

श्रीमान् सुष्ठुमतिः शान्तः सोपरागः शुभप्रियः ।
 दीर्घायुर्बहुपुत्रश्च श्रीमुखेऽन्दे भवेन्नरः ॥
 भावसंवत्सरे जातो नरो भवति सौख्यभाक् ।
 यशस्वी दाननिरतः सर्वलक्षणसंयुतः ॥
 कीर्तिसर्वगुणोपेतो दीर्घायुर्दानतत्परः ।
 शान्तः शुभमतिः शौचो युवान्दे पुरुषो भवेत् ॥
 दीर्घायुः सुभगो दक्षो वेदाध्ययनतत्परः ।
 सख्यो जायते मर्त्यो वातृसंवत्सरे यदि ॥

श्रीमानीश्वरवत्सरेऽचलमतिर्जातो गुणग्राहकः

सत्कर्मा बहुधान्यवत्सरभवो भोगी वणिक् वित्तवान् ।

क्रूरः पापरतः प्रमादिशरदि क्रोधी विबन्धुः सुखी

जातो विक्रमवत्सरे यदि धनी सेनापतिः शौर्यवान् ॥ १३ ॥

Sloka 13. The person born in the year Easwara will be prosperous, steady-minded and a good judge of merit; the person whose year of birth is Bahudhanya will be a rich merchant, beneficent and voluptuous; the person born in the year Pramadhi will be cruel, addicted to evil, hot tempered, friendless but living in comfort; the person whose birth is in the year Vikrama will be wealthy and valiant and command an army.

cf. यवनजातक

सर्वज्ञः सर्वकार्येषु गुरुयुक्तोऽनिमुन्दरः ।

ईश्वरे जायते मर्त्यः सदा क्रोधपरो भवेन् ॥

वापीकूपतडागादि क्रतुवर्मसमन्वितः ।

दाता धनसमृद्धश्च बहुधान्ये प्रजायते ॥

सेनानीनृपमन्त्री च वरलब्धभिनाकधृक् ।

शास्त्रं संग्रही चैव प्रमाधीवत्सरे भवेत् ॥

उग्रप्रतापशीलश्च पररान्यविमर्दकः ।

पापकर्मरतः शूरो विग्रमाब्दे भवेत्तरः ॥

त्रिपुशरदि दरिद्रो धीतिलज्जो विकर्मा

दिनकरसमतेजोरूपवान् चित्रभार्ता ।

यदि निजकुलमिद्याचारधर्मः सुभार्ता

बहुधनबलशाली तारुणाब्दे विवेकी ॥ १४ ॥

Sloka 14. The person born in the year Vishu will be a pauper, lost to all sense of shame and engaged in doing what is wrong. The person whose birth is in the year Chitrabhanu will have the energy and the beauty of the lord of day. The person whose year of birth is Subhanu will have the learning, conduct, and virtue characteristic of his tribe or race. The person born in the year Tharana will possess exceeding wealth and strength and will be a philosopher.

cf. यवनजालक

मन्दोज्ज्वलो महासूक्ष्मो भारवाही च कवलम् ।

परकार्यरतो जातो वृषाब्दे बालरतो भवेत् ॥

चित्रभानुमण्डूतो नरो विद्यानिधिर्मवेत् ।

नीतिमान् धृतिमान् श्रोमान् स्वामिभक्तः प्रियवदः ॥

पिंगदृक्पिंगकेशश्च गौर श्वेतो विमुर्तुषः ।

सुभानुवत्सरे जातो वान्तिमानतिदुर्जनः ॥

धूर्तो पापरतः शूरो दरिद्रो निष्ठुरः सखः ।

चञ्चलश्चपलो धृष्टस्तारणाब्दे नरो भवेत् ॥

जातः पार्थिववत्सरे नरपतिः श्रीमानतुल्यः सुखी

कामी भीरुरशीलचित्तपणवान् पापी व्ययाब्दे यदि ।

वाग्मी सर्वजिदब्दकेऽतिबलवान्, शास्त्री गुणी, तत्त्ववित्

सम्पन्नो यदि सर्वधारिजनितः शिल्पी नृपालप्रियः ॥ १५ ॥

Sloka 15. The person born in the year Parthiva will be a king unequalled for his prosperity and happiness; the person whose birth is in the year Vyaya will be lustful, cowardly, immoral, staking his property in gambling, and addicted to wickedness; the person whose year of birth is Sarvajit will be eloquent, possessed of great physical strength, versed in sacred scriptures, virtuous, and conversant with the real nature of all things. The person born in the year Sarvadhari will be well-to-do, versed in the arts and liked by kings.

cf. यवनजातक

मृदुभापी राजमान्यो राजसः शुभलक्षणः ।

प्रांशुर्धनसमृद्धश्च पार्थिवे वत्सरे नरः ॥

द्युतमद्यरतः स्त्रीणां व्यसने धनवर्जितः ।

व्ययसंवत्सरे जातश्चौरपापमतिर्भवेत् ॥

स्वकर्मनिरतः शास्त्रपापरोगविचक्षणः ।

ह्रस्वः स्थूलतनुः श्यामः सर्वजित्युद्भवो नरः ॥

बहुभृत्यो धनी कामी भोगी मिष्टान्नमुक् प्रभुः ।

सर्वधारिणि ना जातः सर्वाधरपरो भवेत् ॥

शोकी दुष्टरतोऽतिपापनिरतः क्रूरो विरोध्यब्दके

मायावी मदनातुरो विकृतिजो मन्त्रक्रियातन्त्रधीः ।

निर्मोही विगुणोऽतिदीनवचनः पापी खराब्दे खलः

सर्वानन्दकरो नृपप्रियकरो मन्त्रार्थविचन्दने ॥ १६ ॥

Sloka 16. The person born in the year Virodhi will be afflicted, delighting in the company of the wicked and addicted to sinful deeds and cruel. The

person whose year of birth is Vikriti will be full of guile, love-sick, and devoting his mind to magic formulas and their practical application in ceremonies. The person born in the year Khara will be unattractive, worthless, depressed in speech, sinful and mischievous. The person whose year of birth is Nandana will delight every body, enjoy the favor of kings and will be conversant with the meaning of the sacred hymns in scripture.

८१. यवनशतक

कुटुम्बकलहं कर्ता परदाररतः सदा ।
 सर्वलोकविरोधी च विरोधीवर्षसंभवः ॥
 कृष्णवर्णतनुः श्यामः कलालोलस्तु निर्गुणः ।
 विकृष्टपर्वारूस्त्वथ नरो विकृतिवर्णः ॥
 धूलिधूमरसवर्णो दीर्घाङ्गः परसत्यकृत् ।
 कामेश्वरश्च निर्लेजः त्वरसंवत्सरे नरः ॥
 सदानन्देन संतुष्टः प्रपाकूपतडागकृत् ।
 अन्नदानी सुशीलश्च नरो नन्दनवर्णः ॥

विजयशरदि घर्मा सत्यसंपत्तिशाली

यदि जयशरदि स्याद्राजतुल्यो नृपो वा ।

मदनरतिविलोलो मन्मथान्दे जितारि-

गुणघनरदितः स्याद्दुर्मुखाब्दे विशीलः ॥ १७ ॥

Sloka 17. If a person have his birth in the year Vijaya, he will be virtuous, and will abound in real excellences. If the year of birth of a person be Jaya, he will be either a king or like a king. When a person has his birth in the year Manmatha, he will have a craving for sensual enjoyment and will be victorious over his foes. The person who is born in the year

Durmukhi will be void of virtue and wealth and will be immoral.

cf. यवनजातक

शूरः समरदुर्धपः ख्यातकीर्तिर्यशोन्वितः ।
 पृथ्वीपतिर्जयी भोगी विजयाब्दे नरो भवेत् ॥
 विद्वान्मानी लोकमानी सर्वशास्त्रविशारदः ।
 पूजां प्राप्नोति सर्वत्र जयवर्षे प्रजायते ॥
 उत्पन्नभोगभोक्ता च कामी च प्रियवादिनः ।
 सुखाभरणंशोभाढ्यः मन्मथे वत्सरे भवेत् ॥
 शठः क्रूरमतिदुष्टो निर्लज्जो वृषलीपतिः ।
 वक्त्राखबाहुंचरणो दुर्मुखाब्दे भवेन्नरः ॥

दुष्टात्मा यदि हेमलम्बिजनितः कृष्यादिकर्मोत्सुकः
 श्रीमान्विप्रजनाश्रितः फलपरित्यागी विलम्ब्यब्दे ।
 रोगी भीरुरवित्तवान् चलमविनीचो विकार्यब्दे
 शर्वर्यामतिवित्तभोगसुमनाः सत्यव्रताचारवान् ॥ १८ ॥

Sloka 18. If a person have his birth in the year Hēmalāmbi, he will be ill-natured and will ardently pursue agricultural and other operations. The person born in the year Vīlāmbi will be prosperous, resorted to by the Brahmana community and disinterestedly benevolent. The person who has his birth in the year Vikari will be sickly; cowardly, indigent, irresolute and of an ignoble nature; if a person have his birth in the year Sarvari, he will have exceeding wealth and enjoyment and will be cheerful, honest and well-behaved.

cf. यवनजातक

सुवर्णधनधान्यादिपशुवस्त्रसमृद्धिमान् ।
 कान्त्यापत्यसुखाढ्यश्च हेमलम्बसमुद्भवः ॥

मन्दो लुब्धोऽश्रो दुःखी छेम्भलश्चापि वञ्चकः ।
 स्वकार्याभिरतः पापी विलम्बे वत्सरे शिशुः ॥
 अविवेकी महागर्वी विशीलः कुशलः खलः ।
 विकारिवत्सरे जातः प्राणी भवति वञ्चकः ॥
 वणिक् शूरः सुहृद्वेपी दीर्घः कृशातनुस्तथा ।
 निद्राघूर्णितनत्रश्च शार्कर्यद्भुतमुद्भवः ॥

शान्तोदारकृपाकरः पुवभवः शूरः स्वधर्माश्रितो
 जातः स्त्रीजनवञ्चितः शुभकृति प्राज्ञः शुभाङ्गः सुधीः ।
 ज्ञानी शोभकृति क्षितीशगुणवान् विद्याविनोदप्रियो
 दुर्मोर्गी परदारगः शठमतिः क्रोध्यद्भजः क्रोधयुक् ॥ १९ ॥

Sloka 19. The person who is born in the year Plava will be tranquil, generous, compassionate, brave and devoted to his own duties. The person who has his birth in the year Subhakrit will be the dupe of women, but learned, handsome and intelligent; the person whose birth is in the year Sobhakrit will be wise, possessed of royal virtues and fond of learned pursuits. The person born in the year Krodhi will be an adulterer, addicted to evil ways, crafty and of an angry temperament.

cf. यवनजातक

चञ्चलश्चपलः कामी परसेवारतः सदा ।
 हलत्राता ह्रस्ततनुर्भातो वपे पुत्राख्यके ॥
 सुभगः शुभकामी च विद्याधर्मपरायणः ।
 दीर्घायुर्धनपुत्रार्थी शुभकृद्वर्षसंभवः ॥
 सर्वत्र विजयी कामी चारुरूपो गुणान्वितः ।
 कृपालुः शोभकृद्वर्षे जातो भवति मानवः ॥

पिङ्गाक्षो राजकोशश्च मन्दगामी स्त्रीलेलुपः ।
परकार्यविहन्ता च क्रोधीसंवत्सरे नरः ॥

मानी हास्यरसप्रियो गुणधनश्लाघी च विश्वावसौ
दुष्टाचारपरः पराभवशरज्जातः कुलध्वंसकः ।
कामी बन्धुरतः पुवङ्गजनितो बालप्रियो मन्दधीः
देवाराधनतत्परोऽतिसुभगः शौर्यान्वितः कीलके ॥ २० ॥

Sloka 20. The person who is born in the year Viswavasau will have a high sense of honor, will be fond of the comic and will evince admiration for those who are rich in moral worth. The person whose birth is in the year Parabhiva, will be engaged in wickedness and will prove the ruiner of his family. The person who has his birth in the year Plavanga will be lustful, fond of relatives, evincing a partiality for children and slow-witted. The person whose year of birth is Keelaka, will devote himself to divine worship and will be exceedingly fortunate and valiant.

cf. बवनजातक

विश्वावसुसमुद्भूतः प्रज्ञावांश्च सुखी भवेत् ।
शान्तः सर्वगुणोपेतो दाता मिष्टानभुक् शुचिः ॥
परदाररतश्चैव शठः स्वपरवान्धवः ।
पराभवसमुद्भूतः धनधान्यविवर्जितः ॥
पुवङ्गवत्सरे जातो नरो भवति किल्बिषी ।
खलः पापरतो दुष्टः स्वाचारहृत्कोऽशुचिः ॥
मध्यरूपधरः कामी क्षुत्पिपासार्दितो नरः ।
कीलके जनितो वर्षे स्थूलहृत्कूटमन्मथः ॥

शान्तः सर्वजनप्रियोऽतिधनिकः सौम्याब्दजो धैर्यवान्
नानाशास्त्रविशारदोऽविकलधीः साधारणाब्दे नरः ।

आशालुथ विरोधकृद्भवनरः क्रोधी दरिद्रोऽदतो

दुःशीलः परिधाविवेत्सरभवः पारुष्यवाग्भिचवान् ॥ २१ ॥

Sloka 21. The person, whose year of birth is Soumya will be tranquil, universally popular, exceedingly wealthy and firm-minded. The person born in the year Sadharana will be versed in the various branches of learning and will possess a sound understanding. The person whose birth is in the year Virodhikrit will be credulous, ill-tempered, indigent and given to wandering. The man whose birth is in the year Paridhavi will be ill-behaved, harsh in speech, and possessed of wealth.

cf. यवनजातकं

पण्डितो घनभोगी च भृदेवातिथिपूजकः ।

तापसः कृशकृद्देहो नरः सौम्ये प्रजायते ॥

नीचवृत्तिः शुचिः कामरहितः परदेशगः ।

देवावलोककः क्रोधी सा शरणसमुद्भवः ॥

विरोधी सर्वलोकानां वितृम्भक्तिविवर्जितः ।

विरोधिरुज्ज्वल नरो जातिसेवाकरो भवेत् ॥

विद्वान् सर्वकलाभिज्ञो व्यापारकुशलः सुधीः ।

राजमानी दानशीलः परिधावीसमुद्भवः ॥

जातो बन्धुविरागकृत् परबधूलोलः प्रमातीचजो

मोदात्मा निखिलागमश्रुतिपरश्चानन्दजस्तत्त्ववित् ।

पापी राक्षसवत्सरे यदि वृथालापोऽपकारी सतां

दाता दानगुणान्वितो नलभवः शान्तः सदाचारवान् ॥२२॥

Sloka 22. The person born in the year Pramadecha will estrange his relatives, and will long for women not his own. The person whose year of birth is Ananda will be of a joyous temperament, will be devo-

ted to the study of traditional doctrines and sacred scriptures and will be acquainted with the real nature of all things. The man whose birth is in the year Rakshasa will be sinful, indulge in vain talk, and will injure the virtuous. The person born in the year Nala will be a donor endowed with many liberal virtues, tranquil and well-behaved.

cf. यवनजातक

प्रमादिवत्सरे जातो नरो बन्धुविरोधकृत् ।
 कुटुम्बघाती लुब्धश्च पापकर्मरतः सुधीः ॥
 बहुभार्योऽतिचतुरः सर्वानन्दकरः क्षमी ।
 आनन्दवत्सरे जातः पुत्रमित्रसमन्वितः ॥
 सर्वमक्षी कृतघ्नश्च धर्माधर्मविवर्जितः ।
 हिंसको बहुसंतापी राक्षसोऽब्दे भवेन्नरः ॥
 वैश्यवृत्तिर्षनी चैन कुटुम्बत्रुलः शुचिः ।
 जलसत्प (१) करो जातो नलसंवत्सरे नरः ॥

योगी पिङ्गलवत्सरे जितमना जातस्तपस्वी भवेत्
 कालज्ञो यदि कालयुक्तिशरदि श्रीभोगसत्कर्मवान् ।
 सिद्धार्थो गुरुदेवभक्तिनिस्तः सिद्धार्थिजातः सुधीः
 जारो रौद्रिसमुद्भवः कुटिलधीर्मानि दुराचारवान् ॥ २३ ॥

Sloka 23. The person born in the year Pingala will be a saint with his mind under control and will engage in the practice of penances. The man whose year of birth is Kalayukti will become an astrologer and will have fortune, enjoyment and works of beneficence. The person whose birth is in the year Siddharti will be successful in his undertakings, will be reverent towards spiritual preceptors and Gods and will be intel-

ligent The person who has his birth in the year Roudri will be a rake, perverse, proud and wicked

cf यवनशास्त्र

कृष्ण वर्णशरोमाचो महोद्यमस्तो भवेत्
 पञ्चाग्निरित्याग्नी विद्मगन्धे भोक्षर ॥
 छेदोपहारं वाडे मन्थाभयं न सत्यजेत् ।
 कायुत्तममुद्भूतो नरो भवति रोगकृत् ॥
 रुद्धिमिद्विद्युतो नित्य भोगी गीतविगारः ।
 मन्त्री कीर्तिपरो दाता सिद्धार्थोर्वपमम ॥
 मयक्लबधू पापी पिगुन पापकृद्भवेत् ।
 रौद्रमनसो ज्ञानो नर स्वर्णायुषो भवेत् ॥

फामी दुर्मतिनत्मेरे जडमतिः शोकाभितप्तः खलः

स्थूलोऽरुदरबाहुमस्तकतनुः स्यादुन्दुर्मा भोगवान् ।

प्राज्ञः सत्यरतः सुखी च रुधिरोद्गार्यब्दजो वित्तवान्

शान्तो बन्धुजनप्रियोऽतिसुभगो रक्ताक्षिजः शीलवान् ॥२४॥

Sloka 24 The person born in the year Durmati will be lustful, dull witted, distressed by afflictions and base-minded The person whose birth is in the year Dundubhi will have a bodily frame distinguished by big thighs belly arms and head, and will be happy The person whose year of birth is Rudhīrodgarī will be wise truthful happy and rich, the person who is born in Raktakshī will be of a tranquil mind fond of relatives exceedingly fortunate and amiable

cf यवनशास्त्र

मूर्खं क्रूरयुतं कापीं मन्त्रायवचनप्रियम् ।
 अदाता धनवांश्चैव दुर्मतो वत्सरे नरः ॥
 नित्योत्साही क्षितिपतिर्गनाश्च वहुसैनिकः ।

वादित्रधनसौख्याढ्यो दुन्दुभिवर्षसमुद्भवः ॥

कामलोभी महादोषः शस्त्रपीडातिपीडितः ।

दुष्कर्मा कुनखी जातो रुधिरौद्धारिवत्सरे ॥

नेत्ररोगी सदा मन्ददृष्टिर्दम्भकरः सदा ।

दुर्जनः कामबहुलो रक्ताक्षीवर्षजो नरः ॥

जातो जारः क्रोधनाब्दे कुमार्या बन्धुद्वेषी चोरनिष्ठारतः स्यात् ।

शिष्टाचारः सुप्रसन्नः सुरूपी मानी वीतारातिरोगोऽक्षयाब्दे ॥ २५ ॥

Sloka 25. The person whose birth is in the year Krodhana will be a rake addicted to evil ways, a hater of his relatives and devoted to brigandage. The person born in the year Akshaya will be virtuous, cheerful, handsome, endowed with a high sense of honor and exempt from foes and ailments.

cf. यवनजातक

तापसो निर्गुणः क्रूरो धातुवादो भयंकरः ।

क्रोधनाब्दे नरो जातो वञ्चकः पापबुद्धिमान् ॥

उत्पन्नरोगरूपश्च परसेवारतः सदा ।

क्षयसंवत्सरे जातो नरो धर्मविवर्जिनः ॥

॥ अयनफलम् ॥

उत्तरायणसमुद्भवः पुमान् ज्ञानयोगनिरतश्च नैष्ठिकः ।

दक्षिणायनभवः प्रगल्भवाग्भेदबुद्धिरभिमानतत्परः ॥ २६ ॥

Sloka 26. The person born in the Uttarayana will be devoted to knowledge and contemplation and will lead a chaste life. The person born in the Dakshinayana will be confident in his speech maintaining a distinction between spirit and matter and will be full of self-conceit.

cf. यवज्जातक

प्रियायुत सौख्यगुणान्वितश्च दीर्गायुराचारमति प्रवीण ।

देवद्विजाचार्यपदानुरक्त सौम्यायने जातनरो यशस्वी ॥

क्रूर शठो रोगसुतसदेह पापात्मकश्चौर्यरत कृशश्च ।

पौश्वल्यकृत्क्रूरमति शिशुश्च स्यादक्षिणाख्यायनजातनिन्द्य ॥

॥ ऋतुफलम् ॥

• दीर्घायुर्धनिको वसन्तमये जातः सुगन्धप्रियो

ग्रीष्मर्तौ धनतोयसेव्यचतुरो भोगी कृशाङ्गः सुधीः ।

क्षारक्षीरकटुप्रियः सुवचनो वर्षर्तुजः स्वच्छधीः

पुण्यात्मा सुमुखः सुखी यदि शरत्कालोद्भवः कामुकः २७

Sloka 27. If a person be born in spring, he will be long lived, wealthy and fond of fine scents; if in summer, he will seek relief in the use of ice, will be clever, voluptuous, lean bodied and intelligent; if in the rainy season, he will be fond of milk, salt and pungent flavours, eloquent in speech and possessed of a clear intellect, if in autumn, he will be pure-minded, handsome faced, happy and lustful

योगी कृशाङ्गः कृषिकश्च भोगी हेमन्तकालप्रभवः समर्थः ।

स्नानक्रियादानरतः स्वधर्मो मानी यशस्वी शिशिरर्तुजः स्यात्

Sloka 28 The person born in the winter season, will be a contemplative saint, of a spare form, following the business of agriculture, possessing the means of enjoyment and capable. The person whose birth is in the cool dewy season will be devoted to ablutions and gifts, of great capability, with a high sense of honor and of great fame

॥ मासफलम् ॥

चैत्रे सर्वकलागमश्रुतिपरो नित्योत्सवः स्त्रीरतो

वैशाखे यदि सर्वशास्त्रकुशलः स्वातन्त्रिको भूपतिः ।

ज्येष्ठे मासि चिरायुरर्थतनयो मन्त्रक्रियाकोविदः

चाषाढेऽतिघनी कृपालुरनिशं भोगी परद्वेयकः ॥ २९ ॥

Sloka 29. The person born in the month of Chaitra will devote himself to the study of every art, science and the scriptures and will be perpetually engaged in merry-making and delighting in the company of women; if in the month of Vaisaka, he will be conversant with every science, independent and hold sway over some region; if in Jyeshtha, he will be blessed with long enduring wealth and sons and versed in magic formularies and their practical application to ceremonies; if in Ashada, he will be very wealthy, compassionate, perpetually happy but betraying an aversion to other people.

NOTES.

चैत्र (Chaitra), वैशाख (Vaisakha), etc., are the names of lunar months (चान्द्रमान-*Chaandra masa*), and are so named after the star occupied by the Moon at Full Moon (पौर्णमी-*Pournami*), i.e., the end of the bright half. Each lunar month consists of thirty tithis (तिथि) commencing from शुक्लपक्षप्रथमा (Suklapaksha prathama the first day after the New Moon) and ending with the following अमावास्या (Amavasya-New Moon).

जातः श्रावणमासि देवधरणदिवार्चने तत्परो

नानादेशरतश्च भाद्रपदजस्तन्त्री मनोराज्यवान् ।

मासे चाश्वयुजि स्वकीयजनविद्वेपी दरिद्रः खलः

पुष्टाङ्गः कृषिको विशालनयनो विचाधिकः कार्तिके ॥ ३० ॥

Sloka 30 If a person be born in the month of

Śravaṇa he will devote himself to the worship of Gods and Brahmins; if in Bhādrapada, he will take delight in visiting several countries, be full of theories and imaginative; if in Āśvini, he will be hostile to his own people, indigent and base-minded; if in Kārtika, he will be fat-limbed, broad-eyed, devoted to agriculture and surpassing in wealth.

सुरगुरुपितृभक्तो मार्गशीर्षे च धर्मी
 धनगुणबलशाली तुङ्गनामस्तु पुण्ये ।
 स्वलभतिरतिधर्माचारवान् माघमासि
 प्रतिदिनमुपकर्ता फाल्गुने गानलोलः ॥ ३१ ॥

Sloka 31. If a person be born in the month of Mārgaśīrṣa he will show reverence to Gods, his elders and his parents and will be virtuous; if in Pūṣya, he will be possessed of wealth, virtue and strength and will have a prominent nose; if in the month of Māgha, he will be mischievously inclined, though very attentive to his duties and well-behaved; if in Phalguṇa, he will practise daily beneficence and be fond of music.

॥ पक्षफलम् ॥

बलक्षपक्षे यदि पुत्रपौत्रधनाधिको धर्मस्तः कृपाळुः ।

स्वकार्यवादी निजमातृभक्तः स्वबन्धुवैरी यदि कृष्णपक्षे ॥ ३२ ॥

Sloka 32. If a person be born in the bright half of a month, he will be distinguished above others by the fact of his being blessed with sons, grandsons and riches and will be virtuous and compassionate; if a person be born in the dark half of a month, he will be urging his own interests, reverent towards his mother but inimical to his relatives.

॥ कालफलम् ॥

जातः प्रत्युपसि स्वधर्मनिरतः सत्कर्मजीवी सुखी

मध्याह्ने यदि राजतुल्यगुणवान् जातो पराङ्गे धनी ।

सायंकालभवः सुगन्धवनितालोलः खलात्माऽनो

रात्रौ तत्फलमेव सौख्यबहुलः सूर्योदये जायते ॥ ३३ ॥

Sloka 33. The person born in the early morning is attentive to his duties, leads a life of beneficence and is happy; the person born at mid day will have princely virtues; the person born in the after-noon will be wealthy; the person born in the evening will be fond of fine scents and lovely women, base-minded and of wandering habits; the person born at night will have the same characteristic as the one born in the evening. The person born at sunrise will enjoy abundant comforts.

॥ तिथिफलम् ॥

महोद्योगी जातः प्रतिपदि तिथौ पुण्यचरितः

द्वितीयायां तेजःपशुबलशोबित्तबहुलः ।

तृतीयायां पुण्यप्रबलभयशीलश्च पटुवाक्

चतुर्थ्यामाशालुस्त्वदनचतुरो मन्त्रानिपुणः ॥ ३४ ॥

Sloka 34. If a person be born in प्रतिपद (Pratipada) or the first day of the Moon, he will be very industrious and lead a virtuous life; if in द्वितीया (Dwitiya) or in the 2nd day of the Moon, he will have abundance of splendour, cattle, strength, fame and wealth; if in तृतीया (Triteeya), he will be virtuous and very timid and will have a sharp clear voice; if in चतुर्थी (Chaturthi), he will be credulous, accustomed to wandering and conversant with sacred texts.

पञ्चम्यामखिलागमधुतिरतः कामी कृशाङ्गश्चलः

षष्ठ्यामल्पबली महीपतिममः प्राज्ञोऽतिकोपान्वितः ।

सप्तम्यां कठिनोरुयाकृ जनपतिः श्लेष्मप्रधानो बली

चाष्टम्यामतिकामुकः सुतयधूलोलः कफात्मा भवेत् ३५

Sloka 35. If a person be born in पञ्चमी (Panchami) or the 5th day of the Moon, he will devote himself to the study of all sciences and the sacred scriptures, will be lustful, lean and restless, if in षष्ठी (Shashti) or the 6th day of the Moon, he will have small strength, will be equal in status to a sovereign, wise and of a very angry temperament, if in सप्तमी (Saptami), he will have a stiff extended voice, lording over people, phlegmatic and powerful, if in अष्टमी (Ashtami), he will be exceedingly lecherous, fond of his wife and children, and phlegmatic in temperament

रुयातो दिव्यतनुः कुदारतनयः कामी नवम्यां तिथौ

धर्मात्मा पटुयारुकलव्रतनयः श्रीमान् दशम्यां धनी ।

देवब्राह्मणपूज्यको हरितिथौ दासान्वितो रिक्तवान्

द्वादश्यामतिपुण्यकर्मनिरतस्त्यागी धनी पण्डितः ॥ ३६ ॥

Sloka 36 If a person be born in नवमी (Navami) or the 9th day of the Moon, he will be known to fame, have a charming person, but a bad wife and bad sons and will be lustful, if born in दशमी (Dasami), he will be virtuous, with a clear voiced wife and sons, prosperous and wealthy, if born in एकादशी (Ekadasi), he will revere Gods and Brahmins and will have many servitors and wealth, if born in द्वादशी (Dwadasi), he will be engaged in very beneficent works, will be liberal, wealthy and learned

त्रयोदश्यां दुग्धप्रकृतिरतिकामी च धनवान्

चतुर्दश्यां कोपी परधनवधूलोलुपमनाः ।

अमायामाशालुः पितृसुरसमाराधनपरो

धनी राकाचन्द्रे यदि कुलयशस्वी च सुमनाः ॥ ३७ ॥

Sloka 37. If a person be born in त्रयोदशी (Trayodasi) he will be covetous, very libidinous and possessed of much wealth ; if in चतुर्दशी (Chaturdasi), he will be of a fiery temper and he will be ever wishing in his heart to become possessed of other people's wealth and women ; if born in अमावास्या (Amavasya), he will be credulous and devoted to the worship of the Manes and the Gods ; if in पूर्णिमा (Poornima), he will sustain the reputation of his family and will be wealthy and cheerful.

॥ वारफलम् ॥

मानी पिङ्गलकेशलोचनतनुश्चादित्यवारे विभुः

कामी कान्तवपुर्दयालुरनिशं शीतांशुवारोद्भवः ।

क्रूरः साहसवादकार्यनिरतो भूधनुवारे सदा

देवब्राह्मणपूजकः सुवचनः सौम्यस्य वारोदये ॥ ३८ ॥

Sloka 38. If a person be born on the day of the week sacred to the Sun, he will have a lofty sense of honor, with brown hair, eyes and figure and will be lordly ; if on the day of the Moon, he will be a gallant, with a lovely form and will ever be tender-hearted ; if on the day of Mars, he will be cruel and concerned with daring words and deeds ; if on the day of Mercury, he will honor Gods and Brahmins and will speak politely.

यज्वा भूपतिवह्नमश्च गुणवान् ग्यातो गुरोर्गामरे

धान्यक्षेत्रधनाश्रितः मितदिने सर्वप्रियः कामधीः ।

मन्दप्रायमतिः परान्नघनभुक् वादप्रमादान्वितो

द्वेषी बन्धुजनावरोधकुशलो मन्दस्य वारोद्भवः ॥ ३९ ॥

Sloka 39. If a person be born on the week day dedicated to Jupiter, he will perform sacrifices, be popular with kings, have noble qualities and become celebrated; if on the day sacred to Venus, he will have corn, lands and wealth and be universally popular and devoted to gallantry; if on the day of Saturn, he will be for the most part dull-witted, living on food and money supplied by others, indulging in inconsiderate utterances, assuming an attitude of hostility and cleverly boycotting the whole body of his relatives.

नक्षत्रनामानि

तुरङ्गदस्ताश्वयुगश्चिनीहया यमः कृतान्तो भरणी च याम्यभम् ।

हुताशनोऽग्निर्वहुला च कृत्तिका विधिविरिञ्चः शक्रं च रोहिणी ॥

सौम्यश्चान्द्राग्रहायण्युदुपमृगशिरास्तारका रौद्रमार्द्रा

चादित्यं तत्पुनर्वसिति सुरजननी तिष्यपुण्यामरेच्याः ।

आश्लेषाहिर्भुजङ्गः पितृजनकमघाः फल्गुनी भाग्यमं स्या-

दर्यम्णश्चोत्तराख्यं भगमिति कथितं भानुहस्तारुणार्काः ॥

त्वष्टा च चित्रासुरवार्धकी तु स्वातीमरुद्वातसमीरणारुयाः ।

वायुः समीरः परतो विशाखाद्विदैवतैन्द्राग्निकर्ष्णमानि ॥ ४२ ॥

अनूराधा मैत्रं त्वथ कुलिशतागशतमखः

सुरस्वामिज्येष्ठापरमसुरमूलोऽक्रतुमुजः ।

पयः पूर्वाषाढासलिलजलतोयानि परमुद-

तराषाढा विश्वं परमभिजिदाहुर्मुनिगणाः ॥ ४३ ॥

श्रोणाविष्णुहरिश्रुतिश्रवणभान्याहुः श्रविष्ठावसु-

प्राचेताः शततारका वरुणमं चाजैकपादोऽजपात् ।

पूर्वप्रोष्ठपदार्धकं परमहिर्बुध्न्योत्तराप्रोष्ठपात्

पूषा रेवति पौष्णमानि भुनिभिः संकीर्तितानि क्रमात् ४४

Slokas 40-44

नक्षत्रम् Nakshatra	देवता Presiding Deity	पर्यायवादा Synonyms	जाति Caste	Special marks of identifi- cation	The name in English Astronomy
१ अश्विनी Ashwini	अश्विनौ The २ Aswins	तुरङ्ग Turanga, दक्ष Dasra, अश्वयुक् Aswayuk, हय Haya	Vaisya	३ Spots in Horse's face	β Arietis
२ भरणी Bharani	यम Yama (God of death)	यम Yama, कृतान्त Kritanta, यम्यभम् Yamyabham	Lowest caste	३ Stars in a triangle east of अश्विनी (Aswini)	35 Arietis & Musca
३ कृत्तिका Krittika	अग्नि Agni (God of fire)	हुताशन Hutasana, अग्नि Agni, बहुल Bahula	Brahmin	६ Spots Kshura like General of the celestial armies	γ Tauri Pleiades
४ रोहिणी Rohini	प्रजापति Prajapati (The creator)	विधि Vidhi, विरिञ्चि Virincha, शक Sakata	Sudra	५ Five stars like a car	α Tauri, Aldebaran

મકષત્રમ્ Nakshatra	દેવતા Presiding Deity	પર્યાયશબ્દઃ Synonyms	જાતિ Caste	Special marks of identifi- cation	The name in English Astronomy
5 મૃગશીર્ષ Mriga- sirsha	સોમઃ (The Moon)	સૌમ્ય Soumya, ચાન્દ્ર Chandra અમરાયણી Agrahayani હરુપ Udupa, મૃગશીર્ષ Mrigasiras	Serving caste		λ Orionis
6 આર્દ્રા Ardra	રુદ્રઃ (Rudra)	તારકા Taraka, રૌદ્રમ્ Roudram	Butcher caste	Coral-like red	α Orionis
7 પુનર્વસુ Punarvasu	અદિતિઃ (The mother of the Adityas)	અદિત્ય Aditya, સુત્રજની Surajananee	Vaisya	Five stars like a house	β Gemi- norum
8 પુષ્ય Pushya	સુહસ્તિઃ (The tutor of the Devas)	તિષ્ય Tishya, અમરેશ્વ Amaredeva	Kshatriya	Three Stars like an arrow	δ Cancr
9 આશ્લેષ Ashlesha	સર્પઃ (Serpents)	અશિઃ Ahi, મુજકઃ Bhujanga	Lowest caste	Six Stars like a serpent	ϵ Hydrae

10 मघ Magma	सितरः (The Pitris)	सिरु Pitru, जनक Janaka	Sudra	Five Stars. Rod of the Palki	α Leonis, Regulus
11 पूर्वफल्गुनी Purva phalguni	अर्यमा (Aryaman)	अर्यमाः Aryamna, भार्यभम् Bhagyabham	Brahmin	Two in each joined form a square	δ Leonis
12 उत्तरफल्गुनी Uttara phalguni	भग (Bhaga)	उत्तरं Uttaram, भगम् Bhagam	Kshatriya		β Leonis
13 हस्त Hasta	सविता The Sun	सायु Bhanu, अरुण Aruna, अकं Arka	Vaisya		δ Corvi
14 चित्रा Chitra	सवृ Tvashtha, (the architect)	सवृ Thwashta, सुरवर्धकिः Suravardhaki	Serving caste	A pearl like Star	α Virginis, Spica
15 स्वाती Swati	वायु Vayu, the wind	मैरुत् Marut, वातः Vata, समरिणः Sameerana, वायुः Vayu, समीरः Sameera	Butcher caste	Red like a coral	α Bootis ; Arcturus
16 विशाखा Visakha	इन्द्र & अग्नि Indra and Agni	द्विदिवत Dwidaivata ऐन्द्रमिक Andraghnika, शूरम् Surpabha	Lowest caste	Five Stars like a potter's wheel	α Librae

ॐ नक्षत्रम् Nakshatra	देवता Presiding Deity	पर्यायनाम Synonyms	जाति Caste	Special marks of identification	The name in English Astronomy
17 अनुराधा Anuradha (One of the Adityas)	मित्र Mitra	मैत्रम् Maitram	Sudra	Three Stars re- sembling a lotus	♏ Scorpio
18 ज्येष्ठा Jyeshtha	इन्द्र Indra	'कुलियवता' Kulisatara, शतमत्त Satamakha, सुरस्वानी Suraswa- mee	Serving caste	Three red Stars resembling an umbrella	♏ Scorpio Antares.
19 मूला Mula	निर्ऋति Nirriti	भृगु Asura, भक्तुयुग्म् Akratu- bhuy	Butcher caste	Six Stars like an elephant's goad	♏ Scorpio
20 पूर्वाषाढा Purvashadha	जल Water	पय Payas, सलिलम् Salilam, जलम् Jalam, तोयम् Thoyam	Brahmin	Two Stars like a danda	♐ Sagittari
21 उत्तराषाढा Uttarashadha	विश्वदेवा Visvedevas	विश्वम् Viswam	Kshatriya	Bed red	♐ Sagittari

22 अभिजित् Abhijit	ब्रह्मा Brahma	वैश्या Vaiśya	α Lyrae
23 श्रवण Śravaṇa	विष्णु Viṣṇu	Lowest caste	α Aquilae 33 Stars like an ear
24 श्रविष्ठा Śravīṣṭhā	अष्टा वसवः The 8 Vasus	Serving caste	β Delphini White drum-like
25 सतभिषक् Sata- bhīṣak	वरुण Varuṇa	Butcher caste	λ Aquarii Red. A hundred Stars
26 पूर्वभाद्रपदा Purvabhā- drapada	अजैकपदा Aja-Eka-pat	Brahmin	α Pegasi Two Stars like a sword
27 उत्तरभाद्रपदा Uttarabhā- drapada	अहिर्बुध्न्यः Ahibudhnya	Kshatriya	γ Pegasi Of the 4 Stars in a square two in the east.
28 रेवती Revatī	पूषा Pūṣhā	Sudra	ζ Piscium Like a fish

गण्डान्तताराः

मूलावासवयोर्मवाभुजगयोः पौष्णाश्वयोः सन्धिर्गं

गण्डान्तं ग्रहरप्रमाणमधिकानिष्टप्रदं प्राणिनाम् ।

ज्येष्ठादानवतारसन्धिघटिका चाभुक्तसंज्ञा मवेत्

तन्नाडीप्रमवाङ्गनामुत्पशुप्रेष्याः कुलध्वंसकाः ॥ ४५ ॥

Sloka 45. गण्डान्त (Gandanta), which consists of a period of $7\frac{1}{2}$ ghatis at the junction of each of the three pairs of stars मूला (Moola) and ज्येष्ठा (Jyeshtha), मघा (Magha) and आश्लेषा (Ashlesha), and रेवती (Revati) and अश्विनी (Ashwini), is productive of much evil to living beings. The घटिका (Ghatika) at the junction of ज्येष्ठा (Jyeshtha) and मूला (Moola) is termed अभुक्त (Abhukta). Any girl, boy, beast or slave born in the ghatika in question cause the ruin of the family owning them.

NOTES.

cf. भाष्ये

पौष्णाश्विन्योः सर्पपित्रर्तयोश्च यत्र ज्येष्ठामूलयोरन्तरालम् ।

तद्वं गण्डं स्याच्चतुर्नाडिकं हि यात्रानन्मोहाहकालेष्वनिष्टम् ॥

The term अभुक्तम् (Abhuktamoola) is thus defined :

ज्येष्ठान्ते घटिका चैका मूलादौ घटिकाद्वयम् ।

अभुक्तमूलमित्याहुस्तत्र ज्ञानं त्वनेच्छिशुम् ॥

A child born in अभुक्तम् (Abhuktamoola) should be abandoned. If this be not possible, the father should not see the child for 8 years ; after performing some religious Japas and Shantis, he may see the child in the 9th year. cf. शौनके

अभुक्तमूलजनानां परित्यागो विधीयते ।

अदर्शने वापि पितुः स तु निष्टेभ्यमाष्टकम् ॥

नवमे क्सरे शान्तिं नन्मसं तस्य कारयेत् ।

शान्तिं कृत्वा मुखं पश्येत्पिता पुत्रस्य निश्चयात् ॥ नारदोऽपि
अमुक्तमूलजं पुत्रं पुत्रीमपि परित्यजेत् ।
अथवाब्दाष्टकं तातस्तन्मुखं न विलोकयेत् ॥

विभक्ता दशभिर्ज्येष्ठा नक्षत्राखिलनाडिकाः ।
आद्यंशे जननीमाता द्वितीये जननीपिता ॥ ४६ ॥
तृतीये जननीभ्राता यदि माता चतुर्थके ।
पञ्चमे जाततनयः षष्ठे गोवित्तनाशकः ॥ ४७ ॥
सप्तमे चोभयकुलन्त्वष्टमे वंशनाशनम् ।
नवमे श्वशुरं हन्ति सर्वं हन्ति दशांशके ॥ ४८ ॥

The verses are elliptical; we have to piece together the various portions as we best can to get at the sense they are intended to convey.

Slokas 46-48: Make ten equal divisions of the ghatikas which the Moon takes to pass through the asterism ज्येष्ठा (Jyeshtha). If there be a child-birth in the 1st tenth of the star, it will cause the death of the mother's mother; if in the 2nd tenth, of the mother's father; if in the 3rd tenth, of the mother's brother; if in the 4th tenth, of the mother herself; if in the 5th tenth, of the child born; if in the 6th tenth, of cattle and wealth; if in the 7th tenth, of both the families; if in the 8th tenth, of the whole race; if in the 9th tenth, of the father-in-law (in prospect); if in the 10th tenth, of every thing.

७१. भरद्वाज

ज्येष्ठादौ मातृजननीं मातामहं द्वितीयके ।
तृतीये मातुलं हन्ति चतुर्थे जननीं तथा ॥
आत्मानं षष्ठमे हन्ति षष्ठे गोव्रक्षयो भवेत् ।

सप्तमे कुलनाशः स्यादष्टमे ज्येष्ठसोदरम् ॥

नवमे श्वशुरं हन्ति सर्वस्वं दशमे तथा ।

ज्येष्ठां विभज्य दशधा फलमेवं विचिन्तयेत् ॥

भौमवासरयोगेन ज्येष्ठजा ज्येष्ठसोदरम् ।

भानुवासरयोगेन मूलजा श्वशुरं हरेत् ॥ ४९ ॥

Sloka 49. A girl born in ज्येष्ठ (Jyeshtha) coupled with a Tuesday will cause the removal of her eldest brother from the world, while the girl born in मूल (Moola) happening on a Sunday will cause her father-in-law to depart.

ज्येष्ठाद्यपादेऽग्रजमाशु हन्यात् द्वितीयपादे यदि तत्कनिष्ठम् ।

तृतीयपादे पितरं निहन्ति स्वयं चतुर्थे मृतिमेति जातः ॥ ५० ॥

Sloka 50. The person born in the first quarter of the star Jyeshtha will soon cause the death of his eldest brother ; if a person be born in the 2nd quarter of the star, he will occasion the death of the youngest among his elder brothers ; if in the 3rd quarter, he will cause the death of his father ; if in the 4th quarter, the person born may himself die.

NOTES.

The following verses contain similar and some more details about the bad effects of being born with the Moon in Aslesha, Visakha, Jyeshtha and Moola.

कान्तामृते

मूलाहिमभवा वधूः श्वशुरतत्पत्न्यौ निहन्ति क्रमा-

दन्त्याद्यंघ्रिसमुद्भवा त्वथ भवेज्ज्येष्ठर्क्षजा श्रेष्ठनम् ।

इन्द्राग्निमभवा विवाहसमये हन्त्येव सा देवरं

त्रिष्वेतेष्वृषभेषु जातपुरुषो हन्तीति केचिज्जागुः ॥

मूलजा श्वशुरं हन्ति व्यालजा च तदङ्गनाम् ।

ज्येष्ठना भावुकं } हन्ति देवरं तु द्विदैवना ॥
ऐन्द्री तदग्रजं }

दर्पणे

मूलाश्लेषाविशाखासु माहेन्द्रे चोद्भवः पुमान् ।
न दोषकृद्विवाहे च स्त्रियश्चेत्तेषु वर्जिता ॥
तुलायुक्ते द्विदैवर्क्षे जाता नारी न दोषभाक् ।
कौर्षिगुक्ते द्विदैवर्क्षे जाता हन्ति तथैव च ॥

वसिष्ठजातके

सुरेशताराजननी धवाग्रजं द्विदैवताराजननी तु देवरम् ।
नैर्ऋत्यमोद्भूतसुतः सुता वा तदाद्यपादे श्वशुरं निहन्ति ॥
तदन्त्यपादे जनिता न हन्ति तस्योत्क्रमेणाहिभवा कलत्रम् ॥

मूलाद्यपादे पितरं निहन्याद् द्वितीयके मातरमाशु हन्ति ।
तृतीयजो वित्तविनाशकः स्यात् चतुर्थपादे समुपैति सौख्यम् ॥५१॥

Sloka 51. If a person be born in the 1st quarter of the star Moola, he will occasion the death of the father ; if in the 2nd quarter, the death of the mother very soon ; if in the 3rd quarter, he will occasion the loss of wealth ; if in the 4th quarter, he will be happy.

मूलर्क्षनिखिला नाड्यः तिथिसङ्ख्याविभाजिताः ।
आद्ये पिता पितृभ्राता तृतीये भगिनीपतिः ॥ ५२ ॥
पितामहश्चतुर्थे तु माता नश्यति पञ्चमे ।
पष्टे तु मातृभगिनी सप्तमे मातुलस्तथा ॥ ५३ ॥
अष्टमांशे पितृव्यस्त्री निखिलं तु नवांशके ।
दशमे पशुसंघातो भृत्यस्त्वेकादशांशके ॥ ५४ ॥
द्वादशे तु स्वयं जातः तज्ज्येष्ठस्तु त्रयोदशे ।
चतुर्दशे तद्भगिनी त्वन्त्ये मातामहस्तथा ॥ ५५ ॥

Slokas 52-55. Make 15 equal divisions of the

ghatikas which the Moon takes to pass through the asterism Moola. If a person be born in the 1st 15th portion of the star, he will cause the death of his father, if in the 2nd 15th, of the father's brother, if in the 3rd 15th, of the sister's husband, if in the 4th 15th, of the paternal grand father, if in the 5th 15th, of the mother, if in the 6th 15th, of the mother's sister, if in the 7th 15th, of the mother's brother, if in the 8th 15th, of a paternal uncle's wife, if in the 9th 15th, of everything, if in the 10th 15th, of all the cattle in the house, if in the 11th 15th, of the servants, if in the 12th 15th, the person born will die, if in the 13th 15th, his eldest brother will die, if in the 14th 15th, his sister will die, if in the last 15th, his mother's father will die.

आश्लेषाद्ये न गण्डं स्यात् धनगण्डं द्वितीयके ।

तृतीये मातृगण्डं तु पितृगण्डं चतुर्थके ॥ ५६ ॥

Sloka 56 If a person be born in the first quarter of the star Aslesha, there is no danger to any person, if in the 2nd quarter, there is the risk of losing money, if in the 3rd quarter his mother runs the risk of losing her life, if in the 4th quarter the father runs a similar risk

मूलामघाश्विचरणे प्रथमे पितृश्च

पौष्णेन्द्रयोश्च फणिनस्तु चतुर्थपादे ।

मातुः पितुः स्वगण्डोऽपि करोति नाशं

जातो यथा निशि दिनेऽप्यथ सन्ध्ययोश्च ॥ ५७ ॥

Sloka 57 The person born in the first quarter of Moola, Magha or Aswini will lose his father, but if the birth be in the last quarter of Revati, Jyeshtha or Aslesha, there will be loss of the mother, the father and

the child, it being immaterial when the birth happens, whether during the day, in the night or at the two junctions of day and night.

NOTES.

This sloka is also quoted in ज्योतिर्निबन्ध.

दिवा जातस्तु पितरं रात्रिजो जननीं तथा ।

आत्मानं सन्ध्ययोर्हन्ति नास्ति गण्डविपर्ययः ॥ ५८ ॥

Sloka 58. The person born in a Ganda loses the father if the time be day, and the mother if the time of birth be night; and if the time of birth be in the junctions between day and night, the person born will himself die, so that Ganda fails not of effect.

ऋक्षस्यान्ते भवेद्रात्रावादौ यदि दिने तथा ।

सन्ध्यासु ऋक्षसन्धौ तु तदेतद्गण्डलक्षणम् ॥ ५९ ॥

Sloka 59. There is Ganda at the conclusion of a Gandatara such as Revati, Aslesha or Jyeshtha at night and at the commencement of a Gandatara such as Ashwini, Magha or Moola during the day and at the junction of a pair of Gandataras in the junctions between day and night. This is the distinguishing mark of a Ganda period.

पूर्वाषाढे घनुर्लग्ने जातः पितृविनाशकः ।

पुष्ये कर्कटके लग्ने पितृमृत्युकरो भवेत् ॥ ६० ॥

Sloka 60 The person born in the Dhanur Lagna when the Moon is in the asterism Poorvashada will lose his father; again the person born in the Karkata Lagna and when the Moon is in the star Pushya will likewise occasion his father's demise.

पूर्वाषाढे तु पुष्ये च पितरं मातरं सुतम् ।

मातुलञ्च शिशुर्न्यात् प्रथमांशकतः क्रमात् ॥ ३१ ॥

Sloka 61. The child born when the Moon is in the star Poorvashada or Pushya as described in the preceding sloka will cause the loss of the father, the mother, the offspring generated till then or the mother's brother, according as the Moon at the birth in question, occupies the first, second, third or fourth quarter of the fateful star referred to.

उत्तराफाल्गुनी तारा ग्रथमे चरणे यदि ।
 तिप्यनक्षत्रमध्यस्यपादयोरुभयोर्यदि ॥ ६२ ॥
 पादे तृतीये चित्रायाः पूर्वार्द्धे यमभस्य च ।
 तृतीयांशेऽर्कतारायाश्चतुर्थांशेऽन्त्यभस्य च ॥ ६३ ॥
 जातस्तु पितरं हन्ति जाता चेन्मातरं तथा ।

Slokas 62-63. If when the Moon passes through the 1st quarter of the star Uttaraphalguni or the two middle quarters of the star Pushya, or through the 3rd quarter of the star Chitra or through the first half of Bharani or through the 3rd quarter of Hasta or through the fourth quarter of Revati, there is a birth, the father or the mother of the child born will die according as it is of the male or female sex.

॥ गण्डकालः ॥

षोडशाब्दास्तुरङ्गाद्ये मघाद्ये चाष्टवत्सराः ।
 एकाब्दः शक्रतारायां चत्वारस्त्वाष्ट्रमूलयोः ॥ ६४ ॥
 सार्पे वर्षद्वयं चैव रेवत्यामेकवत्सरः ।
 द्वौ मासौ चोत्तरादोषः पुष्यर्क्षे तु त्रिमासकम् ॥ ६५ ॥
 नवमे मासि पितरं पूर्वाषाढोद्भ्रजो हरेत् ।
 हस्तर्क्षे यदि जातस्तु पितरं द्वादशाब्दके ॥ ६६ ॥

अभुक्तमूलजः पुत्रः पितरं हन्ति तत्क्षणात् ।

अभुक्तमूलजनितो यदि जीवति मानवः ।

निजवंशकरः श्रीमान् बहुसेनाधियोऽथवा ॥ ६७ ॥

Slokas 64—67. The Ganda period (*i.e.* period of risk) is 16 years when the birth is in the 1st quarter of Aswini; it is 8 years in regard to the 1st quarter of Magha; one year with reference to Jyeshtha; 4 years in the case of Chittra and Moola; 2 years in the case of Aslesha; one year in regard to Revati; 2 months is the limit of the risky period in connection with Uttara-phalguni; 3 months with respect to the star Pushya; the child born in Poorvashada will bring about the removal of the father from this world in the 9th month. If a person be born in Hasta he will cause his father's death within 12 years. The person born in Abhuktamoola (see sloka 45, latter half) will cause the death of the father at the very moment of his birth. If the person born in Abhuktamoola should live, he will be the cause of his family's pre-eminence, raise its status and will be prosperous; he may perhaps command an army.

॥ तिथिदोषः ॥

कृष्णपक्षे चतुर्दश्यां पडंशे प्रथमे शुभम् ।

द्वितीये पितरं हन्ति तृतीये मातरं तथा ॥ ६८ ॥

चतुर्थे मातुलं हन्ति पञ्चमे भ्रातृनाशनम् ।

षष्ठे यदि शिशुं हन्ति गण्डदोष इतीरितः ॥ ६९ ॥

Slokas 68—69. If there be a birth on the 14th day of the Moon in the dark half of a lunar month and that in the first sixth portion thereof, it will prove aus-

picious, if it be in the 2nd 6th, there will be loss of the father, if in the 3rd 6th, there will be loss of the mother, if in the 4th 6th, it will cause the death of the mother's brother, if in the 5th 6th, it will remove the brothers from the world, if in the last sixth, it will cause the death of the child born. Thus the evil of Ganda has been mentioned.

cf बालप्रकाशिका।

वृष्णपक्षे चतुर्दश्या प्रसूतौ फलमुच्यते ।

चतुर्दश्या तु पङ्क्तौ प्रथमे न तु दोषमाक् ॥

द्वितीये पितर हन्ति तृतीये मातृनाशनम् ।

चतुर्थे मातुल हन्ति पञ्चमे वसुनाशनम् ॥

षष्ठे तु तनय हन्ति चतुर्दश्याः फलं विदुः ।

अमायान्तु प्रजातानां गजानां वाजिनां तथा ।

गवां च महिषादीनां मनुष्याणां विशेषतः ॥ ७० ॥

सिनीमालीप्रजातानां त्याग एव हि सर्वदा ।

विशेषाच्च कुहूस्थानां शान्तिं कुर्याद्विधानतः ।

नारीं विनावशेषाणां परित्यागो विधीयते ॥ ७१ ॥

Slokas 70—71 The abandonment of the young of elephants, horses, cows, buffaloes and more especially of the human kind, if brought forth on the day of the new moon when a digit thereof is faintly visible in the morning—the abandonment of the young of these animals is laid down as a rule. If they be brought forth on the new moon day when no vestige of the Moon becomes visible, expiatory rites should be gone through in accordance with the prescribed rules to avert the evil of such births, the rule of abandonment is absolute except when the creature born is a specimen of womankind.

NOTES.

सिनीवाली "The real meaning may be, the day on which the Moon rises with a thin crescent of light scarcely visible." Monier Williams. The term appears to apply to the first ½th portion of the New Moon, while the period covered between the second ½th to the sixth ½th is designated दश (Darsa). The seventh and eighth ½th portions are termed कुहू (Kuhu). According to कालप्रकाशिका (Kalaprasika), कुहू (Kuhu) occurs when the Janmanakshatra or either of its Trikona ones synchronises with the New Moon, the ending moments of which coincide with Thyajyam. Kuhu signifies an evil yoga. Various expiatory rites are ordained to ward off the evil arising from births during these periods.

॥ योगदोषः ॥

पितृजन्मर्क्षकर्मर्क्षजातः पितृविनाशकः ।

जन्मर्क्षोशकतल्लग्रजातः सद्यो मृतिप्रदः ॥ ७२ ॥

Sloka 72. The child born under the same star as the father or under the 10th star from the father's (see sloka 78 for the meaning of Janmarksha and Karmarksha) will occasion the loss of the father; the child born in the same Janmalagna and the same Nakshatra Navamsa as the father will cause the father's death on the very day of its birth.

cf. धनिष्ठ

पित्रोश्च जन्मनक्षत्रे जातस्तु पितृमातृहा ।

जन्मर्क्षोशे च तल्लग्रे जातः सद्यो मृतिप्रदः ॥

मुसले मुद्गरे योगे जातः शोभननाशकृद् ।

विष्ट्यां दरिद्रमाचष्टे गुलिकेऽङ्गविहीनवान् ॥ ७३ ॥

Sloka 73. The child born under the Musala or Mudgarayoga will bring about the loss of what is good or auspicious. Birth under the Vishtikarana betokens

a pauper and by his birth in the Gulika period of the day, the person born will have a defective limb

रिक्तायां पण्डतां याति पङ्गुः स्याद्यमकण्ठके ।

ग्रहपीडितनक्षत्रे जातो रोगनिपीडितः ॥ ७४ ॥

Sloka 74. The person born in a Riktha thithi becomes barren, he who is born in the Yamakantaka period of the day will be a cripple, he who is born under a star assailed by a bad planet will be afflicted with ailments

NOTES

रिक्ता तिथि (Riktha thithi) = चतुर्थी (Chaturthi), नवमी (Navami) or चतुदशी (Chaturdasi)

ग्रहमुक्ते काक्षितर्क्षे दत्तपुत्रो भवेत् सुतः ।

व्यतीपातेऽङ्गहीनः स्यात् परिधे मृत्युमाम्नुयात् ॥ ७५ ॥

Sloka 75 When the Lagna is free from any planet but about to be occupied by one, the son born will be given for adoption to another person When a birth takes place in a Vyatipatayoga, the person born will have a defective limb The child born in a Parighayoga will die

वैधृतौ पितरं हन्ति विष्कम्भे चार्थहानिरुत् ।

श्ले च श्लेरोगी स्यात् गण्डे गण्डमाम्नुयात् ॥ ७६ ॥

Sloka 76 If a person be born in a Vaidhrutiyoga, he will cause the loss of the father, if in Vishkambha, he will cause the loss of wealth, if in the Sulayoga, he will suffer from colic, if in Ganda he will get a goitre

सदन्तजातः कुलनाशकारी द्वितीयमासादि चतुष्टयान्ते ।

दन्तोद्भवो मृत्युवरः पितुः स्यात् पष्ठे विशोक्तः ११तः शुभं स्यात् ॥

Sloka 77 The child born with teeth will cause damage to the family from the commencement of the second to the conclusion of its fourth month the rising of teeth at the time of birth may cause the death of the father in the 6th month of the child When this critical period is over, all may go well

॥ जन्मतारादयः ॥

जन्मर्क्षमाद्यं दशमं तु कर्म संधातिकं षोडशम वदन्ति ।

अष्टादशं स्यात्समुदायसंज्ञ आधानमेकोनितविंशतिः स्यात् ॥

त्रयोविंशतिनक्षत्रं वैनाशिकमिति स्मृतम् ।

जातिदेशाभिषेकारूपाः पञ्चविंशादि तारकाः ॥ ७९ ॥

जन्मतारादयो यस्य विद्धाः पापत्रियचरैः ।

सद्यो मृत्युकरास्तस्य शुभैः शुभफलप्रदाः ॥ ८० ॥

Slokas 79-80 The star in which the Moon is at the time of birth of a person is to be reckoned as the first and is called जन्मर्क्ष (Janmarksha), the tenth there from is called कर्मर्क्ष (Karmarksha), the 16th, they say, is styled संधातिक (Sanghathika), the 18th is named समुदाय (Samudaya), the 19th is called आधान (Adhana), the 23rd is known as वैनाशिक (Vainasika), the 25th, the 26th and the 27th stars are called respectively जाति (Jati), देश (Desa) and अभिषेक (Abhisheka) If the जन्मर्क्ष (Janmarksha) and other stars above enumerated be occulted by malefic planets at the birth of any person, they will cause death on the very day of birth, if occulted by benefic planets, they will produce benefic effects

॥ गण्डदोषापवादः ॥

वैशाखे श्रावणे मासे फाल्गुन्यां ज्योतिषममम् ।

आषाढपुष्यसौम्येषु ज्येष्ठे मासि च मानुषम् ॥ ८१ ॥

अश्वयुक् चैत्रकार्तिक्यभाद्रेषु विलसंभवम् ।

मर्त्ये मृत्युर्यण्डदोषः पाताले नास्ति पुष्करे ॥ ८२ ॥

śloka 81—82. The Ganda in the months of Vaisakha, Sravana and Phalgunā is such as relates to the sky; in the months of Ashadhā, Pushya, Margasirsha and Jyeshtha, the Ganda is such as affects men; in Aswīja, Kārtika, Chaitra and Bhādrapada, the Ganda is such as relates to the Pathala or the nether world; in the month of Magha, the Ganda or risk to be run is death. The evil of Ganda which relates to Pathala and the sky Pushkara does not concern this world and so does not really exist for us.

जातमात्रे कुमारस्य मुखमालोकयेत् पिता ।

पितृणात् न विमुच्येत पुत्रस्य मुखदर्शनात् ॥ ८३ ॥

śloka 83 The father should behold the face of a son as soon as born, by seeing the son's face, the father is released from his debt to the Manes

॥ अथ नक्षत्रफलम् ॥

अश्विन्यामतिबुद्धिविचित्रिनयप्रज्ञायशस्वी सुखी

याम्यर्धे त्रिकलोऽन्यदारनिरतः क्रूरः कृतमो घनी ।

तेजस्वी बहुलोद्भवः प्रभुसंमोःमूर्खश्च विद्याघनी

रोहिण्यां परस्त्रधिविद् कृतसुखोऽधी परस्त्रीरतः ॥ ८४ ॥

śloka 84 The person born under the star अश्विनी (Aswini) will have a great deal of intelligence, wealth, modesty, sagacity and fame and will be happy, if at a person's birth, the Moon be in the star भारणी (Bharani), he will have a defective limb, be addicted to another's wife, cruel, ungrateful and will possess wealth, if in the

star कुत्तिका (Krittika), he will be energetic, lord-like in status, not dull but with some valuable learning ; if in रोहिणी (Rohini), he will know the weak points of others, be lean, enlightened but addicted to women not his own.

NOTES.

Compare the effects given here in slokas 84—90 with those given in Brihatjatak ch. XVI.

चान्द्रे सौम्यमनोदतः कुटिलदृक् कामातुरो रोगवान्
आर्द्रायामधनश्चलोज्ज्वलः क्षुद्रक्रियाशीलवान् ।

मूढात्मा च पुनर्वसौ धनवतः ख्यातः कविः कामुकः

तिष्ये विप्रसुरप्रियः सधनधी राजप्रियो बन्धुमान् ॥ ८५ ॥

Sloka 85. If a person be born in मृगशीर्ष (Mrigashirsha), he will be soft-hearted, wandering, squint-eyed, love-sick and ailing ; if in आर्द्रा (Ardra), he will be destitute of wealth, fickle, with much physical strength and addicted to base actions ; if in पुनर्वसु (Punarvasu) he will be dull-witted, strong in wealth, famed, learned, and lusting for women ; if in (पुष्य) Pushya he will love Gods and Brahmins, possess wealth and intelligence, enjoy royal favor, and have a large circle of relations.

सार्धे मूढमतिः कृतमवचनः कोपी दुराचारवान्

कामी पुण्यरतः कलत्रव्रजगो मानी मयायां धनी ।

फलगुण्यां चपलः कुकर्मचरितस्त्यागी दृढः कामुको

भोगी चोत्तरफलगुनी भजनितो मानी कृतज्ञः सुधीः ॥ ८६ ॥

Sloka 86. If a person be born under the star आश्लेष (Ashlesha—i.e. when the Moon is in that asterism), he will be silly ; betraying ingratitude by his speech, of hasty temper and depraved ; if in the star मघा (Magha), he will be lustful but devoted to virtue, indulgent to

his wife, proud and wealthy, if in पूर्वफल्गुनी (Poorva-phalguni), he will be restless, practising evil, liberal strong and longing for women, if in उत्तरफल्गुनी (Uttara-phalguni) he will be voluptuous, with a lofty sense of honor, grateful and intelligent

हस्तर्षे यदि कामधर्मनिरतः प्राज्ञोपकर्ता धनी

चित्रायामतिशुभशीलनिरतो मानी परस्त्रीरतः ।

स्वात्यां देवमहीसुरप्रियकरो भोगी धनी मन्दधीः

गर्वा दारवशो जितारिरधिकक्रोधी विशाखोद्भवः ॥ ८७ ॥

Sloka 87 If a person be born under the star हस्त (Hasta), he will be devoted to love and to virtue, befriend the learned and live in opulence, if in चित्रा (Chitra), he will be very wary, good natured, and endowed with a high sense of honor, though longing for other men's wives, if in स्वाती (Swati), he will try to please Gods and Brahmans, devote himself to enjoyments and will have much wealth but little intelligence, if in विशाखा (Visakha), he will be proud, but uxorious, overcome his enemies and betray much irritability

मैत्रे सुप्रियवाक् धनी सुखरतः पूज्यो यशस्वी विभुः

ज्येष्ठायामतिक्रोपमान् परवधूमक्तो विभुर्धार्मिकः ।

मूलर्षे पदुवाग्निधूतकुशलो धूर्तः कृतज्ञो धनी

पूर्वाषाढभगोजविकारचरितो मानी सुखी शान्तधीः ॥ ८८ ॥

Sloka 88 If a person be born in the star अनुराधा (Anuradha) he will be very affable in speech, opulent, ease loving, honorable, famous, and powerful, if in ज्येष्ठा (Jyeshtha), he will be very ill tempered, addicted to women not his own, lordly and just, if in मूल (Moola), he will be eloquent, but dishonest, with his happiness

marred, ungrateful and indigent; if in पूरवाषाढा (Poorva-shadha) he will be uniformly well-behaved, endowed with a high sense of honor, well off and calm minded.

मान्यः शान्तगुणः सुखी च धनवान् विश्वर्क्षजः पण्डितः

श्रोणायां द्विजदेवभक्तिनिरतो राजा धनी धर्मवान् ।

आशालुर्धसुमान् वसूद्वज्जनितः पीनोरुकण्ठः सुखी

कालज्ञः शततारकोद्भवनरः शान्तोऽल्पभुक् साहसी ॥ ८९ ॥

Sloka 89. If a person be born in the star उत्तराषाढा (Uttarashadha), he will be honorable, of a tranquil nature, happy, possessed of wealth, and learned, if in the star श्रवण (Sravana), he will have reverence for Brahmanas and the Gods, be of the governing class, opulent and pious; if under श्रविष्ठा (Sravishta), he will be credulous, wealthy, plump in the thighs and the neck and joyful, if in the star शतभिषक् (Satabhishak), he will be an astrologer, tranquil, sparing in diet and daring

पूर्वप्रोष्ठपदि प्रगल्भवचनो भूक्तो भयार्तो मृदुः

चादिर्युभयजमानघो मृदुगुणस्त्यागी धनी पण्डितः ।

रेवत्यामुकुलाञ्छनोपगतनुः कामातुरः सुन्दरो

मन्त्री पुत्रकलत्रमित्रसहितो जातः स्थिरश्रीरतः ॥ ९० ॥

Sloka 90 If a person be born in पूर्वप्रोष्ठपदा (Purva-proshthapada), he will be bold in his speech, mischievous, cowardly and weak; if in the star उत्तरप्रोष्ठपदा (Uttara-proshthapada), he will be gentle in his nature, liberal, opulent and learned, if in रेवती (Revati), he will have a broad mark in his person, will be love sick, lovely, clever in counsel, will have sons, family and friends and will enjoy steady continuous prosperity.

॥ राशिफलम् ॥

मेपथ्ये यदि शीतगौ च लघुभुक् कामी (सः) महोत्थाग्रजो
दाता कान्तयशोधनोरुचरणः कन्याग्रजो गोगते ।
दीर्घायुः सुरतोपचारकुशलो हासप्रियो युग्मके
कामासक्तमनोदनः सुवचनश्चन्द्रे कुलीरस्थिते ॥ ९१ ॥

Sloka 91 If at the birth of a person the Moon be in Mēsha, he will eat sparingly, long for women and have enterprising elder brothers if in Viśvabha, the person born will be liberal, lovely, rich in fame, of excellent behaviour, and have his children all daughters if in Mithuna, he will be blessed with long life and skilful in ministering to love during amorous pleasures and evincing a fondness for jest and merriment, if the Moon be in Kataka at a person's birth, the latter's heart will be impassioned with love he will lead a wandering life and will speak eloquently

NOTES

of बृहत्संहिता XVII—1 to 4

सिंहस्थे पृथुलोचनः सुवचनो गम्भीरदृष्टिः सुखी
कन्यास्थे प्रियातुरो ललितवाग्निधाधिको भोगवान् ।
तौलिस्थेऽमरप्रभक्तिनिस्तो बन्धुप्रियो रिचनान्
कीटस्थे शशिनि प्रमत्तहृदयो रोगी च लब्धोऽनः ॥ ९२ ॥

Sloka 92 If a person be born when the Moon is in Simha, he will have broad eyes, a beautiful face, grave looks and will be happy, if the Moon be in Kanya at a person's birth, the latter will be afflicted with a craving for sensual enjoyment, of graceful address, eminent in learning and prosperous, if in Tula, the person will view with reverence Gods and Brahmanas, show affection

towards his relatives and will be opulent the person born when the Moon is in Vrischika will be heedless, ailing, avaricious and given to wandering

NOTES

cf. बृहज्जातक XVII—5 to 8

सौम्याङ्गो रुचिरेक्षणः कुलवरः शिल्पी धनुःस्थे विधौ

गीतज्ञः पृथुमस्तको मृगगते शास्त्री परस्त्रीरतः ।

कुम्भस्थे गतशीलयान् बुधजनद्वेषी च त्रियाधिको

मीनस्थे मृगलाञ्छने वरतनुर्विद्वान् बहुस्त्रीपतिः ॥ ९३ ॥

Sloka 93 When the Moon occupies Dhanus, the person born will have handsome limbs and bright eyes, he will be the choicest specimen of his family and conversant with the arts, if the Moon be in Makara at a person's birth, the latter will be acquainted with music, broad headed and addicted to women not his own, the person born when the Moon is in Kumbha will be without virtue or morality and inimical to learned men while surpassing in knowledge, if the Moon be in Meena at a person's birth, he will have a handsome person, be learned and become the lord of many wives

NOTES.

cf. बृहज्जातक XVII—9 to 12

॥-राश्यंशकफलम् ॥

सेनानीर्धनवान् पिशङ्गनयनश्चोरश्च मेषांशके

पीनस्कन्धमुखान्सकोऽसितगुर्जातो वृषांशे विधौ ।

चार्धङ्गः प्रभुसेवको लिपिकरो युग्मांशके पण्डितः

श्यामाङ्गः पितृपुत्रसौख्यरहितश्चन्द्रे कुलीरांशके ॥ ९४ ॥

Sloka 94 The person born when the Moon is in a Navamsa owned by Meshu will be a commander of an

army, opulent and distinguished by reddish eyes and destined to become a freebooter; if the Moon be in a Navamsa owned by Vrishabha, the person born will have his body, the face and the shoulders fat, but his frame will not be compact or well knit; when the Moon occupies a Navamsa of Mithuna, the person born will have a lovely form, will serve under a master as a scribe and will be learned; if the Navamsa occupied by the Moon belong to Kataka at the birth of any person, he will be black and will be without the joys of having a father or a son

पीनाङ्गोन्नतनासिको धनबलख्यातश्च सिंहांशके

कन्यांशे मृदुभाषणः कृशतनुर्धृतक्रियाकोविदः ।

कामी भूपतिसेवकः सुनयनश्चन्द्रे तुलांशे स्थिते

कीटांशे विकलोऽधनः कृशतनुः सेवाऽदनो रोगवान् ॥९५॥

Sloka 95. When the Moon is in a Simha Navamsa, the person born will have a fat body and a lofty nose, and will be famed for his wealth and strength; if the नवांश (Navamsa occupied by the Moon belong) to कन्या (Kanya), the person born will be distinguished for his sweet words, lean in person and clever at dice; when the Moon is in a नवांश (Navamsa) of तुला (Tula), the person born will be a gallant, in the service of a king and with lovely eyes; the person born when the Moon is in a वृश्चिक नवांश (Vrischika navamsa), will have a defective limb, will be poor, lean, wandering in quest of service and diseased.

चापांशे कृशदीर्घबाहुतनुकस्त्यागी तपस्वी धनी

लुब्धः कृष्णतनुः सदारतनयश्चन्द्रे मृगांशे यदि ।

मिथ्याचाररतः स्वदारवशगः कुम्भांशगे शीतगौ

मीनांशे मृदुवागदीनवचनस्तीर्थाटनः पुत्रवान् ॥ ९६ ॥

Sloka 96 If the Moon be in a नवांश (Navamsa) owned by धनुस् (Dhanus), the person born will be lean and long armed, liberal, devout and wealthy, if in a नवांश (Navamsa) of मकर (Makara), the person born will be covetous, black in personal appearance and will have a wife and sons; if in a कुम्भनवांश (Kumbha navamsa), the person born will be hypocritical and henpecked, and if the Moon be in a मीननवांश (Meena navamsa), the person born will have a soft voice, but speak spiritedly, will visit holy places and be blessed with sons

॥ योगफलम् ॥

विष्कम्भे जितशत्रुरर्थपशुमान् श्रीतौ परस्त्रीवशः

चायुष्मान्प्रभवश्चिरायुसदः सौभाग्यजातः सुखी ।

भोगी शोभनयोगजो वधरुचिर्जातोऽतिगण्डे धनी

धर्माचाररतः सुकर्मजनितो धृत्यां परस्त्रीधनः ॥ ९७ ॥

Sloka 97 A person will be victorious over his enemies and possessed of wealth and cattle if born in the विष्कम्भयोग (Vishkambha yoga); subject to the will of other people's wives if born in श्रीति (Preeti), long-lived and healthy, if born in आयुष्मान् (Ayushman), happy, if born in the सौभाग्य (Sowbhagya) yoga, voluptuous if born in शोभन (Sobhana), murderously inclined if born in आतिगण्ड (Atigunda); wealthy and devoted to the practice of virtue if born in सुकर्म (Sukarma), and taking away other people's wife and money if born in धृति (Dhriti)

शूले कोपवशानुगः कलहकृद्गण्डे दुराचारवान्

वृद्धौ पण्डितवाक् ध्रुवेऽतिधनवान् व्याघातजो घातुरुः ।

जानी हर्षणयोगजः पृथुयशो वज्रे धनी कामुरुः

सिद्धौ सर्वजनाश्रितः प्रभुममो मायी व्यतीपातजः ॥ ९८ ॥

Sloka 98 If a person be born in the **सुलयोग** (Sula yoga), he is wrathful and quarrelsome, if in **गन्ध** (Gandha), he is addicted to evil practices, if in **वृद्धि** (Vridhi), he is able to discourse wisely, if in **ध्रुव** (Dhruva), he will be exceedingly wealthy, if in **व्याघात** (Vyaghatha), he will be ferocious, if in **हर्षण** (Harshana), he will be wise and far famed, if in **वज्र** (Vajra), he will be wealthy and lustful, if in **सिद्धि** (Siddhi), he will be the refuge of all and lord like, if in **व्यतीपात** (Vyathipatha), he will be deceitful

दुष्कामी च वरीयज्ञस्तु परिधे विद्वेपको निचवान्

शास्त्रज्ञः शिवयोगजश्च धनवान् शान्तोऽवनीशप्रियः ।

सिद्धे धर्मपरायणः क्रतुपरः साध्ये शुभाचारवान्

चारुङ्गः शुभयोगजश्च धनवान् कामातुरः श्लेष्मलः ॥ ९९ ॥

Sloka 99 If a person be born in the **वरीययोग** (Varīyayoga), he will be lustful to a culpable extent if in **परिध** (Pangha), he will be inimical but wealthy, if in **सिध** (Siva), he will be well versed in sciences and scriptures, wealthy, quiet and liked by kings, if in **सिद्ध** (Siddha), he will be devoted to virtue and engage in the performance of sacrifices, if in **साध्य** (Sadhya) he will be virtuous if in **शुभ** (Subha) he will be beautifully formed, wealthy, love sick and affected with phlegm

शुक्ले धर्मरतः पदुत्वचनः कोपी चलः पण्डितो

मानी ब्रह्मभवोऽतिगुप्तधनिकस्त्यागी निवेकप्रभुः ।

ऐन्द्रे सर्वजनोपकारचरितः सर्वज्ञधीर्विचवान्

मायावी परदूपरुश्च बलवांस्त्यागी धनी वैद्यतौ ॥ १०० ॥

Sloka 100 If a person be born in the **शुक्ल** (Sukla yoga), he will be virtuous, eloquent in speech, wrathful, fickle-minded and learned, if in **ब्रह्म** (Brahma), he will

have a lofty sense of honor, with secretly kept wealth be liberal, and capable of forming sound judgments, if in ऐन्द्र (Aindra), his life will be universally beneficent, his intellect will be all comprehensive, and he will possess much wealth, if in वैधृति (Vaidhruti), he will be cunning, calumniating others, powerful, liberal and opulent

॥ करणफलम् ॥

यवकरणभवः स्याद्बालकृत्यः प्रतापी

विनयचरित्रेपो बाल्ये राजपूज्यः ।

गजतुरगसमेतः कौलवे चारुकर्मा

मृदुपटुवचनः स्यात् तैतिले पुण्यशीलः ॥ १०१ ॥

Sloka 101. If a person be born in यवकरण (Bavakara na), he will engage in juvenile works and will be valiant, in बालव (Balava) he will be modest in his dress and deportment and will be honored by kings, if in कौलव (Kaulava), he will have elephants and horses with him and will do all that he does in a handsome way, if in तैतिल (Thaitila) he will speak softly and impressively and will be virtuous

गरजकरणजातो वीतशत्रुः प्रतापी

वणिजि निपुणवक्ता जारकान्तामिलोलः ।

निखिलजनपिरोधी पापकर्मापनादी

परिजन्मपरिपूज्यो विष्टिकारः स्वतन्त्रः ॥ १०२ ॥

Sloka 102. If a person be born in गरजकरण (Garaja karana), he will be without foes and powerful, if in वणिज् (Vanij) or वणिजकरण (Vanijakarana), he will be a clever speaker and intrigue with mistresses indulging in guilty passion for him, if in विष्टिकरण (Vishtikarana),

he will be hostile to every body, addicted to sinful deeds, under public censure, but honored by his attendants and self-reliant

कालज्ञः शकुनोद्भवः स्थिरसुखी जातस्त्वनिष्टाकरः

सर्वज्ञश्च चतुष्पदेऽतिललितप्रज्ञायशोभिचवान् ।

तेजस्वी वसुमानतीव बलवान् वाचालको नागवे

किंस्तुधे परकार्यकृच्चपलधीर्हास्यप्रियो जायते ॥ १०३ ॥

Sloka 103 The person born in शकुनकरण (Sakuna karana) will be an astrologer and enjoy steady prosperity, the person who has his birth in the करण (Karana) called चतुष्पद (Chatushpada), will have a multitude of misfortunes, will be acquainted with every business, very gentle, intelligent, famous and wealthy, if a person be born in नागवकरण (Nagavakarana), he will be dignified, rich, exceedingly strong and boastful, in किंस्तुधकरण (Kim stughna karana) is born a person who works for others and is fickle-minded and fond of mirth

॥ लग्नफलम् ॥

बन्धुद्वेषकरोऽनः कृततनुः क्रोधी विवादप्रियो

मानी दुर्बलजानुरस्त्रिधनः शूरश्च मेघोदये ।

गोमान् देवगुरुद्विजार्चनरतः स्वल्पात्मनः शान्तधीः

विद्यावादरतोऽनश्च सुभगो गोलमनः कामुकः ॥ १०४ ॥

Sloka 104 The person born in the मेघलग्न (Mesha lagna) will be hostile to his relatives, of wandering habits, lean in person, hot-tempered, quarrelsome, proud, weak kneed, possessed of uncertain wealth and heroic. The person at whose birth the rising sign is वृषभ (Vrishabha) will own many cows, pay diligent

homage to elders and to the Brahmanas, will be fond of learned disputations, inclined to wandering, fortunate, lustful, calm-minded and with but few sons.

भोगी बन्धुरतो दयालुरधिकश्रीमान् गुणी तत्त्ववित्
योगात्मा सुजनप्रियोऽतिसुभगो रोगी च युग्मोदये ।
मिष्टान्नाम्बरभूषणो ललितवाक् कापट्यधीर्धर्मवान्
जातस्थूलकलेवरोऽन्यभवनप्रीतः कुलीरोदये ॥ १०५ ॥

Sloka 105. If मिथुन (Mithuna) be the rising sign at the birth of any person, he will be voluptuous, fond of relatives, compassionate, exceedingly prosperous, worthy, acquainted with the real nature of the world and the spirit, contemplative, liked by the virtuous, very beautiful, but ailing. The person born in the कटकलग्न (Kataka lagna) will have sumptuous meals, clothing and jewels, a soft voice, and a mind inclined to fraud, but will be virtuous, bulky and taking delight in dwelling in the mansions of other people.

जातः सिंहविलग्नकेऽल्पतनयः सन्तुष्टधीर्हिसकः

शूरो राजवशीकरो जितरिपुः कामी विदेशं गतः ।

कन्यालग्नभवः क्रियासु निपुणः श्रीमान् सुधीः पण्डितो

मेघावी वनिताविलासरसिको बन्धुप्रियः सात्विकः ॥१०६॥

Sloka 106. The person born in the सिंहलग्न (Simha lagna) has but few sons, is hostile to people contented with what they have (but would not better themselves), brave, will charm kings, overcome foes, long for women and repair to a foreign place ; the person at whose birth the rising sign is कन्या (Kanya) will be skilled in various works, prosperous, talented, of sound judgment, taking pleasure in the blandishments of lovely women, fond of relations and sincere.

ललितवदननेत्रो राजपूज्यश्च विद्वान्
 मदनरतिविलोलः स्त्रीधनक्षेत्रशाली ।
 विरलदशनमुख्यः शान्तबुद्धिर्विषादी
 चलमतिरतिभीरुर्जायते तौलिलमे ॥ १०७ ॥

Sloka 107. The person born in the तुलालग्न (Tula lagna) will have a lovely face and charming eyes, he will be honored by kings, learned, fond of the pleasures of love, possessing women, wealth and lands; his principal teeth will not be close but apart, he will be calm, pensive, but irresolute and exceedingly timid.

सूर्यः क्रूरविलोचनोऽतिचपलो मानी विरागुर्धनी
 विद्वान् वृश्चिकलग्नश्च सुजनद्वेषी विषादप्रियः ।
 प्राज्ञश्चापविलग्नजः कुलवरः श्रीमान् यशोविचवान्
 आर्कौकेरसमुद्भवश्च रमणीलोलः शठो दीनवाक ॥ १०८ ॥

Sloka 108. The person born in the वृश्चिकलग्न (Vrischika lagna) will be silly with cruel looks, exceedingly fickle minded, proud, long-lived, wealthy, learned, hostile to good men and nursing sorrow (pensive). The person whose Lagna at the time of birth is धनुस् (Dhanus) will be wise, the best of his family, prosperous and possessing fame and wealth, the man born in the मकरलग्न (Makara lagna) will be fond of lovely women, perfidious and will speak dejectedly.

NOTES

Being silly is not inconsistent with being learned, James I of England was declared by some historian to have been the most learned fool in Christendom

अन्तःशठः परवधूरतिकेलिलोलः
 कार्पण्यशीलधनवान् घटलग्नजातः ।

मीनोदयेऽल्परतिरिष्टजनानुकूल-

स्तेजोबलप्रचुरधान्यधनश्च विद्वान् ॥ १०९ ॥

Sloka 109. The person born in the कुम्भलग्न (Kumbha lagna) will be crafty minded, fond of dalliance with women not his own, of miserly habits and master of much wealth. When मीन (Meena) is the rising sign at a person's birth, he will be learned, sparing in his enjoyments, kind to his friends and endowed with spirit and strength, while possessing much corn and wealth

॥ होराफलम् ॥

ओजे राशी भानुहोराप्रजातः क्रूरः कामी वित्तवान् राजपूज्यः ।
वाग्मी दाता चारुदेहो दयालुर्जारीस्त्रीकश्चन्द्रहोरा यदि स्यात् ११०

Sloka 110. If the Lagna be an odd sign, and the होरा (Hora) be owned by the Sun, the person born will be of a cruel disposition, lustful, rich and honored by kings. But if, the Lagna being an odd sign, the होरा (Hora) be that of the Moon, the person born will be eloquent, liberal, handsome, compassionate, but will have an intriguing wife

मार्ताण्डहोराजनितः समर्क्षे मन्त्री कृतज्ञश्चपलोऽतिभीरुः ।
चन्द्रस्य होराप्रभवः प्रगल्भवाक्योऽलसः पुण्यमधूरतः स्यात् १११

Sloka 111 If a person be born in the Sun's होरा (Hora) in an even rising sign, he will be clever in counsel, sensible of favors received, but irresolute and exceedingly timid. If a person be born in the होरा (Hora) belonging to the Moon in an even Rasi, he will be fearless in speech, lazy and fond of a virtuous wife,

ललितवदननेत्रो राजपूज्यश्च विद्वान्
 मदनरतिविलोलः स्त्रीधनक्षेत्रशाली ।
 विरलदशनमुखः शान्तबुद्धिर्विषादी
 चलमतिरतिमीरुर्जायते तालिलमे ॥ १०७ ॥

Sloka 107. The person born in the सुलह्न (Fula lagna) will have a lovely face and charming eyes, he will be honored by kings, learned, fond of the pleasures of love, possessing women, wealth and lands; his principal teeth will not be close but apart, he will be calm, pensive, but irresolute and exceedingly timid

मूर्खः क्रूरविलोचनोऽतिचपलो मानी चिरायुर्धनी
 विद्वान् वृश्चिकलग्नश्च सुजनद्वेषी विषादप्रियः ।
 प्राज्ञश्चापविलग्नजः कुलधरः श्रीमान् यशोवित्तवान्
 आकौकसमुद्भवश्च रमणीलोलः शठो दीनवारु ॥ १०८ ॥

Sloka 108. The person born in the वृश्चिकलग्न (Vrischika lagna) will be silly with cruel looks, exceedingly fickle minded, proud, long lived, wealthy, learned, hostile to good men and nursing sorrow (pensive). The person whose Lagna at the time of birth is धनुस् (Dhanus) will be wise, the best of his family, prosperous and possessing fame and wealth, the man born in the मकरलग्न (Makara lagna) will be fond of lovely women, perfidious and will speak dejectedly.

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Being silly is not inconsistent with being learned, James I of England was declared by some historian to have been the most learned fool in Christendom

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 कार्पण्यशीलधनवान् घटलग्नजातः ।

मीनोदयेऽल्परतिरिष्टजनानुकूल-

स्तेजोबलप्रचुरधान्यधनश्च विद्वान् ॥ १०९ ॥

Sloka 109. The person born in the कुम्भलग्ना (Kumbha lagna) will be crafty minded, fond of dalliance with women not his own, of miserly habits and master of much wealth. When मीन (Meena) is the rising sign at a person's birth, he will be learned, sparing in his enjoyments, kind to his friends and endowed with spirit and strength, while possessing much corn and wealth.

॥ होराफलम् ॥

ओजे राशौ भानुहोराप्रजातः क्रूरः कामी निचमान् राजपूज्यः ।

वाग्मी दाता चारुदेहो दयालुर्जार्स्त्रीरुक्मन्द्रहोरा यदि स्यात् ११०

Sloka 110 If the Lagna be an odd sign, and the होरा (Hora) be owned by the Sun, the person born will be of a cruel disposition, lustful, rich and honored by kings. But if, the Lagna being an odd sign, the होरा (Hora) be that of the Moon, the person born will be eloquent, liberal, handsome, compassionate, but will have an intriguing wife.

मार्ताण्डहोराजनितः समर्थे मन्त्री कृतज्ञश्चपलोगतिभीरुः ।

चन्द्रस्य होराप्रभवः प्रगल्भवाक्योऽलसः पुण्यधूरतः स्यात् १११

Sloka 111 If a person be born in the Sun's होरा (Hora) in an even rising sign, he will be clever in counsel, sensible of favors received, but irascible and exceedingly timid. If a person be born in the होरा (Hora) belonging to the Moon in an even Rasi, he will be fearless in speech, lazy and fond of a virtuous wife,

॥ द्रेक्काणफलम् ॥

कण्ठीरवाजघटकीटमृगाननाद्या

मीनालिसिंहवणिगन्त्यगता दृगाणाः ।

क्ररा भवन्ति कटकस्य सरीसृपस्य

मध्यस्थितश्च बहुशः प्रवदन्ति सन्तः ॥ ११२ ॥

Sloka 112. The first Drekkana of सिंह (Simha), मेष (Mesha), कुम्भ (Kumbha), वृश्चिक (Vrischika) and मकर (Makara), the last Drekkana of मीन (Meena), वृश्चिक (Vrischika), सिंह (Simha), तुला (Tula) and the middle Drekkana of कटक (Kataka) and वृश्चिक (Vrischika) are, for the most part declared by the sages to be malefic

कुलीरमीनादिगतौ दृगाणौ मीनाङ्गनामन्दिरमध्यगौ च ।

गोयुग्मयोरन्त्यगतत्रिभागौ भवन्ति पदतोयधरा दृगाणाः ११३

Sloka 113 The first Drekkanas of कटक (Kataka) and मीन (Meena), the middlemost of मीन (Meena) and कन्या (Kanya) and the last of वृषभ (Vrishabha) and मिथुन (Mithuna) are the six water-bearing Drekkanas.

मेषाश्विगोकुम्भमृगद्वितीया तुलाधरस्त्रीयुगपूर्वभागाः ।

चापाङ्गनातोयधरान्त्ययाता दृगाणसंज्ञाः प्रभवन्ति सौम्याः ॥ ११४ ॥

Sloka 114 The second of मेष (Mesha), धनुस् (Dhanus), वृषभ (Vrishabha), कुम्भ (Kumbha) and मकर (Makara) and the first of तुला (Thula), कन्या (Kanya) and मिथुन (Mithuna) and the last of धनुस् (Dhanus), कन्या (Kanya) and कुम्भ (Kumbha) are termed benefic Drekkanas

मृगाजककर्पन्त्यगता दृगाणा वृषस्य चापस्य च पूर्वयातौ ।

नृयुग्मतौलीहरीमध्यगाल्ते विमिश्रसंज्ञा इति संवदन्ति ॥ ११५ ॥

Sloka 115. The last of मकर (Makara) मेष (Mesha),

and कटक (Kataka), the first of वृषभ (Vrishabha) and धनुः (Dhanus) and the middlemost of मिथुन (Mithuna), तुला (Thula) and सिंह (Simha) are termed mixed Drekkana's, say the astrologers with one accord

क्रूरद्रेक्काणजातः खलमतिरटनः पापकर्माऽपवादी

दाता भोगी दयालुः कृपिसलिलमनास्तोयभागे मिश्रीलः ।

सौम्यद्रेक्काणजो यः सुखधनतनयश्चारुरूपो दयालुः

जातो मिश्रे कुशीलः परयुवतिरतः क्रूरदृष्टिश्चलात्मा ॥११६॥

S'oka 116. The person born in a malefic Drekkana will be evil-minded, of wandering habits, addicted to evil deeds and in bad repute, the person born in a तोयधरद्रेक्काण (Thoyadhara drekkana) will be liberal, voluptuous, compassionate, bent on agriculture and irrigation, and void of morality, the person born in an auspicious Drekkana will have rich and happy sons a lovely form, will be tender-hearted, the person born in a mixed Drekkana will be ill behaved, addicted to young women not his own, of cruel aspect and fickle minded.

॥ नवांशफलम् ॥

मार्तण्डांशे खलात्मा बलसुतधनवान् पिङ्गलाक्षश्च कामी

चन्द्रांशे भोगशाली परयुवतिरतः पण्डितो गोधनाढ्यः ।

भौमांशे क्रूरकर्मा खलमतिरटनः पित्तरोगी च लुब्धः

त्यागी रागी बुधांशे ललिततनुरथख्यातविद्या यशस्वी ॥ ११७ ॥

Sloka 117 If a person be born in a सूर्यनक्षत्र (Surya-nakshatra), he will be evil minded, strong, prolific, rich, tawny-eyed and lustful, if in a Navamsa owned by the Moon, he will be voluptuous, addicted to young women not his own, learned and rich in cows, if in a Navamsa of Mars, he will be addicted to cruel deeds, fickle-

mindful, of wandering habits, afflicted with bilious complaints and avaricious; if in a Navamsa belonging to Mercury, he will be liberal, impassioned, handsome and well-known for his learning and good name.

होतरत्न

दीर्घाकुञ्चितमूर्ध्वजो समतनुर्गोरो रभीराशयः

तेजस्वी सुरतोपचारकुशलः पापलुस्तः सदा ।

मन्त्र्यः साहसिकोतिवञ्चलधनो रक्षोत्वधर्मः सुखी

धरः स्यादस्मिन्दनोऽल्पतनयो भानोर्नवांशे नरः ॥

भवति वनेऽन्तर्नातिदीर्घो नखर्वः प्रविशत्युत्तुरोभावात्तवेपः सुरष्टिः ।

बहुधनपरिपूर्णा धर्मशीलो गुणज्ञः विषयमुष्णमुवेपः शीतरभमेर्नवांशे ॥

केशाग्रि वपिलः सुपृष्ठतनयनः पृष्ठेन किञ्चित्ततो

गौराक्षः कुनखो मृणाङ्गिताशिरा कामी खलो मरसरी ।

धूर्तः स्त्रीधनसंग्रहेऽतिधुशलः प्रायोऽत्यधर्मः सुखी

धरः दश्रुविमर्दनोऽतिवृषणः स्वाङ्गमित्रोऽति नरः ॥

दयामश्वञ्चललोचनः समतनुर्विस्तीर्णवक्षस्वलो

दीर्घाकुञ्चितमूर्ध्वजोऽपि दक्षमध्वोनीभिराशोभितः ।

शीर्णोयुः कृपविक्रयेषु कुशलो धरिरो धनाढ्यः सुखी

दिव्यस्रग्धरसाढ्यभूषणरतः स्याच्चन्द्रजोऽति नरः ॥

जीवांशे यदि हेमकेशतनुगः श्रेष्ठः सुधी रूपाङ्ग

मन्त्री पण्डितवाक् प्रसन्नवदनो राजाधिराजप्रियः ।

शुक्रांशे परकामिनीजनरतस्त्वामी सुखी पण्डितो

मन्दांशे यदि पापबुद्धिरधनः स्थूलद्विजो रोगवान् ॥ ११८ ॥

Sloka 118. If a person be born in a Navamsa of Jupiter, he will have golden hair in his person, and will be eminent, talented, beautiful, clever in counsel, speaking learnedly, of a cheerful mien, and liked by emperors; if in a Navamsa owned by Venus, he will delight in the society of women not his own, be liberal, comfortably placed and learned; if in a Navamsa belonging to Saturn,

he will be evil-minded, indigent, with large teeth, and afflicted with ailments.

होशरत्न

इशमाङ्गः कर्मलोदरः सुबदनो नीलोत्पलामेक्षणः

प्रांशुः शोभनमूर्धजोऽतिविमलः पाणौ सुरेसाङ्कितः ।

युद्धीशो ह्यतिथिप्रियो बहुगणः शूरोऽङ्गनाचलभो

वित्ताढ्यो मधुरस्वरः सुरगुरोर्दशे भवेन्मानवः ॥

रक्तोपान्तो नमितनयनो मञ्जुकेशः सुमूर्तः

कम्बुग्रीवो भवति विकलः श्यामवर्णः सुनाभिः ।

शूरः श्रीमान् कविरतिधनो दानशीलो गुणज्ञो

वस्त्रालङ्कारकुसुमनिरतो मानवो भार्गवांशे ॥

प्रविरलतनुशोभा चन्द्रकेशः कृशाङ्गः भवति ललितनेत्रः श्यामवर्णः स्वतन्त्रः ।

बहुगुणपरिपूर्णः पापशीलो विधर्मा परिमितधनभागी मानवो भानुजांशे ॥

नवांशलप्रात् सुतपश्च सौम्यः शुभाशुभैर्युक्तविलोकितो वा ।

शुभैः सुताः स्युः प्रचुरानरस्य क्रूरग्रहैः पुत्रसुर्यं च न स्वात् ॥

॥ द्वादशांशफलम् ॥

जातो मेषद्वादशांशे खलात्मा चोरः पापाचारधर्मानुरक्तः ।

स्त्रीवित्ताढ्यो रोगवानुक्षमांशे युग्मांशे तु घृतकृत्यः सुशीलः ११९

Sloka 119. If a person be born in a द्वादशांश (Dwadasamsa) owned by मेष (Mesha), he will be a mischievous robber and take to the evil ways and practices of such a vicious class of people; if in a twelfth portion of a sign owned by वृषभ (Vrishabha), he will have plenty of women and wealth and will suffer from diseases; if in a द्वादशांश (Dwadasamsa) belonging to मिथुन (Mithuna), he will be a gambler but well-conducted.

दुष्टाचारः कर्कटांशे तपस्वी सिंहे भागे राजकृत्यः सशूरः ।

घृताचारः स्त्रीरतः कन्यकांशे व्यापारी सार्त्तालिभांशे धनाढ्यः ॥

Sloka 120. If a person be born in a द्वादशांश (Dwadasamsa) of कर्कट (Karkata), he will be addicted to bad practices, if in a द्वादशांश (Dwadasamsa) owned by सिंह (Simha), he will be virtuous, engaged in the business of a king and will be attended by brave men, if in a कन्या द्वादशांश (Kanyadwadasamsa), he will be a gambler and addicted to women, if in a Thula dwadasamsa, he will be engaged in trade and have abundance of money

कीटांशके वधरुचिर्विटचोरनाथ-

श्वापांशके पितृमहीसुरदेवभक्तः ।

सस्याधिपो मृगमुखांशभवः समृत्यः

कुम्भे खलस्त्वनिमिषे धत्तिव्यश्च विद्वान् ॥ १२१ ॥

Sloka, 121. If a person be born in a द्वादशांश (Dwadasamsa) owned by वृश्चिक (Vrischika), he will be a murder loving master of rogues and robbers; if in a द्वादशांश (Dwadasamsa) belonging to धनुस् (Dhanus), he will diligently pay homage to the Manes, Brahmans and the Gods, if in the द्वादशांश (Dwadasamsa) of मकर (Makara), he will be the lord of growing corn and will have servants, if in a कुम्भ द्वादशांश (Kumbha dwadasamsa), he will be a mischief maker, if in a मीनद्वादशांश (Meena dwadasamsa), he will be rich and learned.

॥ त्रिंशांशफलम् ॥

त्रिंशशे धरणीसुतस्य चपलः काठिन्यवाक् क्रूरधीः

मन्दस्याटनतत्परो मलिनधीर्जीवांशके नितवान् ।

सौम्यांशे गुरुदेवभक्तिनिरतः साधुप्रियो बन्धुमान्

कामी कान्तवपुः सुखी च भृगुजत्रिंशांशके जायते ॥१२२॥

Sloka 122. If a person be born in a thirtieth

portion, owned by Mars in any sign, he will be fickle, stiff-voiced and cruel minded, if in one belonging to Saturn in any sign, he will be addicted to wandering and of a depraved mind, if in a त्रिंशत् (Trimsamsa) of Jupiter in any sign, he will be wealthy, if in a thirtieth portion owned by Mercury in any sign he will have great respect for his preceptors and the Gods, delight in the society of virtuous men and be attended by relatives, if in a त्रिंशत् (Trimsamsa) of Venus in any sign, he will be loving, lovely and happy

॥ वेलाफलम् ॥

वाग्मी शिष्टाचारधर्मस्तपस्वी नित्योत्साही निर्मलो दानशीलः ।
तेजोविद्यारूपवान् सत्यवादी वीतारातिः सत्ववेलाप्रजातः ॥१२३॥

Sloka 123 The person who is born in the सत्ववेला (Satvavela) is eloquent, conforming to the duties and practices of the wise, devout, constantly persevering, pure, bountiful, possessed of lustre, learning and beauty, truthful and without enemies

रजोवेलाजातः सुखधनयशोरूपबलवान्
जितारातिः कामातुरमतिरन्धुप्रियमनाः ।
तमोवेलाजातः परधनगृहो गतसुखः

शठस्वामीबन्धुद्विजगुरुनिरोधी चपलधीः ॥ १२४ ॥

Sloka 124 The person born in the रजोवेला (Rajovela) will have happiness, wealth, fame, beauty and strength, he will overcome his foes and will be love-sick at heart, his mind will not be kindly disposed towards his relations. The person born in the तमोवेला (Tamovela) will try to secure the wealth and women belonging to others and will lose his happiness thereby.

He will be a master rogue, at variance with his relations and venerable superiors and fickle minded.

तमःसत्त्वर्जोऽपेक्षाममः मत्वं रजसमः ।

मयन्त्यर्कदिनादीनामर्धयामानुक्रमान् ॥ १२५ ॥

Sloka 125. The times pervaded by the qualities of तम (Thamas - darkness), मय (Satva - purity) and रज (Rajas passion) are to be reckoned by semi-yamas (half-yama = an hour and a half or $3\frac{3}{4}$ Ghatikas) regularly in the order तम (Thamas), मय (Satva), रज (Rajas), तम (Thamas), मय (Satva), रज (Rajas), &c. from Sunday forward through the other days of the week.

NOTES.

According to this sloka, each day is divided into 16 half-yamas, the first अर्धयाम (Ardhayama) as well as the last of a Sunday is a तम (Thamas), the first and the last of a Monday are Satvika, of a Tuesday, Rajasa, of a Wednesday, Thamasa, of a Thursday, Satvika, of a Friday, Rajasa; of a Saturday, Thamasa

॥ कालहोराफलम् ॥

मन्त्रिमङ्गलमार्ताण्डशुक्लेन्दुशंखराः ।

आरम्य वारतो होरा रात्री पञ्चमरास्तः ॥ १२६ ॥

Sloka 126 Jupiter, Mars, the Sun, Venus, Mercury, the Moon, Saturn-this is the order in which the lords of the Horas follow in succession. The Hora in any day of the week is reckoned beginning with that day i.e. its lord. The Hora on the night of the week-day chosen is reckoned from the 5th week-day therefrom

NOTES

For example, the first Hora of Monday is the Moon's; the next, Saturn's the one after that, Jupiter's, and so on till the be-

ral effects due to the birth being viewed from various stand-points have been treated of effectively by the blessing and grace of the Sun and other planets

Thus ends the 9th Adhyaya in the work जातकपारिजात (Jatakaparijata) compiled by Vaidyanatha under the auspices of the nine planets

NOTES

It is worth while to know when and how the various effects treated of in this Chapter will come to pass in the life of any person In this connection the following slokas of जातकभरण (Jataka bharana) will be found interesting —

उक्तानि सवसरपूर्वकाणां फलानि तत्प्राप्तिरिति प्रकल्प्या ।
 सावसर सावनवर्षस्य पाकेऽयननुप्रभव खराशो ॥ १ ॥
 मासोद्भव मासपतेस्तथेन्द्रो गणोद्भुपक्षप्रभव च यन् स्यात् ।
 तिथिप्रसूत करणोद्भव च च-द्वान्तरेऽर्कस्य दशाविभागे ॥ २ ॥
 वारोद्भव वारविभोर्तिथिन्य योगोत्पत्तिन्दूकैवलान्वितस्य ।
 हप्तोद्भव हप्नपतेर्दशायां दग्भावयुग्माशेजमेकमूह्यम् ॥ ३ ॥

The effects of the year and other divisions of time wherein a birth takes place have been described The occurrence of those effects should be settled as follows what has been stated for the year, will take place during the ripening of the dasa of the lord of the *savara* (Savara) year (i.e. a year of 360 days) the effect for the *half year* and the *Season* during the dasa of the Sun that for the *month* during the dasa of the lord of the month that for the *half month* *Pa* (Iaksha) as well as for the *asterism* during the dasa of the Moon that for the *ti* (Thithi) and the *vara* (hara) in the sub period of the Moon in the Sun's dasa that for the *week day* *Var* (Vara) during the dasa of the lord of the week day that for the *Yoga* should be considered with reference to a horoscope wherein the Sun and the Moon are strong that for the *Lagna* during the dasa period of the lord of the Lagna that for the *Ras* which has a planetary aspect on it or is the seat of a bhava should be deduced in this way—i.e. as likely to occur during the dasa of the lord of that *Ras*;